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Joseph P. Cooke

THE
CONNECTICUT
EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

PUBLISHED MONTHLY.

VOL. III.

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AT the earnest solicitation of a number of their respectable Christian friends, the Editor and Publisher have determined to commence the publication of a third volume of this Magazine. The sales of the last year have barely defrayed the expense of the publication, allowing all out-standing debts, which amount to a considerable sum, to be honestly paid: It is, therefore, neither a prospect of gain, or honor to themselves, which induces them to continue the work. In this situation, every subscriber ought to consider that the withdrawalment of his own name may defeat the publication. The agents for dispersing and returning the pay for small bundles, doubtless find some difficulty in making their collections. These ought to consider how much more difficulty the Publisher finds in collecting his earnings from every part of the country.—We are sensible that, from the state of public affairs, a gloom spreads over the country. The income of many families is greatly diminished. Still we have reason to believe a gracious providence will smile eminently on those who are instrumental of diffusing religious knowledge in their neighborhoods and families.

Much religious intelligence is wholly lost, through the neglect of those persons, whose situation enables them to collect and transmit it for publication. No others can supply their defect, for it is not justifiable to publish on mere hearsay or rumor.

The spirit and power of religion continue to an eminent degree in many of the American churches, and on the whole we may conclude that neither infidelity, nor any fatal error is increasing. Truth is powerful, and error must eventually fall before it. The Lord hath promised, and he will fulfil, although by his providence he is still trying the faith and patience of his people.

While the afflicted state of the old Christian world is a great impediment to Christian charity, the friends of Christ and his cause do not sleep. They are not discouraged by the impediments to a diffusion of Christian love, which arise from the wrath of the warring nations. Altho' from these causes, it is difficult to collect and methodize an historical account of charitable institutions, the religious public may be assured they have not ceased.

The attempt to publish the Holy Scriptures in all languages, is an omen of glorious good to the church. God will never forsake his word. Of old times it was a prophecy that "the streets and walls of Jerusalem, " should be built in troublous times."

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 intentionally 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;
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Vol. III.]

JANUARY, 1810.

[No. 1.

Reflections on the passing of Years.

The bell strikes one. We take no note of time,
But from its loss. To give it then a tongue
Is wise in man. As if an angel spake,
I feel the solemn sound. If heard aright,
It is the knell of my departed hours.
Where are they? With the years beyond the flood.
It is the signal that demands despatch:
How much is to be done? My hopes and fears
Start up alarm'd, and o'er life's narrow verge
Look down—on what? a fathomless abyss.
A dread eternity! how surely mine!

Young's Night Thoughts.

WHOEVER observes how imperceptibly time passes away; how we go on from childhood to middle age, and unless death intervenes, from this to old age, without noticing our own progress, must be convinced of the infinite wisdom and goodness of the Creator, in impressing such marks on nature, that by our animal senses we must be reminded of the flight of time. By this constitution of things, spring and fall, winter and summer become the means of assisting us in our preparation for that state of being, which shall be without change or end. The closing and beginning of years admonish us of a beginning eternity, which will soon commence with each one of us: They lead us to reflect on the great preparation we need for a safe entrance into another world: They excite a review of what is past; the years we have lived; the events

which have betided our lives; the vast variety of scenes and labor in which we have been engaged; the wonderful operations of an infinite and universal providence, in the disposition of nations, families, individual persons, and every object which exists, whether material or spiritual: They recall our attention to the sins we have committed; our abuse of the light and means of the gospel; our ingratitude for the blessings received; our opposition to the holy calls of the gospel, and the influences of the spirit; our injurious treatment of the God of all grace, our injustice and unkindness to men; our disregard of our own best interest, and our change of worlds which is speedily approaching: They lead us to reflect on the divine presence and actions by which the worlds are upheld in being according to stated laws, and creatures are fed and clothed from the granary and vestry of our God: They excite us to look forward and consider the times which are to come, how few our years may be, and what assistances of grace we shall need to use them in the best manner, to place our dependence on God and his grace, to abound in prayer that we may not, at any time, be left to the power of our own hearts and the besetting temptations of the world; and especially they warn us to be found watching, prepared for the coming and call of our Lord. If the passing of years is a means calculated to call all these things into our review, every reader must acknowledge the propriety of calling his attention to the subject.

We have passed from one to another year. The events, the blessings, the sins and the duties of the past year are sealed up to the great day of retribution. No change can now be wrought in them. What hath been is fixed; if it be to mourn we must mourn, if it be to rejoice in divine grace, the Lord is faithful, to fulfil the promises of his love. It was wise and good in God to place the seasons as a boundary of times, and to be a memento for men to prepare for that state, when times and years shall be no more.—It would be wise in us to improve these changes for spiritual advantage. On this ground the Poet, sacred, though not inspired, said,

“The bell strikes one. We take
no note of time,
But from its loss. To give it then
a tongue,
Is wise in man.....”

At the closing of one year and beginning of another, two things are proper to be attended to; first, to review the past and with proper confession before God lament all our sins and imperfections in duty. There is no man but must see the most abundant cause for humiliation and prayer, that God would forgive the things he hath done against heaven and his own interest.

Every reader hath come to the conclusion of one year and hath entered on another. Let all improve the season for their advantage. It is fit we should first review the past, whereby we shall find great cause for humiliation, and incessantly to look to God, that we may in future be preserved.

What have we been and done? We have less time to live, and are we better prepared for death than we formerly were on similar occasions? Perhaps, for many years, we have been professing Christians. Have our graces increased or have we added to the number, the kinds and the aggravations of our sins? Perhaps we have, for many years, had seasons of seriousness, which prevailed for a time and then wore away through our resistance to the Spirit of God. Have these seasons continued, and have we submitted to the laws of Christian holiness and grace, or have they ceased and our consciences become seared as with a hot iron? If the latter we are the most miserable of all men, and have committed the sin, which shall be forgiven, neither in this world nor in the world to come. It is certain we have not been stationary in the great work of preparing for eternity. We are better or worse, more worthy of being cast off, or in some little degree matured for glory to come. To determine this great point we must understand what the affections of our hearts and our practice have been. We must determine how we esteem the divine character, attributes, law and providence: What our affections and practice to men have been, what our self-government in obedience to the divine law. If in these things we have been obedient, we are Christians indeed, and may adduce the works of the last year in evidence of our sincerity, when we are judged by our Lord Jesus Christ according to the things done in the body. If in these things we

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have been disobedient, there is all cause to fear we are still in the gall of bitterness and under the bonds of iniquity.

There is a great variety and many vicissitudes in the dispensations of providence.—Some, who read, have been followed with a constant flow of worldly blessings; some with an uninterrupted succession of afflictions, their houses being emptied of parents, companions, children and dear friends; while others have had a mixed cup of joy and sorrow. These events have been directed by that wisdom, which never errs in its appointments. They have all been appointed as means of grace. From the manner in which we have received the dealings of God an important rule may be drawn for determining our bad or right use of the time which is past. Have we strove with God in judgment, or have we said, it is the Lord, let him do what seemeth him good? A true answer to this question will assist us to determine whether we have most cause to hope or to fear.—It is presumed that on proper examination all will find cause to blush before God for the sins of their past years. In many things the best have altogether offended, and in all things come short of their duty. Let every reader lay it to his heart, that there is one year less in his season of preparation for another world, and one year more for which he must give an account before the bar of a strict and heart-searching judge. On a review of all his past years he must say, "the time is short, for as hath been the last year, so

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will be all those which are to come."

But glory be to God, we may say with respect to ourselves, time is still longer.—We have lived to the commencement of another year. If it be humiliating to look back on the times which are past, in connection with our own mis-improvement of them, it must fill us with awe to look forward on those which are to come. To look on the times and events of futurity is looking on the hidden counsels of God, which none can determine until they are revealed by the event.—Another year may be pregnant with blessings or afflictions, of which, at present, we have no conception; it may vacate our seats and our offices here on earth, and enrol our names in the list of departed spirits, when our day of grace will be passed; it may give us a humble seat in Heaven, or a deep place in the abyss of woe.

Who will not tremble to reflect, that the present is the time, by which those different destinies are to be determined? What shall we think, what shall we do concerning another year if its events may be such as have been described.

It becometh us to proceed every step with the greatest caution, and humbly to resolve, that with the assisting grace of God, all our powers and opportunities shall be devoted to his glory and our own duty. Numberless rules may be ad- duced for our assistance.

Let us support a daily sense of our dependence on God for life and being, and all those aids of grace by which alone we can

be saved from the power and the punishment of sin.—Let us keep a constant watch over our own hearts, lest they rebel against the law of God, also, over the world, lest we be ensnared by its allurements.

Let us be diligent in attending to all the means of instruction and holy improvement.—Prayer is so important and beneficial that it must not be overlooked in enumerating our necessary assistances in duty. Those who pray in the sanctuary, in the family and in the closet, may hope that God will preserve them; while such as neglect the appointed means, have nothing better to expect than a dereliction by the good Spirit of God.

Daily self-examination is a most excellent guard against temptation, and an incitement to duty.

To pass away days and years without self-examination; is highly presumptuous. Our eyes ought never to be closed in the slumbers of the night, before we have reviewed the past day, its labors, its temptations, sins and blessings; made confession before God for what we have done wrong; and praised him for his undeserved mercies.

Repentance towards God and faith in our Lord Jesus Christ, are the only express terms of acceptance and remission of sin. Those who continue secure without these graces, live presumptuously. Without a daily remembrance of death we shall not use time aright; therefore, we ought continually to remember and live as those who must give an account.—By observing these maxims, we may derive

such assistance in the proper use of time, that if we live it shall be for the advancement of Christ's kingdom; and if we die shall be for our gain.

Many great scenes have been and continue to be transacting in the world. Many have been called to sleep in the dust; and millions have sunk into the grave, and as many awoke into life by the creating power of God, all which, at the consummation of time, shall be collected before his judgment seat. The nations have been divided in their wrath, and the foundations of the earth have been shaken. Let him that seeth fear and know that there is a God, who ruleth through the whole earth, executing his threatenings and promises.

The church still exists, and shall do so to the end, under the patronage of its Almighty head. Neither the rage of men nor the gates of hell can make any impression on this glorious fabric, for he whose "eyes are as a flame of fire, and whose voice is as many waters" shall be its protector. Great refreshings have been from on high, upon every pure part of the Christian kingdom, and a new zeal is awakened in the world to propagate pure Christianity through all the heathen world. Hasten, O Lord Jesus; Why are thy chariot wheels so long in coming, to fill the earth with thy glory! Cheerfully will we see the earthly years pass into forgetfulness, if we may thereby behold the glory of thy kingdom in the world.

The American churches have had their share in the dews of divine grace. Many of the

churches in Connecticut have been favored with revivals of religion. Young men, of knowledge and ardent piety, have been raised up to fill the places in the ministry of the fathers who have slept in Jesus.*

With the civil state of our land, which for several years hath not been materially changed, all are acquainted. May the Lord bless our States, our rulers and the people? O unhappy Europe! May the Lord have mercy on thee! Thou hast lived deliciously, thou hast said, I sit as a queen in the earth, and behold the day of thy plagues is come. A fire hath broken out from the midst of thine own bowels, which shall burn until thou art wholly consumed. The surrounding nations of the earth behold with astonishment, and pray, Lord, save us from this great burning.

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On the New-Birth.

YE must be born again, said **OUR DIVINE SAVIOUR.** The *New-Birth* is that, without which, no child of *Adam* can ever see the kingdom of God. It is, therefore, of infinite importance, that we have a right understanding of the nature and necessity of this change.—

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* The only death among the ministers of the state which has come to the knowledge of the Editor during the year 1809, is that of the Rev. Enoch Huntington, of Middletown. There have within the year been five ministers dismissed; and eight have been installed or ordained.

Whether man, like all other creatures, has a nature capable of being changed ; or, whether he be a mere chain of ideas, incapable of any change but of volition, I shall not discuss ; but give my own sentiments without any reference to human systems.

Our Saviour used the phrase *born again*, in a figurative sense, referring to natural to explain spiritual things. To be *born*, in a natural sense, is to be brought into life—into personal, animal, and rational existence. To be *born*, in a spiritual sense, is to be brought into a *state* of spiritual light, life, and exercises, essentially different from our state by natural generation : “ That which is born of the flesh, is flesh ; and that which is born of the Spirit, is Spirit.” This spiritual life is not essential to man, as man ; but he may live all his days a rational and accountable being, without any conformity to God in the temper of his mind. We must, therefore, look beyond the natural state of mankind to discover this spiritual birth. It is a divine and supernatural operation on the mind of man : hence it is called, *a new creation—a new creature—a new man, &c.* These expressions teach us, that it is not the progress or increase of the natural life or old man, but, that it is equal to, and of the nature of a creation. The mind receives, and actually becomes in its temper, taste and relish, what it was not by natural generation. In a word, the new-birth is the Spirit of Christ, the life of God, implanted and abiding in the soul.

In the scriptures, the new-

birth is described as, *Death to Sin and Life to God—a putting on Christ—a rising with Christ, &c.* These texts teach that man, in being *born again*, quits a state of death, and enters on a state of life ; receives the spirit of Christ, and, in him, rises to a newness of life.

It is further observable, that the life which man receives in regeneration, is a *restoration* of that life, or image of God, which was lost in the lapse of our first parents. Hence it is called a being *born again*—the new man, which is *renewed* after the image of him that created him. This *renewal* of the image of God on the soul of man, is wholly a divine work, in no sense effected by any human volition. He, who commanded the light to shine out of darkness, shines into our hearts to give the light of the knowledge of the glory of God—The sons of God are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

From the above observations it appears, that the change which takes place in man, in the new birth, immediately relates to the nature, taste, or moral quality of the mind ; and not to any thing essential to rationality and accountability. The man is still the same, as to things natural, in all his moral changes. He was created a living soul—a *rational mind* endowed with a holy nature, propensity, or taste. This holy quality or taste of mind, was that image of God, which he lost in his fall : and this holy mental taste, or image of God, and *this only*, is restored to him in the gospel new-birth. It is the new man,

which, after God is created in *righteousness and true holiness*.—In the *renewal* of this image of God consists the new-birth, properly so called; all else, is in consequence of this change upon the mind. Every virtuous exercise of the affections, understanding, and will, by divine constitution, proceeds from this renovated nature, as its proximate cause. Thus our Saviour taught, that, “The good man out of the *good treasure* of the heart, bringeth forth good things; and the evil man out of the *evil treasure* of his heart, bringeth forth evil things; for of the *abundance* of the heart his mouth speaketh.” As the heart in the animal body is the fountain of animal life, the “golden bowl,” through which, and from which, issues the vital stream of life; so, our Saviour speaks of the moral state of our minds as the treasure or source, from whence issue all our free volitions and actions, in an exact accordance with the nature of that source, whether it be good or evil. Of consequence, the moral nature or state of our minds is, in fact, the moral heart in distinction from the natural. Holiness of mind, is a principle of spiritual life—unholiness of mind, is a principle of spiritual death; each, producing their correspondent exercises in the understanding, will, and affections; and, in the outward life and conversation.

Thus far we have considered the scriptural account of the new-birth, merely, as a nature, taste, or principle of moral action; and find it to be a divine and sovereign *restoration* of that righteousness and holiness of

mind, which was God's image on man at creation, as necessary to the performance of virtuous actions, and to the enjoyment of his Maker.

But as this change upon the mind, is discoverable *only* by its effects in the understanding, will, and affections; so, those faculties of the mind have, generally, been considered as the primary seat of change; this, however, is going merely to the streams instead of the fountain. These faculties, in the unregenerate, always act in conformity to the habitual state or temper of the mind: and in like manner, in the regenerate, in proportion to their sanctification. But, as sanctification is always imperfect in this world, the old man, the body of sin, too often gains a temporary ascendancy over the new man; and the child of God finds a present predominant affection, which induces him, like *St. Paul*, to will and do that which he would not—that which is not in conformity to the habit of grace in his heart.

These things being premised; and keeping in mind, that the change on the faculties of the mind, is in consequence of a previous change on the very nature and temper of the mind itself, I will now, in conformity to custom, inquire into the nature of the new-birth with respect to these faculties.

I begin with the affections.—By these we understand all the natural passions, appetites, and desires of the rational soul, such as love, aversion, hope, fear, &c. These are congenial to the mind, the first motions and constituted expressions of it, and are no

way depending on the will ; for volition is, always, in consequence of, and in conformity to the present predominant affection of the mind. These, therefore, are primarily affected by the new-birth. While the mind is carnal, the affections are selfish and devilish ; but in regeneration, the Holy Spirit takes away the carnal mind, and draws out the affections in love to God ; and places them habitually on the proper objects of divine complacency.

It is worthy of remark, that there are but two leading and principal affections among intelligent creatures—the love of self, and the love of God. The former comprehends all the imaginations of the thoughts of the heart in unregenerate men : the latter, all that is wrought in man in the gospel new-birth—all that is good and holy. In the natural man, all his affections center in self, the lust of the flesh, the lust of the eye, and the pride of life. By these he is estranged from God and happiness. But in regeneration, the Holy Spirit implants in the soul, new and holy appetites, as an habitual life—changes the taste and relish of the mind from sin to holiness, from earth to heaven, from self to the adorable God. Instead of anxious solicitude after worldly good, the new man hungers and thirsts after God : “ Whom have I in heaven but thee ? and there is none upon earth I desire besides thee ” Having put on Christ, he rises with him to newness of life : old things are passed away, behold ! all things are become new. The earth fades, and heaven enlarges upon the affections, until they

be swallowed up in divine contemplations. And as sanctification progresses, self is humbled, and God exalted, until he becomes ALL IN ALL.

In the next place, we will attend to the nature of the new-birth, as a change in the understanding. Whether the understanding is merely a natural faculty, or partly moral—whether it was in any proper sense, lost in the fall, and if so, how it can be restored by a moral change, are points to which I shall not pay particular attention. For, instead of dividing the soul, like the body, into distinct members, it appears to me, these difficulties are removed by considering it, simply, an intelligent mind capable of perceiving, loving, and judging according to its present taste or nature. Agreeably to this view of the case, it is a fact, that all volitions and voluntary actions are in strict conformity to the present predominant affection of the mind, whether it be good or bad. So soon as man lost God's image, holiness and righteousness of mind, he lost all sense of moral beauty in divine things : he no longer loved his Maker. This corruption of affection was a blindness of heart, which brought a cloud before the eye of the understanding, that, like the jaundiced eye, it sees darkly and in false colors—he sees and perceives not, he hears and does not understand. But as this darkness is occasioned by the induction of a vicious moral taste and quality to the mind, the new-birth of the gospel removes it, and causes the understanding to see clearly.

Thus, the great change of

the new-birth, which takes place in the understanding; consists, in the removal of those obstructions which lay in the way of its due and regular exercises.—When the Holy Spirit shines into the soul, renewing the image of God and sanctifying the affections, then, darkness and ignorance give place to the light of truth; and the false colors, which sinful affections had painted on the objects of the understanding, fade away. As the man finds he has a new taste and relish for divine things; so he finds every created thing seems to wear a new aspect, as to creation, use and design. He perceives a wisdom, a beauty and harmony, unspeakable, in the works of creation, the ways of providence, and the means of salvation. It is what he never saw before—a God glorious and lovely throughout the whole!

But these things are from without, and will bear no comparison with those from within. The renewed man has a spiritual discernment of spiritual things: In a measure, he knows himself. When he looks back to the grave of sin and moral pollution, from whence he has been raised—when he reflects on his former pride and self-estimation, while, in reality, he was blind, ignorant, and worthless, he stands astonished and confounded; and is ready to cry out, Oh! the deceitfulness of my heart: Oh! my sins, my sins, God be merciful to me a sinner. “Surely I have been more brutish than any man, and have not had the understanding of a man—Behold, I am vile, what shall I answer thee? I will lay mine hand upon my mouth:

once have I spoken, but will not answer,—yea, twice, but I will proceed no further.”

As the affections of the new man advance in sanctification, the understanding becomes more and more light in the Lord. He not only sees the evil and defilement of sin, and the ill-desert of the sinner, but his eyes are opened to the surpassing beauty and loveliness of the divine character. The spirit of light and truth leads him from death to life, from darkness to light, from sin to holiness, from self to the adorable Jehovah! Having his understanding light in the Lord, he is ravished in the view of the divine attributes—the spotless purity, inflexible justice, infinite goodness, and inviolable faithfulness of God: and, in self abasement, is ready to cry out with *David*, “What is man that thou art mindful of him? and the son of man, that thou visitest him!”

As the affections warm, the understanding brightens with divine illuminations, and the new man rises higher and higher out of self, till, on the wings of love divine, he presses, as it were, into the immediate presence of the GREAT ETERNAL; and dazzled with the brightness and the glory, he exclaims, “I have heard of thee by the hearing of the ear, but now mine eye seeth thee: wherefore I abhor myself and repent in dust and ashes.”—Such is the change on the understanding, in regeneration.

In the last place, we are to take a view of the new birth, as it affects the *will*. By the *will* we understand that faculty of

capacity of the mind; by which, we chuse and refuse according to its moral state, whether it be good or bad; that is, according to the present predominant affection of our hearts. But as the present predominant affection is frequently contrary to the exercise of grace in the heart; so, in all such cases, our volitions, the exercises of our *will*, are in opposition to the dictates of right reason. For this cause, it has been esteemed the most stubborn and perverse faculty of our minds. An ancient author says, "Every man, by nature, carries a kind of Pope in his breast: the *will*, like the Roman Pontiff, says, as I *will*, so I command." Certain it is, men are often very perverse in their choice and determination: and nothing short of Almighty power, can make them submit to the dictates of right reason. So long as the mind is carnal, they will that which is evil, and pursue it of mere choice.

But in bringing sinners to the gospel new-birth, the Holy Spirit rides forth on the chariot of the gospel, conquering and to conquer. He gives a new heart and a new spirit—He enlightens the understanding, to see the truth as it is in Jesus; and conforms the affections to his own character, to the love of truth: the *will*, of consequence, embraces it of free choice; for, whom the Son maketh free are free indeed. They are no longer bond-servants to sin and Satan; but their will is free unto that which is good, in proportion to the strength of the habit of grace in their hearts. Grace does not diminish free-agency,

but enlarges the power of willing, in proportion as it changes the habitual temperament, taste and relish of the mind, from evil to good, from sin to holiness. In such case, the new man chuses holiness of heart and life, not of constraint, but of a ready mind—he loves and prefers it.

Thus, the Holy Spirit enters the heart triumphant, casting down vain imaginations, and every high thing that exalteth itself against the knowledge of God in Christ Jesus. He binds the strong man, the body of sin and corruption; breaks the strong heart; unbinds the captive will, and introduces it into the liberty of the sons of God. In astonishment and humble-submission the soul cries, *Lord, what wouldst thou have me to do?* he no longer strives and quarrels with the will of his Maker; but offers him, as it were a blank to make his own terms—*Lord I am thine, do with me what seemeth thee good.* Thus, leading captivity captive, Christ bows the will to a willing obedience; and causes the new man "to run rejoicing at the chariot wheels of the divine conqueror!" This, indeed, is to be born again! it is the new man which, after God, is renewed in knowledge, righteousness, and true holiness.

How many readers will stop here and ask—"How can these things be?" Is such a change, as here described, indispensably necessary for salvation? Can we not be happy on some lower terms? And, will a God of infinite benevolence, be thus severe in his demands on his frail creature, man? Christ.

himself will give you an answer: *Except a man be born again, he cannot see the kingdom of God—Ye must be born again.*

It is a remark obvious to the most ordinary capacity, that contrary dispositions can have no mutual enjoyment. Unless God's image be impressed on our hearts, we shall feel no pleasure in contemplating his character, nor any satisfaction in his service: "For what communion hath light with darkness; or, what concord hath Christ with Belial?" If we think we love God, and do our duty acceptably, while our mind is carnal, we deceive ourselves.—An unholy heart is enmity against God, and feels no pleasure in the performance of any duty: self is his chief and ultimate end in all he does.

Hence it follows, that no unregenerate person can enjoy God, either in his kingdom of providence, or of grace. He feels no pious gratitude for the good which he receives; nor any holy resignation under the afflictions which he endures. In prosperity, he forgets God; and in adversity, frets and murmurs against him. Having no principle above self, he cannot go out of himself in his purposes, his hopes, his enjoyments and consolations. He must be born again, or die in his sins.

On this same principle, the new-birth is necessary for admission into the kingdom of glory. This kingdom Christ procured for his *friends*, who are chosen co-heirs with him to the inheritance: they will never be molested by his enemies.—He is appointed the final Judge of quick and dead. None can

deceive him: they who have not his Spirit, are none of his—the gates of heaven will be shut against them.

But admitting that unrenewed sinners could enter into heaven, they would find no happiness there for them. They, and that holy place and company would be utter strangers, and in no sense adapted to each other.—They could hold no communion together. Unrenewed souls could not join in the glorious employment of angels in singing praises and hallelujahs to God and the Lamb. They could not join with the general assembly and church of the first born in heaven, in singing, "Worthy is the Lamb that was slain to receive power, and wisdom, and honor, and glory, and blessing, for thou hast *redeemed us* to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast *made us* unto our God, *kings and priests.*" In them, this ascription of praise would be a lie on their tongues, a worm in their souls that would never die; a fire they could never quench. The presence of a despised and rejected Saviour, would be an unutterable and endless torment.—To which, I only add, God hath declared, the unrighteous shall not inherit the kingdom of heaven.

Reader, if you please, you and I will here make a pause.—Are these things so? What is the real state and condition of our souls? Have we a hope in God? And if so, what is the ground of that hope? Are we renewed in knowledge, righteousness, and true holiness after the image of him that created us? It is of infinite importance

that we be not deceived in this matter, and think ourselves something when we are nothing. Let us retire to our closets; and, on our bended knees, implore the aids of the Holy Spirit in self-examination. Let each of us, without deceit, put and answer to himself, these questions.—Am I, indeed, born again? Do I find in my mind, a new life, leading me from self to God, from sin to holiness? Is the taste and relish of my mind so changed, that I delight in God, and purify my heart as he is pure? Do I behold the glory of God in the face of Jesus Christ; and, so beholding, by that, am I changed into the same image from glory to glory? Is my understanding enlightened to see, and my heart opened to receive, the truth as it is in Jesus? Am I delivered from the bondage of sin, and brought into the liberty of the sons of God, so that his will is my pleasure, and his laws my rule of conduct? In a word, is the spirit which predominates in my heart, pure, peaceable, gentle, and easy to be entreated; full of mercy and good fruits, without partiality, and without hypocrisy? My friend, can we answer these questions in the affirmative, then, happy are we—our life is hid with Christ in God; and when he shall appear, we shall appear with him in glory.

But if we are not the subjects of the gospel new-birth, we are in our sins; in the gall of bitterness, and bonds of iniquity; opposed to God, and enemies to him in our minds. How awful the thought! *Enemies* to God, and he an *enemy* to us! Our time

uncertain; death, judgment, and eternity, fast approaching; and, our God a consuming fire! How alarming the prospect; how imminent the danger; how inevitable the destruction of unrenewed sinners!

The state of the unregenerate is inexpressibly dangerous. They have no well grounded hope in God—every day of their lives adds to their criminality; and, dying impenitent, they will be condemned at the tribunal of Jesus Christ. At that bar, no riches, no titles of honor, no forms of religion will be admitted in plea. At that bar, no human righteousness, no repentance, no faith, which spring not from a principle of divine love, can gain a hearing. Sinners, at ease in Zion, are the greatest of sinners: they have no cloak for their sin. Of such, Christ said, how can you escape the damnation of hell? Let such remember that, in the court of heaven, there is a bill of exclusion against them: “Except a man be born again, he cannot see the kingdom of God.” For such, a day of reckoning is hastening on—a day, when the brazen brow, and the adamant heart shall be broken; and stifled convictions will have a dreadful resurrection. God’s justice will be glorified—His hand will take hold on vengeance, and render recompence to his enemies.

Stop then, Oh, deluded sinners: I adjure you, stop one moment, and think of your danger. What are you doing? where are you going? How will you endure, when Christ shall command his enemies, who would not have him to

reign over them, to be brought and slain before him? Hitherto, you have been unfruitful in the vineyard of the Lord. Year after year he hath come seeking fruit and findeth none. Perhaps he hath already said, "Cut them down; why do they cumber the ground?" Such is your danger. It is time, high time, to awake out of sleep, and seek unto God for light and life. You have no time to loiter: the morrow may be too late. Consider, your souls are at stake. Improve then the present infinitely precious moment. This day the door of mercy may be open—press in while you may; for when the master shall have risen up and shut to the

door, there can be no more entering. Without delay, repent of sin and believe on Christ, that your sins may be blotted out. Attend on God in all the appointed means of salvation. Be instant; be importunate at the throne of grace; take no denial. "Incline thine ear unto wisdom, and apply thine heart to understanding: cry after knowledge, and lift up thy voice for understanding: seek her as silver, and search for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God.—When thou seekest with all thine heart, he will be found of thee."

JOB.



A NARRATIVE on the Subject of Missions, and a Statement of the Funds of the Missionary Society of Connecticut, for the Year 1809. Addressed by the Trustees of the Society to the Ministers and People of the State.

THE Trustees of the Missionary Society of Connecticut here exhibit to the public an abstract of the services performed under their direction, principally, in the year 1809. The number of Missionaries, whose labors are mentioned in the Narrative, is twenty-four. These have traversed a field of several thousand miles, in extent; and, by them, the precious gospel has been proclaimed to many thousands of souls not enjoying the stated means of salvation.

The several parts of that field are, the new settlements in Vermont; in the Connecticut Western Reserve, and in the vicinity of Granville, state of Ohio; in the state of Pennsylvania; and in the state of New-York. This Narrative begins with an account of missionary labors in Vermont.

The Rev. William Storrs entered on the service, near lake Champlain, in the autumn of 1808. He also visited the northern parts of Vermont. But his continuance in the new settlements was short.

"The friends of Zion," he says, "appear grateful to their brethren in Connecticut, for their kindness in supplying their vacant settlements: Errors abound in the wilderness. The call is great, for skilful and faithful laborers."

In November, 1808, the Rev. Salmon King began missionary labor, along the northern borders of the same state. While on that tour, he travelled nearly two hundred miles ; delivered eighty-five sermons ; baptized six children ; repeatedly administered the commemorating sacrament ; visited many schools ; and, in several places, exhorted from house to house.

In sundry towns he found a lamentable stupidity prevalent concerning the great salvation. In a number he witnessed much serious impression and earnest inquiry, on the subject of eternal life.

“ In general,” he says, “ the people were glad to hear preaching, and treated me kindly. They would often thank me, and those that sent me.”

In the month of May, Mr. King undertook a second series of labors, under the direction of the Trustees. He went into the same parts of the great field in which he travelled, on his former mission. In this series he delivered fifty-five sermons ; administered the Lord's Supper four times ; admitted nine to the privileges of the visible church ; baptized two adults and ten children ; and performed various other duties of an Evangelist, as opportunities presented.

He says, “ I found the people attentive ; and, in a number of places, many individuals were under serious impressions of mind. The people were very thankful. They were few that opposed me. There is a great need of faithful ministers in these parts. The people are desirous that more missionaries should be sent among them, until God shall enable them to provide for themselves.”

Early in December, 1808, the Rev. Chauncey Lee commenced missionary labor in Vermont. His services were performed, principally, in the county of Chittenden. In this work he travelled about eight hundred miles ; delivered fifty sermons ; thrice administered the Lord's Supper ; baptized ten children ; attended fifteen church and conference meetings ; in many houses gave such instruction as he judged would be most profitable to families ; visited the sick ; and attended and preached on funeral occasions.

“ As a missionary,” he says, “ I have uniformly received a kind and obliging treatment. And I would humbly hope, that my labors have been, in some measure, instrumental in quickening and strengthening the people of God, and of advancing the interest of the Redeemer's kingdom. It was a satisfaction to me to witness, from my own observation, in comparison with years past, the improved and improving state of society, in that part of the country, with respect to their moral and religious interest. In a number of towns, the Lord hath, of late, remarkably revived his gracious work, established churches, and settled the gospel ministry.”

It may be readily recollected, that the Trustees, in their Narrative for 1808, mentioned their appointment of the Rev. William Wick to missionary duty in New Connecticut. A part of his pastoral charge is in that district. Occasionally, therefore, and for a few weeks in the course of the year he has found it in his pow-

er to labor under the direction of this Society. His last communications are under date of August 18th, 1809.

In connexion with his journal of preaching and gospel administration, he mentions several instances of uncommon religious attention revived in a number of towns. He observes, generally, that "the prospects in favor of religion are, in some degree, flattering. Your missionaries, I believe, are very acceptable, and their labors, I trust, are not altogether in vain."

In the month of July, the Rev. Nathan B. Derrow began missionary labor in that important field. His journal, to the tenth of October, has been received. He wrought chiefly in the northern parts of the Reserve. At that period, it appears, that he had already travelled, in this service, five hundred and fifty seven-miles; had delivered forty and four sermons; visited nine schools; attended the sick, and officiated at funerals; admitted a number to the fellowship, communion, and watch, of the churches; and administered gospel discipline and ordinances.

"I am happy," he says "to inform you, that I have been, every where, on my missionary tours, received and treated with respect."—Excepting in one town, "the people have not been backward in attending to preaching. Frequently, all in a settlement, who were able to attend, have assembled on an hour's notice. Generally, people appear to thirst for the Word of Life. Although there is no special attention to religion in this quarter, yet, in every place, people are attentive under the sound of the word. Saints appear to be warmed and enlivened; and, now and then, sinners appear to be stirred, as though they were about to awake and look about them. We may remark a growing respect for the institutions of heaven. It is to be lamented, that there are not more clergymen in this country."

From the Rev. Abraham Scott, another missionary in the same field, journals have been received, to the 20th of last September. A considerable part of the year, he has labored there under the direction of this Society. During the period embraced in this Narrative, he has preached one hundred twenty and six sermons; administered baptism to twenty-eight persons; admitted several to the privileges of the Christian Church; administered the Lord's Supper as opportunities invited; visited schools; and performed, extensively, the work of an Evangelist. His account of religious attention among the people of that region, is similar to that of Mr. Leslie, which follows in this Narrative.

"Many, in common," he says, "are very inattentive to religion. Some few, however, appear in earnest about the salvation of their souls."—He further says, "People, in general, here, profess a desire for the gospel. They appear, in some measure, to dread the consequences of living without it; and that, with respect both to themselves and their posterity."

The continuation of the Rev. Jonathan Leslie's journals from the date mentioned in the Narrative for 1808, has been received, down to the close of last August. He has spent the greater part

of the year under the appointment of this Board. By his reports it appears, that he has travelled, as a missionary, two thousand, four hundred, twenty and six miles: preached one hundred and forty-nine sermons in New Connecticut and its vicinity, admitted numbers into the visible church; six times administered the sacramental memorial; baptized between twenty and thirty persons; formed two churches; exercised discipline in the churches where there was evidence of its necessity; and visited schools and families as he enjoyed opportunities.

"In New Connecticut," he says, "prospects are flattering. Preaching has been very general in it, this summer, and many, I hope, are bowing to our conquering Jesus."

He particularly mentions one town, in which, "a great awakening has taken place, among the youth and middle aged. In one week the worship of God was set up in three families. The anxious concern of sinners appears to arise from a rational exercise of the understanding, contemplating the divine character, and the requirements of the holy law."

Concerning other towns he states, in general terms, that "some few have been awakened to a sense of their danger, and some have given evidence of obtaining a scriptural hope."

In the course of last February, Mr. Joshua Beer entered on a missionary service in New Connecticut. The following August, he was ordained, an Evangelist, by the Hartford Presbytery, for the purposes of missionary labor in that country. An account of his work has been received, to the 17th of July. Concerning the religious disposition of the people to whom he has ministered, he communicates nothing essentially different from what is contained in the preceding statement.

About the middle of autumn, 1809, the Rev. James Boyd began to travel, as a missionary, in the same field. He had, within a few months been ordained to a pastoral charge on the Reserve. As yet, he cannot have labored, but a few weeks, as missionary from the Connecticut Society. Nor can he be spared, from his stated charge, more than a small part of the time, to labor by appointment of this Board. His journal, bearing a November date, contains nothing peculiarly interesting, beyond what has been already recited in the foregoing accounts.

Respecting New Connecticut—a missionary district of the first importance—the Trustees feel themselves bound to acknowledge, with devout gratitude, the divine goodness, which has enabled them to send, into that field, more numerous supplies of missionary aid, the past season, than in any former year.

Last spring the Rev. Timothy Harris was appointed to itinerate as a missionary, in the settlements near Granville in the State of Ohio, for such a part of the time as he could be spared from the people of his stated charge. In a letter, bearing date October 14th, 1809, he writes, "I have now spent seven weeks in the missionary field; found a very cordial reception; and have some reason

‘ to believe that God, in some measure, smiled on my labors. ‘ Prospects where I have been are encouraging.’

About the middle of Nov. 1808, the Rev. Erastus Ripley began a missionary tour, through a part of Vermont and New-York. He labored a few weeks near lake George, and in the north western counties of Vermont. The greater portion of his travels and labors, however, was in the north eastern counties of New-York. He travelled twelve hundred and thirty miles; several times administered the Lord’s supper; baptized eight children; preached ninety-one sermons; visited 36 schools, and many families; catechised the children in nine villages where there were no schools; and found, in almost every place, some who were thankful for missionary labors, and who expressed earnest desires of receiving more missionaries. His reception was, in general, truly hospitable, and apparently affectionate. The visiting, catechising, and religious instruction, of schools was an article of his special concern.

“ If I have done good, any where,” he says, “ I think it has been in schools. In those that I have visited, religious instruction has been very much needed. In many places, it has seemed to make a deep impression; and I have thought, that an opportunity of visiting a school was a more precious opportunity of doing good, than an opportunity of preaching a sermon to an equal number of adults.”

In the course of the year, 1808, the Rev. Henry Chapman began missionary service in the counties of Otsego and Delaware, State of New-York. Want of health, however, compelled him to relinquish the employment sooner than he had intended. He delivered forty-three sermons; baptized two adults and twelve children; admitted twenty-one to the fellowship and privileges of the church; sundry times administered the sacramental memorial of Christ’s sufferings and death; assisted at the ordination and installation of ministers; and visited families and the sick.

“ There seem,” he says, “ to be many genuine Christians, in almost every town. Some are truly alive in religion; and others are letting down their watch, for want of instruction and guidance. I have found great necessity for much missionary exertion. The field is large, and ministers are comparatively few.”

Again, he says, “ the missionary Board have great reason to rejoice, in the smiles of a gracious God on their endeavors to spread the gospel. Many in this wilderness, are rejoicing in the mercy and grace of God, through their instrumentality.”

Towards the close of autumn, 1808, the Rev. Israel Brainerd commenced missionary labor by appointment of the Trustees. His tour extended through the Black River settlements, and those that lie along near the south margin of Lake Ontario.

Concerning one extensive tract of country, he says, “ There appears no special attention to religion, in this part of the field assigned me; but a general stupidity; a great neglect of the Sabbath; and in some places, the prevalence of vice. I was treated

‘ with all the kindness and humanity that I could wish ; and, amidst all my discourses, I had the satisfaction to preach to a few crowded assemblies ; and to see some solemn and impressive seasons.’

Concerning another section of his field, he says, “ In this part of my tour, I generally found good encouragement: Some people were under serious impressions of mind—a listening ear in all—and a prompt attendance upon seasons of instruction.— Missionaries have done much towards bringing the people from a state of confusion to a state of order, in the things of religion. But much yet remains to be done.”

“ In my tour, I rode five hundred and fifty miles ; preached eighty and eight sermons ; attended eight conferences and two funerals ; once administered the Lord’s Supper and baptized six children ; and visited families, schools, and the sick.”

Near the end of the year, 1808, the Rev. David Harrower travelled and labored, a number of weeks, as a missionary, in the counties of Chenango and Broome—state of New-York. In several of the settlements, he found the people under the power of an awful stupidity, on the vast concerns of religion and salvation.— In a still greater number there was a deep and solemn attention to these subjects.

He says, “ I have been, in general, kindly received by the people among whom I have travelled, as a missionary ; and I hope the Society will think of their destitute situation, and afford them further assistance.”

Near the close of the same year, Mr. Silas Hubbard, a candidate, entered on missionary service, in Madison county—state of New-York. In this labor, he spent a few weeks at a time, in different parts of the year, 1809. He was, in general, affectionately received. In a few settlements, he found the people careless about the great business of the probationary life. In a considerable number, he met those who were seriously concerned to obtain salvation. He found numbers, also, who gave evidence of being happy in religion. He carefully visited and instructed the children in schools. In family visiting, likewise, for religious conversation and improvement, it appears, that he spent a suitable proportion of his time.

The Rev. John Spencer had labored, as a missionary, under the dereliction of the Trustees, antecedent to the period narrated in this communication. Those parts of New-York and Pennsylvania bordering on the south eastern shore of Lake Erie, constitute his appropriate field.

Under date of December, 1808, he says, “ I have nothing new to write with respect to the state of religion. Those, who are professors of it, still appear too cold and indifferent. I find no special seriousness on any minds : but worshipping assemblies rather increase in numbers, both on Sabbath and week days.

“ In every place that I visit, I meet with a cordial reception. People in general, pay a very decent attention to the word spõ-

ken, and appear anxious to make some manifestations of the gratitude they feel to the Missionary Society."

The accounts, in his last communications, are with an exception or two, similar to the foregoing. In the course of the last winter, he travelled into New Connecticut, and labored a few weeks, in that field.

This Narrative regards his labors as far back as the autumn of 1808. It appears, that, during the time under consideration, he travelled more than eighteen hundred miles, and was, through the whole period, diligent in performing the usual missionary services.

The trustees, in their last Narrative, mentioned the Rev. Ebenezer Kingsbury as having, near the beginning of July, 1808, entered on missionary labor, in the counties of Otsego, Delaware, and Chenango. He continued on that tour, until the latter part of December. He travelled nearly one thousand miles. He delivered more than one hundred sermons; baptized eleven children; attended eleven religious conferences; and made one hundred and fifty three family visits, besides in the houses where he took lodgings.

"The people where I have labored," he says, "have treated me without exception, with kindness and respect. In most of the places there was a hearing ear. In some places were a few instances of awakening. Pious people appeared to be animated and encouraged. They were refreshed with religious conversation, and the preaching of the word.—Where I have been, people have spoken well, generally, of the missionaries, who have been sent among them. From the information which I have received, doubtless many will rejoice eternally, in consequence of the labors of missionaries. The Trustees have reason to be encouraged in the good work, in which they are engaged."

In the same counties, Mr. Kingsbury commenced, sometime in March last, another series of missionary labor. He extended his travels, likewise, and his work into other counties in the vicinity of those; and into the county of Luzerne in Pennsylvania. This mission continued, till about the middle of autumn.

In accomplishing its object, he travelled one thousand and sixty-three miles, preached one hundred forty and two sermons; made one hundred twenty and seven family visits; attended sixteen religious conferences, and seven church meetings; four times administered the Lord's supper; baptized three adults and twenty-four children, and gave religious instruction in three schools. He repeats his former remark, and says, "I have in every instance, been received with great cordiality, by the people among whom I have labored. Many of the people express much gratitude to the Missionary Society for their kind care of them, and to the good people of Connecticut for their benevolence.

"In the towns and settlements I have visited, there is, in general, an increasing attention to hearing the word. In some places there has been a special revival.—The assemblies have been

‘ more full and solemn than they were, last season. I have rarely
 ‘ preached a sermon, but some have been solemnly affected.—
 ‘ Missionary labors are greatly needed, in that part of the country
 ‘ where I travelled. In some of the settlements there is increas-
 ‘ ing encouragement, that the labors of missionaries may be bles-
 ‘ sed to the saving benefit of some souls.”

Sometime in June last, the Rev. Royal Phelps went, on mis-
 sionary service, into the county of Ontario, and in the Holland
 Purchase, county of Niagara. He travelled three hundred and
 sixteen miles; delivered forty four sermons, visited sixteen
 schools; and many families; administered special ordinances;
 and frequently attended the sick.

In a number of settlements he was received with great cordiali-
 ty,—but not in all. “ In many of them,” he says, “ the state of
 ‘ society is truly deplorable. Scarcely is the form of godliness
 ‘ visible. The sabbath is awfully profaned, and God’s name is dis-
 ‘ honored in various ways. Great carelessness and stupidity pre-
 ‘ vail.—

“ Though my reception has not been, in every respect, as favor-
 ‘ able as could be wished, yet it is to be hoped, that the exertions
 ‘ of the Missionary Society have not been altogether useless.
 ‘ Through their instrumentality, it is hoped, that saints have been
 ‘ edified, some sinners convinced, awakened consciences directed
 ‘ to the feet of Jesus, and mourners comforted. But much yet
 ‘ remains to be done in this western wilderness. Infidelity abounds
 ‘ to an alarming degree, and in various shapes. Self-styled preach-
 ‘ ers of the gospel, also, are very numerous, who, it is feared, are
 ‘ the means of alluring multitudes into the fatal snares of the
 ‘ great adversary. Missionary aid is greatly needed here.”

By the Rev. Aaron Cleveland sixteen weeks of the past season
 have been spent in the missionary service. The vicinity of lake
 George was the field in which he labored. He preached eighty
 and three sermons; administered gospel ordinances; and visited
 schools and families, as he found opportunities, for religious con-
 ference and improvement.

It does not appear from his journal, that he witnessed any re-
 markable revivals of religious attention in his field of labor. Nor
 does it appear, that he was kindly received, in every place, where
 he offered to preach Christ and salvation. He had frequent occa-
 sion to notice a deplorable ignorance and stupidity about spiritual
 things. Notwithstanding such discouragements, the Trustees de-
 voutly hope, that missionary exertions may yet be there accompa-
 nied by the blessings of heaven, and be rendered instrumental of
 reviving the Lord’s saving work, among the people of those grow-
 ing settlements.

The Rev. Seth Williston has continued, as in preceding years,
 to labor in the missionary cause, by the appointment of this Board.
 In several counties of New-York and Pennsylvania, he has per-
 formed the work assigned him, by the Trustees, such parts of the
 time, as his engagements with the people of his pastoral charge
 have permitted.

Remarking on the tour, which closed near the beginning of 1809, he says, "I went over so large an extent of country, that I could make no lengthy tarry in any one place.—Numbers were quite thankful, however, for *one* sermon—for *one* conference. I believe the missionary business has been greatly blessed, to stir up the pure minds of the scattered followers of the Lamb, who were either beginning to slumber and sleep, or to despond and become weary and faint in their minds. I believe, also, that when error has been coming in, like a flood, the Missionary Societies have, through grace, lifted up a standard against it. And where there have no general awakenings followed the preaching of missionaries, I find here and there one, who has, by their instrumentality, been espoused to Christ. We have great reason to bless God, that the missionaries from the different Societies have all spoken the same things concerning the *essential* doctrines, feelings, and duties, of Christianity."

[To be continued.]

Episcopalian Society for the propagation of the Bible and Common Prayer Book, New-York.

An ADDRESS and the CONSTITUTION, of the BIBLE and COMMON PRAYER BOOK SOCIETY, established in the City of New-York, A. D. 1809.

ADDRESS.

TO prove the utility of a society for distributing the Bible and Book of Common Prayer, it can only be necessary to suggest the importance of these volumes, and to state the fact, that many from poverty, or other causes, are destitute of them. The duty of establishing means for their distribution will be an obvious consequence.

The Bible claims veneration as the oldest HISTORY extant; containing an account of the origin and destination of man, and of many other interesting facts, for which we search in vain among uninspired records.

Tracing the events of the early ages of the world, it unfolds to us the laws, policy, and history, of a people, who were established by the miraculous agency of the Most High; and who still remain amidst the ruins of contemporary empires, a monument of his power, and a striking evidence of the divine character of that volume which predicted their varying fortunes, and their present unparalleled condition.

The series of PROPHECY laid open to us in the Bible renders it still farther an object of the highest veneration. The character and fate of individuals, the rise and fall of nations, were clearly delineated in the sacred volume, long before they appeared on the stage of the world. And one most interesting personage, predicted in the beginning, as the Saviour of fallen man, occupied the strains of prophecy until his glorious manifestation in the flesh.—Then the church which he es-

established became of prophetic inspiration, displaying its history, and the important changes of the world, subservient to it, until the final period when its militant state shall be exchanged for its triumphant state in Heaven.

In all the events and characters recorded or predicted in the sacred volume, man is intimately concerned. For its distinguishing excellence and authority consist, in its being the **REVELATION OF THE WILL OF GOD.**—From it is derived whatever portion of religious truth adorns the pages of that philosophy which is sometimes set up in opposition to it.—In the Bible alone we find revealed the consoling truth, that “God is in Christ, reconciling the world unto himself;” in it alone are, “life and immortality brought to light.” Whatever view therefore we take of the Bible, it commands our highest reverence, and our implicit faith. For “there is depth enough therein to exercise the wise, and plainness enough to instruct the weak.”

—And still more justly to characterise it, in the words of an eminent scholar,* who devoted to it his most serious attention—“It has God for its author, salvation for its end, and truth without any mixture of error for its matter.”

These are excellencies of the sacred volume familiar to Christians, and which, to be duly appreciated, require only to be mentioned. But are those Christians who reverence their Bible as bearing the stamp of divine au-

thority, and cherish as the only basis of their immortal hopes, aware that there are numbers wholly ignorant of its truths?—Such is the lamentable fact. Many are the abodes of wretchedness, which no light of consolation from this divine volume cheers. Many are the receptacles of vice, which neither the judgments of God revealed in the Bible alarm, nor his blessed promises of the mercy to repenting sinners console.....Not a few of those who disturb by their passions or their crimes the peace of society, have never learnt from their Bible to obey every lawful “ordinance of man for the Lord’s sake;” and to practise those virtues of sobriety, contentment and humility, which are essential to the preservation of civil order. Friends of your country! Christians! the temporal interests of your fellow men, their immortal welfare demand that you exert your efforts to disseminate among them, the knowledge of God’s revealed will.

And next to the BIBLE which contains this revealed will, those who have established this society have been accustomed to revere the **BOOK OF COMMON PRAYER.** This book, containing much of the pious sentiment and language which animated primitive martyrs, and in which they poured forth to their God and Saviour their prayers and praises, was compiled by the care and labor of the Fathers of the Reformation in the Church of England. Universally admired for its simplicity and its pathos, it is acknowledged, even by many who reject it, to be an affecting and correct display of

* Locke.

evangelical doctrine, and to breathe the pure emotions of the devout soul. What better method then can be adopted to disseminate the truths of the Bible, than by dispersing a book, which, exhibiting these truths in the affecting language of devotion, impresses them on the heart as well as on the understanding?

Is this book in the hands of all who value it? The contrary is the fact. The Clergy in the city are often applied to by their poor parishioners for a Book of Common Prayer. Many also would prize it, and would improve it as a gift, who will not go to the expense of purchasing it. These remarks are obviously more applicable to parishes in the country, particularly to those which are forming in new settlements. From these quarters, the calls are frequent for this admirable summary of evangelical truth.

The importance and duty of advancing Christian knowledge, by the dissemination of Bibles, Common Prayer Books, and religious tracts, have been long confessed among Christians generally, and particularly in Great Britain. There, large sums of money are annually expended in promoting these objects. In a new country, it is of immense consequence, even in a civil point of view, that religious and moral principle should keep pace with the increase of population and wealth. In regard to the eternal interests of man, the importance of this truth rises above all calculation.

Christians! your sympathy is often awakened for the bodies of men. Have compassion on

their souls. Minister to their spiritual health. Provide for their eternal welfare.—At the last day an inquiry will be instituted.—Have ye fed the hungry? Have ye clothed the naked? Remember! a more important inquiry will be.—Have ye fed the hungry with the bread of life? Have ye clothed the naked with the garments of salvation?

The earnest Prayer is offered to him who holds in his hand the hearts of all men, that he would dispose Christians to aid an institution, humbly devoted to his glory, with the means of permanently and extensively diffusing the knowledge of his holy word.

CONSTITUTION.

1. Every person who pays two dollars at the time of subscribing, and two dollars annually afterwards, shall be a Member of the Society. The payment of fifty dollars, or more, at the time of subscribing, shall entitle a person to be a Member for life, without any further contribution.

2. The contributions, at the time of subscribing, with such donations as may be received from benevolent individuals, shall be the permanent fund of the Society, and not subject to disbursement. The interest of the permanent fund with the annual contributions, shall be appropriated to the purchase and distribution of Bibles, and Common Prayer Books, and when deemed expedient, of religious tracts.

3. The business of the Society shall be conducted by a Board of Managers, consisting of the Clergy of the Protestant Episcopal Church resident in

the city of New-York : and of ten Laymen, to be chosen annually by ballot, by the Members present, on the first Tuesday after the 24th of February, the festival of St. Matthias.—The Bishop of the Protestant Episcopal Church in the diocese of New-York shall be President of the Society, and of the Board of Managers, and, in his absence, a Chairman shall be appointed. The Board of Managers shall meet on the day after the annual Meeting to choose from their own number a Secretary, and Treasurer ; and shall meet afterwards according to their own rules. Seven of the Managers shall constitute a quorum to do business. The Board of Managers shall make all laws necessary for the government of the Society, and shall cause a statement of the receipts and expenditures of money, with such other matters as they may deem proper, to be laid before the Members of the Society at the annual meetings.

4. On the day of the annual Meeting of the Society, the morning or evening prayer shall be celebrated, and a suitable sermon preached ; after which a collection shall be made, to be appropriated to the funds of the Society.—The Preacher shall be appointed at the first meeting of the Board of Managers subsequent to the annual meeting, by the Bishop, or, in case of his absence, by their Chairman. And the Bishop or Chairman shall also appoint the time and place of service ; of both which as well as of the annual meeting, public notice shall be given by the Secretary.

5. The Constitution of the Society shall be unalterable, except by a vote of two-thirds of the Board of Managers, and a concurrent vote of two-thirds of the Members of the Society present at the annual Meeting.

MANAGERS.

(Until the annual Election.)

The Right Rev. Bishop MOORE, President.

The Clergy of the Protestant Episcopal Church in the city of New-York.

MATTHEW CLARKSON.

HENRY ROGERS.

THOMAS HARVEY.

GEORGE DOMINICK.

JACOB LE ROY.

WILLIAM BAYARD.

JOHN ONDERDONK.

DAVID B. OGDEN.

JOHN SLIBELL.

GULIAN LUBLOW, Treas'r.

REV. THOMAS LYELL, Sec'y.

[The following is a copy of the Constitution of another Society, formed in New-York, for the same purpose.]

New-York Bible Society.

THE subscribers, desirous of extending the knowledge of the Holy Scriptures, in which God has revealed the way of salvation to our lost and ruined race, and being persuaded that a more extensive distribution of them, among persons who are destitute of them, will have, by the divine blessing, most beneficial effects, have formed themselves into a Society, to be called

THE NEW-YORK BIBLE SOCIETY, of which the Constitution shall be as follows :

1. All copies of the Scriptures, distributed or published by this Society, shall be without notes, and of the version in common use among Protestants, in whose languages, respectively, it may be deemed useful to distribute or publish them.

2. Persons of every denomination may become members.

3. Every member shall pay five dollars at the time of subscribing the Constitution, and three dollars every year afterwards.....Every person who shall pay fifty dollars in any single payment, shall be a member during life, without any further contribution.

4. The business of the Society shall be conducted by twenty-four managers, viz. a President, two Vice-Presidents, two Secretaries, a Treasurer, and eighteen others, who shall, after the first election be chosen annually by ballot, by the members present, on the first Monday in December. Seven of the managers shall be a quorum for the transaction of all business, except the appropriation of money above the sum of two hundred dollars, when thirteen shall be necessary: in either case, the president, or one of the vice-presidents, and one of the secretaries, shall be of the quorum. They shall make by-laws for regulating the business of the Society; carry on its necessary correspondence; and lay before the Society, at the annual meeting, an account of their transactions during the preceding year.

5. A special meeting may be called at any time by the President, at his own pleasure, or at the request of any three members.

6. No alteration of this Constitution shall be made without the concurrence of two thirds of the members present.

At a Meeting of the Members of the Society, on Monday, the 4th of December, 1809, the following gentlemen were elected Officers and Managers for the ensuing year.

Rev. Dr. LIVINGSTON, *Pres't.*
 Rev. Dr. MASON, 1st, }
 Rev. Mr. PARKINSON, 2d } *V.P.*
 Rev. Dr. MILLER, } *Secretaries.*
 Rev. Mr. M^cLEOD, }
 D. L. DODGE, *Treasurer.*

Rev. Dr. Milledoller, Rev. Dr. Romeyn, Rev. Mr. Williams, Rev. Mr. M^cLay, Rev. Mr. Thatcher, Elisha Coit, John Stoutenburgh, Robert Gosman, J. P. Margarum, Divie Bethune, David Gelston, John R. Murray, John P. Mumford, Zechariah Lewis, Leonard Bleecker, Andrew Gifford, Henry Rutgers, John Mills, Managers.

REV. SIR,

A CONSIDERABLE time has elapsed since you requested me, to send you a brief history of the late work of the Lord among the people of my charge. Pressure of business prevented me from complying with your request immediately as I at first intended: another reason has induced me since to defer sending you such a history, till the present time. Though I never had a doubt that it was a real work of the Holy Spirit, yet I wished for an opportunity for the fruits to afford that kind of evidence which none can without manifest impropriety

deny ; and that this evidence might accompany the history of the work.

If you think the following worthy of a place in your Magazine you are at liberty to publish it.

IT is now almost two years, since an unusual attention to religion commenced in the first parish of Guilford. Its beginning was such as to evince beyond a rational doubt that it was produced by the supernatural influences of the Spirit. No second cause can be assigned but the ordinary means of grace ; the plain exhibition of divine truth, particularly those doctrines denominated the doctrines of grace. For several months previous to any thing like a general awakening, there was an increased attention to public worship, the preaching of the word, and religious conference. Christians in many instances appeared to have a spirit of grace and supplication, and there were a few instances of hopeful conversion. Sometime in January 1808, a considerable number of persons in different parts of the society were about the same time deeply impressed with a sense of their sins ; while the exercises of their minds were unknown to each other. But their situation was soon known through the society and gave a sudden spring to the exertions of Christians and excited general curiosity. From this time the work progressed with great rapidity : the house of God was crowded not only on the Sabbath, but at other seasons appointed for public worship ; and religious

meetings were held in every part of the society. The countenances of the audience solemn as eternity bespoke deep anxiety of mind. Many stout-hearted sinners were brought to tremble in view of the justice of an holy God. Religion became the topic of conversation in every circle. The presence of the Lord was so manifest that few dared openly to oppose. More than one hundred were hopefully emancipated from the bondage of Satan, and brought into the liberty of the sons of God, most of whom were awakened within two or three months.

As to the general characteristics of the work it may be observed, that there was little or no appearance of irregularity, or enthusiasm ; no extraordinary bodily affections. In the exercises of the subjects of it, there was a great variety, as might be rationally expected from the diverse modes of the Spirit's operation, the different natural constitutions of mind, and different degrees of religious knowledge : but in general they manifested a comparatively small degree of legal terror, while they were deeply impressed with a sense of their natural depravity and opposition of heart to God. Some obtained a comfortable hope in a few days after they were first awakened ; but a great part of them continued for weeks without hope ; and obtained evidence of their conversion by slow degrees ; and few were confident. Many were alarmed for fear their convictions had left them, and they were returning to their former state of stupidity, and

yet appeared to be reconciled to the character and the law of God, and to see great beauty in the divine attributes and the plan of salvation by Christ. All those who obtained hope appeared to draw all their consolation from the doctrines of the cross.

Tho' few were added to the number of the awakened after the first three months, yet the attention to religious meetings and the spirit of Christians continued without great abatement for more than a year. They have since much declined. But still the state of society and the aspect of things among us are very different from what they were three years ago: fashionable amusements have been almost entirely discontinued; there is much less disorder among us, and the general conduct of the people is evidently better. The young people, instead of assembling at the ball-room as formerly, have met one evening in a week to receive instruction in the doctrines and duties of religion. The mode of instruction which has been pursued for sixteen months past has been to discuss questions in religion. At the close of one meeting a question is proposed for the next; the young people of both sexes write on the question. At the succeeding meeting the young men exhibit their own compositions, and those of the ladies are read by me: after which I give a short discussion of the subject. The meetings are opened and closed as is usual in other meetings with singing and prayer. The improvement of the young people in religious knowledge, has been much be-

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yond my expectations, and such as to be highly gratifying to our serious Christians.

Though we have reason to mourn for some who have been awakened; but have returned to their former courses of iniquity, yet we have cause of thankfulness that most, if not all, who have made a public profession in this time of refreshing, appear to adorn the profession. While we bewail our own ingratitude and the luke warmness into which we have fallen, we have reason to bless God that some precious fruits of his work among us still remain, and I trust will remain through eternity.

Yours, &c.

AARON DUTTON.

Guilford, Nov. 23d, 1809.



On the Manner of Preaching the Gospel:—Extracted from Milner's History of the Church of Christ, in his Review of the works of Augustine, under the head of Christian Doctrine.

HIS Treatise on Christian Doctrine deserves to be perused throughout by young ministers; for the purpose of forming the taste and directing the manner, as well as enlightening the understanding, and warming the heart of him who undertakes to instruct mankind. As a preacher, Augustine doubtless excelled; but his excellence lay in exhibiting that which was useful to the vulgar, not that which was entertaining to the learned. Perhaps, in no age was the pastoral taste more depraved, than it is in the present. An highly

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finished, elaborate, and elegant style is looked on as the perfection of a christian speaker ; and the manner, rather than the matter, is the chief object. It is not considered, that an artificial and polished arrangement of sentences is lost on a vulgar audience, and those who affect it, are, it is to be feared, little moved themselves with the importance of divine things, and are far more solicitous for their own character as speakers, than for the spiritual profit of their hearers. Yet in no age did God Almighty ever more clearly shew, by the effects, what was agreeable in his sight. What a number of learned and elaborate sermons have been preached to no purpose ! even the truth of doctrine that is in them is rendered, in a great measure, useless by the wisdom of words, with which it has been clothed. While plain, artless, colloquial addresses to the populace, by men fearing God, and speaking of divine things in fervor and charity, have been attended with DEMONSTRATION OF THE SPIRIT AND OF POWER, and souls have been rescued, through their means, from sin and Satan. Classical and ornamental knowledge is not the first thing to be aimed at by a pastor. If he is yet very young, his time indeed is laudably employed in cultivating his faculties in this respect. And if his genius for eloquence be strong and acute, he will soon learn the justest rules sufficiently for the purpose of his profession. There is indeed an eloquence in the Scripture, but it is an eloquence adapted to the subject, plainly divine ; and though it

does not avoid, yet it never ostentatiously displays the eloquence of the Greeks and Romans. A pastor, who has talents for speaking, attended with superior learning and endowments, will study to attain "a diligent negligence," that he may never overshoot the capacities of his audience, either by refined reasonings or by artificial elegancies of diction. Plain, downright, above all things perspicuous and intelligible, without being rude or clownish, he will descend to the lowest comprehension of his audience ; and his grandeur and sublimity will appear in things, not in words. He will gladly give up his reputation to the fastidiousness of critics ; for he has souls to bring into Christ's fold, and is not solicitous of the praise of men. He will shew, without designing it, from time to time, that he can speak more elaborately, and more elegantly ; but eloquence will follow his subject, not go before it. This will be the plan of a man of genius and learning in the work of the pulpit ; he will humble himself, that Christ may be exalted. But Christ can do his work by workmen of slower and more ordinary capacities, and he often has done so.*

* Augustine knew how to practise his own rules of eloquence, and two instances related by himself shew him, notwithstanding the defective taste of his age, to have been no mean orator. While he acted as a presbyter at Hippono, under Valerius his bishop, he was appointed by him to preach to the people, in order to reclaim them from riotous feasting on solemn days. He opened the Scriptures, and read to them

I have not wandered from the subject of CHRISTIAN doctrine, handled by Augustine. What I have mentioned are in a great measure his ideas. One important rule he adds, which, though plain to every serious

the most vehement rebukes. He besought them by the ignominy and sorrow, and by the blood of Christ, not to destroy themselves, to pity him who spake to them with so much affection, and to shew some regard to their venerable old bishop, who, out of tenderness to them, had charged him to instruct them in the truth. "I did not make them weep, says he, by first weeping over them, but while I was preaching, their tears prevented mine. Then I own I could not restrain myself. After we had wept together, I began to entertain great hope of their amendment." He now varied from the discourse he had prepared, because the present softness of their minds seemed to require something different. In fine, he had the satisfaction to find the evil redressed from that very day.

The other occasion was this, "we must not imagine, says he, that a man has spoken powerfully, when he receives much applause. This is sometimes given to low turns of wit, and merely ornamental eloquence. But the sublime overwhelms the mind with its vehemence, it strikes them dumb; it melts them into tears. When I endeavored to persuade the people of Cæsarea to abolish their barbarous sports, in which, at a certain time of the year, they fought publicly for several days, I said what I could, but while I heard only their acclamations, I thought I had done nothing; but when they wept, I had hope that the horrible custom which they had received from their ancestors would be abolished. It is now upward of eight years since that time, and by the grace of God they have ever since been restrained from the practice." Here was true eloquence, and what is of far more consequence, true piety in a preacher.

mind, is too much overlooked by many. "Let our Christian orator, says he, who would be understood and be heard with pleasure, pray before he speak. Let him lift up his thirsty soul to God before he pronounce any thing. For since there are many things which may be said, and many modes of saying the same thing, who knows, except he who knows the hearts of all men, what is most expedient to be said at the present hour? and who can cause us to speak what we ought, and as we ought, unless he in whose hands we and our words are? And, by these means, he may learn all that is to be taught, and may acquire a faculty of speaking as becomes a pastor. At the hour of speaking itself a faithful spirit will think his Lord's words adapted to his circumstances: 'Think not what or how ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you.' If the Holy Spirit speak in those that are delivered up to persecutors for Christ, why not also in those who deliver Christ to learners? But, on the other side, if any say, that men need to know no rules nor follow any studies, if the Holy Ghost make men teachers, it might be said also, men need not to pray, because our Lord saith, your Father knoweth what ye have need of before ye ask him; and at this rate the rules of St. Paul to Timothy and Titus might be superseded. Prayer and study therefore should go hand in hand; and the two Epistles to Timothy and that to Titus are of standing authori-

ty in the church, and ought to be deeply meditated upon by every one who undertakes the office of a teacher."

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

SIR,

IN the twelfth chapter of Matthew, verses 31st and 32d, are the following words :

"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."

Two questions arise from these verses, to which I desire an answer.

1. Why is it a greater crime to sin against the Spirit, than it is to sin against the Son of God and man ?

2. What is that sin which is unpardonable, and shall be forgiven, neither in this world, neither in the world to come ?

A perplexed and unhappy
READER.

Answer to the Perplexed and Unhappy Reader.

TO give a correct answer to the questions, as they arise from the verses recited, we must attend to the circumstances under which they were spoken. When this is suitably understood, it

will appear with great clearness, why blasphemy against the Holy Spirit is more dangerous than speaking against the Son of man.

The Son and the Holy Spirit are God, one with the Father, possessing the same perfections, and entitled to the same credit, obedience, praise, and glory ; and knowing this to be the case, is doubtless one reason why it appears strange to the inquirer, that blasphemy, or speaking against the Son of man may be forgiven, while the same against the Holy Ghost shall be forgiven "neither in this nor in the world to come." It is necessary we should attend to the circumstances of the case related by Matthew. One possessed with a devil, blind and dumb, was brought to Jesus, and he healed him, insomuch that the blind and dumb both saw and spake. The pharisees said, "This fellow doth not cast out devils, but by Beelzebub the prince of devils." Christ made sundry observations to refute their impious folly, among which is the following : "If I by the Spirit of God cast out devils, then the kingdom of God is come unto you." He here explained the manner in which he cast out devils ; not as the Son of God, the second person of the adorable Trinity, but as the man Christ Jesus, filled with the Holy Ghost. Therefore he said that he cast them out by the Spirit of God. The miracles of Christ were as much through the power of the Holy Ghost, as those which were before wrought by the prophets, and afterwards by the apostles. In this charge of casting out devils

by Beelzebub, the prince of devils, they immediately maligned the Holy Spirit, by whose agency these notable works were done. They denied his power, and ascribed his operations to the influences of the evil spirit, and herein consisted their blasphemy against the Holy Ghost, which led Christ to say, "All manner of sin and blasphemy shall be forgiven unto men: But the blasphemy against the Holy Ghost shall not be forgiven unto men. 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, nor in the world to come."

Two things are necessary for the forgiveness of sin: The first is an atonement, which is plenary made by the Son of God, and is sufficient for the forgiveness of all sins, however great or aggravated. The greatness of men's sin cannot diminish the sufficiency of the Christian expiation, so that none will, on this reason, fail of being forgiven. But there are other reasons which may prevent forgiveness both in the world that now is, and that which is to come.

A second thing necessary for the forgiveness of sin, is an effectual application to the heart of the benefits Christ purchased by his death. This is the work of the Holy Ghost. However rich the purchase made by our Redeemer; if an effectual application of its benefits is obstinately resisted by the impenitent, they cannot be forgiven.—But why can they not be forgiven? It is not through want of

mercy in God, neither from any deficiency in the atonement of Christ, but from their opposition to the work of the Holy Ghost, whereby they remain unqualified for forgiveness and the blessedness of heaven.—It hence appears why sins against the Holy Ghost, are so much more dangerous, than those committed more directly against the Son of man. That power is resisted and grieved by which alone the benefits of redemption can be applied to the souls of men. The Jews resisted the Holy Ghost, by whose power the miracles of Christ were wrought; they, therefore, could be forgiven "neither in this world, nor in the world to come," for remaining under the power of sin, they must remain under the power of eternal death.

The preceding observations will assist us in answering the second inquiry, "What is that sin which is unpardonable and shall be forgiven, neither in this world, neither in the world to come?"

As the word of God speaks expressly of sins, which should not be forgiven, and which are unto death, we cannot doubt the fact. It is not found, that the holy scriptures do any where more expressly describe in what such sins consist, than in the passage on which we are commenting. They probably are sins against the Holy Ghost. Neither is it necessary to suppose, that the sin which cannot be forgiven is confined to any particular word, action, or exercise of the heart. It must be known and judged from its general tendency and consequen-

ces, rather than from the exact quantity of guilt which it contains. A greater sin may be forgiven, while one which is less, from attending circumstances, may be unpardonable. We are told of those, concerning whom God said, "My spirit shall no longer strive with them." Every sin these persons committed, from the time that sentence was pronounced, from this circumstance, must be unpardonable. From the total departure of the Spirit, they must remain in a state unqualified for forgiveness, and unprepared to experience the love of God. A long course of iniquity against very clear light, is highly provoking to God, and calculated to draw down this awful sentence, by which the doors of heaven are forever barred against the transgressor.

The sins productive of this consequence, whatever they may be, are such as cannot be forgiven.—In the case of the blaspheming Jews, there was a particular sin; ascribing the works of Christ, which he wrought by the power of the Holy Ghost, to the agency of Belzeubub, a prince of evil spirits. In other cases, the spirit may be as effectually grieved to depart, by a long and wilful opposition to great light, and his awakening influences. There may be a great diversity in the sins of men, and very different degrees of guilt which still tend to the same melancholy event: a total withdrawal of the aids of the Holy Spirit, after which they must remain unforgiven. Much inquiry hath been made, in what particular word, action, or exercise of heart, unpardon-

able sins do consist. It is not seen, that any great benefit could arise, from our being able to give a precise answer to the inquiry. For our warning and caution it is sufficient for us to know the general nature and certain effects of those sins, and they commonly consist in such conduct as grieves the Holy Ghost to withdraw his awakening, renewing, and sanctifying influences. In such cases, the dishonor to the Father and Son, is as great as to the Spirit; but it is his withdrawalment which inevitably fixes their doom.

A few words to alleviate the fears and excite the exertions, of the perplexed Inquirer shall close this paper.

From the manner of his writing, it appears probable he fears the commission of some sin which cannot be forgiven.

Many persons fall into a dependency of this kind, which is very injurious in the life of religion. Sometimes it is the unfortunate state of real Christians. They see so much sin in their hearts and lives, they know not how it is possible God should forgive. The faith of such, in the infinite grace of God and the sufficiency of the atonement is very deficient. They ought to pray "Lord increase our faith." Convinced sinners sometimes have such apprehensions. These ought to be reminded, that the concern they feel for their own state, is the highest evidence they have not grieved the Holy Spirit, wholly to depart from them. Their anxiety is an effect of his action on their minds. We have the best reason to conclude,

that those from whom the Spirit of God is utterly withdrawn, sink into a state of the deepest security. From that moment their consciences are seared as with a hot iron, and they think neither of God, their own duty, or the retributions of eternity.

N.

ORDINATIONS.

ON the 7th of June, 1809, was ordained to the work of the gospel ministry in South East, state of New-York, the Rev. BRADFORD MARCY, of Berkshire county, Massachusetts.—The Rev. Mr. Turner of Marlborough, (Mass.) made the introductory prayer; the Rev. Israel Ward of Danbury, preached the sermon from John vii. 46. "Never man spake like this man;" the Rev. David Ely, D. D. of Huntington, made the consecrating prayer; the Rev. Stephen W. Stebbins, of Stratford, gave the charge; the Rev. Andrew Elliot of New Milford, gave the right hand of fellowship; the Rev. Medad Rogers of New Fairfield, made an address to the people, and the Rev. Samuel Sturges of Bethel, made the concluding prayer.

N. B. The church in South East, until the ordination of Mr. Marcy, had been in connexion with the Hudson Presbytery. By application to that Presbytery, they were honorably dismissed, and on the day previous to the ordination, at their request, were united to the Eastern Consociation in Fairfield County.

ON the 4th of October 1809, was ordained to the work of the gospel ministry in Redding, Rev. DANIEL CROCKER. The Rev. Medad Rogers of New Fairfield, made the introductory prayer; the Rev Stephen W. Stebbins preached the sermon from 1 Cor. ii. 2. "For I determined not to know any thing among you, save Jesus Christ and him crucified;" the Rev. David Ely of Huntington, made the consecrating prayer; the Rev. Jonathan Bartlett* of Redding, gave the charge; the Rev. Elijah Waterman of Bridgeport, gave the right hand of fellowship; the Rev. Daniel C. Banks, made an address to the people, and the Rev. Israel Ward of Danbury made the concluding prayer.

INSTALLATION.

INSTALLED the 13th of September 1809, the Rev. DAVID SPEAR, to the work of the gospel ministry, over the church and society in Rodman, county of Jefferson, and State of New-York.—The several parts assigned were performed as follows:—The Rev. James Murdock, of Turin, made the introductory prayer, and preached a well adapted discourse from 2 Tim. ii. 15; Rev. Enos Bliss of Lorrain, made the consecrating prayer; Rev. Calvin Ingals, Missionary from Connecticut, gave the charge, and made the concluding prayer;—

* The Rev. Jonathan Bartlett on account of ill health, was dismissed from the pastoral charge of the church and society in Redding in June last,

Rev. Nathaniel Dutton, of
Champion, gave the right hand
of fellowship. All parts were
performed with great propriety
and decency, to a numerous,
attentive and very solemn audi-
ence.

“How blessed are our eyes,
That see this heavenly light,
Prophets and Kings desir'd it long,
But died without the sight.
The watchmen join their voice,
And tuneful notes employ,
Jerusalem breaks forth in songs,
And deserts learn the joy.”

POETRY.

FOR THE CONNECTICUT MAGAZINE.

Lines on reading the life of Madame GUION, an amiable French
lady, and writer of the seventeenth century.

OH! heav'n-taught, pray'ful GUION! why no more
For thy lost Patria does thy spirit scar?
Oh! see thy once-lov'd sex, how there, debas'd!
Th' angelic mind, the God like stamp effac'd!
Corrupting and corrupt, prone to offence,
Behold those forms licentious! slaves of sense,
And ten-fold slaves of sense-devoted lords!
Oh! supplicating GUION, not in words
Of empty, thoughtless sound, but as thou'rt wont,
Lift up thy spirit to that holy mount,
Where, from thy fast-barr'd dungeon oft were heard
Ascending praises to thy heav'nly guard.
Oh! with new fervor, cause the prison-wall
Of self-devoted female gloom to fall!
With delegated pow'r from realms above,
Say to those bands of moral death—'Remove!
'Voluptuous *Antoinettes*! "Come forth" and live!
To him who ransom'd them, Oh! say—'Forgive!
'They know Thee not—but, cast one piercing look;
'Inspire pure homage for thine holy Book,
'And all is finish'd—saints and seraphs rise,
'Woman, exulting, claims her long-lost skies.'—

Hail, blest Religion! woman's only friend!
Her only guide!—thy holiest ardors lend.
Aid all thy daughters in stern sorrow's course;
Stay their soft minds with thine unyielding force;
Turn their desire tow'rd's uncreated worth,
And thou, alone, rule over them on earth!
Ah! then, secure, nor death, nor danger nigh,
No more fond woman breathes th' unhallow'd sigh,
A soul divided, then no longer mourns,
But to her ONLY SAVIOUR joyful turns.

—*—*—*

Donations to the Missionary Society of Connecticut.

1809.

Dec. 11.	Peter B. Gleason, avails of Magazine.....	\$ 9 00
25.	Peter B. Gleason, avails of.....do.....	500 00
	Rev. Seth Williston, collected in new settlements.....	2 50

\$ 511 50

CONNECTICUT
EVANGELICAL MAGAZINE;
AND
RELIGIOUS INTELLIGENCER.

Vol. III.]

FEBRUARY, 1810.

[No. 2.]

A NARRATIVE on the Subject of Missions, and a Statement of the Funds of the Missionary Society of Connecticut, for the Year 1809. Addressed by the Trustees of the Society to the Ministers and People of the State.

(Concluded from p. 27.)

IN the spring Mr. Williston labored two weeks as a missionary, mostly in Nine Partners, (now called Harford,) in Luzerne county, Pennsylvania. In this place there was, at that time, a remarkable revival of religion. His description of the rise and progress of this revival has been already published in Vol. II. No. 11. of that excellent periodical work, the Connecticut Evangelical Magazine and Religious Intelligencer. It need not, therefore, be repeated in this Narrative.

Mr. Williston's last communication bears date December 1, 1809. It contains a journal of eight weeks missionary labors, performed in the western counties of New-York and northern counties of Pennsylvania, chiefly in the former. At the close of his journal he observes, "When I first came into the western country, which is now a little more than thirteen years, there was scarcely a church of the Congregational or Presbyterian faith, west of Whitestown in the north, and west of Harpersfield in the south part of the new settlements. Since that time, there have been a great number of churches constituted, and a great number of ministers settled. The articles of faith adopted in all these churches embrace the leading doctrines of the reformation, and are pretty strictly Calvinistic. It may serve to give you some idea of the progress of the gospel, and of gospel establishments, in this western country, to be informed, that since the time above specified there have been formed five Associations, answering to the Consociations of Connecticut,

‘ composed of ministers and churches, *viz.* The Oneida, Ontario, Middle, Susquehannah, and Union Associations. The Middle Association which has its seat on the Military Tract, has 17 or 18 ministers in it, and a greater number of churches. This is perhaps the largest of the Associations. The Geneva Presbytery has been formed within a few years, and I am not certain but there is another body of the same kind lately formed in these western settlements. In most of the towns and settlements, where churches have been formed, I believe there has been more or less of the special influence of the Spirit, in causing an awakening among the people, and a turning from Satan unto God. In some places the work of the Spirit has been powerful, and has also been repeated; in others it has been much more moderate, and has produced but little enduring fruit. In view of the great change which has taken place in these western wilds, within so few years, we have reason to say, The Lord hath done great things for us. The several Missionary Societies, with their benevolent helpers, have reason to bless the Lord, for the part which they have been allowed to take in this important work.”

In June, the Rev. Daniel Waldo entered the missionary field, as a laborer. He wrought in the counties of Chenango and Broome, New-York; and in the counties of Wayne and Luzerne, Pennsylvania. He visited the settlements which had been recently blessed with revivals of religious attention. In these he found much to delight and animate the children of God. In many others, he found sectarian divisions and a proselyting zeal, mingled with their usual attendants; spiritual pride and unchristian censoriousness. Connected, also, with these evils, so deadly to vital piety, was either open infidelity, or a brutish indifference, concerning the momentous interests of the soul.

Nevertheless, he says, that “ In every settlement of the country, through which I passed, there are numbers of pious people. These appeared truly hungry for the bread of life. They treated me with such kindness, as made their huts seem like palaces, and the coarsest fare a royal dainty.”

With respect to their enjoyment of the holy scriptures, in those settlements, he says, “ I found many families destitute of the whole bible, and very ignorant of the old testament. They generally possess the new testament.”

Again he says, “ In the county of Wayne, there is not one settled minister of the congregational denomination; and but one in the county of Luzerne—a tract nearly three times the size of Connecticut. I cannot conceive of any part of the missionary field, which requires assistance more than these two counties. In my humble opinion, the prospect of doing good is very great. Christians often need a word to quicken and strengthen them; and to warn them not to dishonor their master. They are apt to let down their watch; to indulge in covetousness, or intemperance, or littleness and selfishness in their intercourse

‘ with the world ; and each of these is like a stalled ox to fatten
 ‘ sinners for destruction.”

About the middle of June, the Rev. Calvin Ingals again commenced missionary service in the settlements of Black River. By his journals it appears, that he travelled one thousand, sixty and four miles ; delivered one hundred sermons ; attended several ecclesiastical councils, church meetings, and conferences ; administered the special ordinances of the gospel ; and admitted a number to a name and standing in the visible church.

“ In almost every place,” he says, “ I have been kindly received ; and, in many, with true gratitude. The few Christians, that are scattered through the new settlements, appear animated, on seeing a missionary ; and express much gratitude for the services they are receiving from Missionary Societies, and for the books that are sent them. The services they have received are not in vain. The churches are increasing in numbers. The holy Spirit has been sent down, in many places, the year past, and numbers have been added to the churches, in the Black River settlements. I never found so much attention to religion, in one season, since I travelled, as I have the past. And never have I seen the word have a more perceptible effect on the heart.

“ May the Holy Spirit still be sent down, and the labors of missionaries, and the exertions of Missionary Societies, be blessed, until the whole earth shall be filled with the knowledge and glory of God.”

The missionaries now laboring in the service of the society, the whole or part of the time, are, the Rev. Timothy Harris in Granville, state of Ohio ; the Rev. Messrs. Abraham Scott, Jonathan Lesslie, Joshua Beer, Nathan B. Derrow, and James Boyd, in New-Connecticut ; the Rev. John Spencer, in the western part of New-York, near lake Erie ; the Rev. Ebenezer Kingsbury in Luzerne County, Pennsylvania ; the Rev. Israel Brainerd in the western counties of New-York, the Rev. Aaron Cleveland on the south eastern shores of lake Ontario ; the Rev. Calvin Ingals in the Black River country ; and the Rev. Messrs. Sitas L. Bingham and John Denison in Vermont. Several other persons are appointed as missionaries, who will probably go on missions in the course of the year.

To the foregoing abstract of missionary labors, for 1809, is subjoined an account of the books, which the Trustees have sent, the year past, into the new settlements of our country. Annexed, also, is a statement of the society’s funds.

For the two last years, the sources of these funds have been very much dried up. Nevertheless, amidst the great encouragement, which the Lord has recently given to missionary efforts, the Trustees were unwilling to diminish their number of laborers. On the contrary, they have considerably augmented that number. The calls have been loud and pressing. They could not resist them. Of course, the capital of their funds has been lessened.

And although the present funds of the society should be entirely exhausted, yet they hope and trust, that the friends of Christ will again be rendered as well able as willing to furnish the pecuniary assistance, which shall be requisite, for the diffusion of God's word, both written and preached, through regions far beyond the present limits of their labors.

Copious is the account of missionary labors and success, which the divine smiles have enabled the Trustees of the Connecticut Society to lay before the public, in this their eleventh annual Narrative. It is, on the whole, such as they believe cannot fail to delight and invigorate the friends of the divine Redeemer, and call forth their devout gratitude for the hitherto continued and increasing displays of his wonderful grace. The few shades, with which this account is overcast, will bring the people of God to greater importunity in prayer, and to warmer zeal in their efforts, to save, from abiding wrath, the multitudes that remain self-hardened and ruined in unbelief.

The Trustees rejoice, with the people of God, in such extensive evidence, that Christ, as king on his holy hill of Zion, continues to acknowledge the missionary cause, and to manage it with his own omnipotent hand.

They rejoice, with all the saints, in every degree of success, that he has caused to attend the exertions of other Missionary Societies, in the United States, and through the Christian world. They rejoice in the extensive and powerful revivals of evangelical religion, which, in the course of the past year, the Holy Spirit has been sent down to produce. "There is joy, in heaven, over one sinner that repenteth." A similar joy—though less pure and perfect—is felt by the saints on earth, when sinners are turned from the error of their ways, and their souls are saved from death.

The Trustees rejoice with all that love the statutes of the Lord, in the institution of Bible Societies for the circulation of God's written word among the indigent and careless. They rejoice in them as auxiliaries of the missionary cause, in every part of the world. They rejoice, that by the combined effects of Missionary, and Bible Societies, the words of eternal life are heard and read, more and more extensively, every year, in our depraved world, that must otherwise perish. They rejoice in the prospect, which is now before the church and people of God, that, by these means—and they are acquainted with no other on which to build a hope—that glorious name, in which alone salvation can be found, will soon be known, embraced, and adored, in every land, "from the rising of the sun to the going down of the same." The cause and kingdom of Christ shall assuredly be extended over the face of the whole habitable earth. Blessed are those, who, with heavenly affection, become instrumental in advancing the prosperity of that cause, and the interests of that kingdom.

JOHN TREADWELL, *Chairman.*

Passed by the Board of Trustees, January 3, 1810.

Attest, ABEL FLINT *Secretary.*

A STATEMENT
OF THE FUNDS OF THE MISSIONARY SOCIETY OF
CONNECTICUT, JANUARY 1, 1810.

No. 1.

Receipts by the Treasurer in the year 1809.

Contributions of May, 1807, and 1808, received since January 1, 1809.

Milford, first Society, (addition) 1807.	\$ 0 25
Danbury, Bethel Society, 1808,	1
Guilford, East Guilford, do.	8 40
Granby, Salmon Brook, do.	5 71
Milford, Second Society, do.	3
New Hartford, do.	28 34
Watertown, do.	12 95
	59 65

Contributions in the New Settlements, viz.

January 6.	To Rev. Ebenezer Kingsbury,	\$ 0 65
February 1.	Rev. Seth Williston,	23 54
March 14.	Rev. Erastus Ripley,	10 86
April 17.	Rev. Israel Brainerd,	1
July 3.	Rev. David Harrower,	2 44
14.	Mr. Silas Hubbard,	2 50
Sept. 5.	Rev. John Spencer,	86 15
	Rev. Abraham Scott,	10 17
11.	Rev. Jonathan Lesslie,	5 20
	Rev. Royal Phelps,	2 35
October 10.	Rev. Aaron Cleveland,	6 67
11.	Rev. Daniel Waldo,	22 17
Nov. 1.	Rev. Ebenezer Kingsbury,	24
8.	Rev. Abraham Scott,	21 62
15.	Rev. Calvin Ingals,	10 42
Dec. 26.	Rev. Seth Williston,	2 50
		240 24

Sundry Donations, viz.

January 7.	From Rev. Holland Weeks,	\$ 1 45
Feb. 11.	Rev. Moses Stuart,	10
23.	A Lady in Cornwall,	1
May 13.	Hampton Female Cent Society,	5 91
	A friend of Missions, New-Haven,	3
18.	Gideon Hotchkiss, a legacy,	66 67
July 10.	A female friend of Missions, Derby,	50
Sept. 6.	Vine Tracy,	5
Nov. 10.	Rev. Royal Phelps,	6 65
		94 18

Avails of Books, viz.

Dec. 11.	Connecticut Evangelical Magazine,	\$ 9
26.	do. do.	500
		509
30.	Interest on Notes and Bonds,	1670 21
		\$ 2582 28

NO. 2.

Disbursements by order of the Trustees.

To Missionaries, viz.

January	4.	To Rev. Jonathan Lesslie,	New Connecticut,	\$ 78 68
		Rev. Enoch Burt,	do.	46
		Rev. Abraham Scott,	do.	200
	5.	Rev. Seth Willistoh,	New-York & Penn.	23 54
		Rev. Joseph Badger,	New Connecticut,	200
		do.	Sandusky Indians,	100
		Rev. William Storrs,	Vermont,	8
		Rev. Royal Phelps,	New-York, west,	24
		Rev. Ebenezer Kingsbury,	Otsego and Delaware,	216
	6.	Rev. Seth Williston,	New-York and Penn.	33
	10.	Rev. Henry Chapman,	Otsego and Delaware,	26
	21.	Rev. John Spencer,	New-York, west,	100
	30.	Rev. Jonathan Lesslie,	New Connecticut,	114 22
February	3.	Rev. Israel Brainerd,	Black River,	24
	10.	Rev. David Harrower,	New-York and Penn.	11 55
March	2.	Rev. Salmon King,	Vermont,	120
	9.	Rev. Erastus Ripley,	Vermont & New-York,	88.
	21.	Rev. Chauncey Lee,	Vermont,	64
		Rev. Seth Williston,	New-York and Penn.	20
April	17.	Rev. Israel Brainerd,	Black River,	72
May	11.	Rev. Calvin Ingals,	do.	40
	15.	Rev. Salmon King,	Vermont,	40
	16.	Mr. Silas Hubbard,	N. York, Camden, &c.	50
	23.	Rev. Aaron Cleveland,	Lake George,	40
	26.	Rev. John Spencer,	New-York, west,	130
	31.	Rev. Daniel Waldo,	Pennsylvania,	40
July	1.	Rev. David Harrower,	New-York and Penn.	20 44
	8.	Mr. Silas Hubbard,	N. York, Camden, &c.	42
	21.	Rev. Abraham Scott,	New Connecticut,	130
		Rev. Jonathan Lesslie,	do.	113 80
	27.	Rev. Aaron Cleveland,	Lake George,	40
August	7.	Rev. Joshua Beer,	New Connecticut,	140
	8.	Mr. Silas Hubbard,	N. York, Camden, &c.	24
Sept.	4.	Rev. Abraham Scott,	New Connecticut.	10 17
		Rev. John Spencer,	New-York, west,	86 15
	6.	Rev. Jonathan Lesslie,	New Connecticut,	40
		do.	do.	6 20
	11.	Rev. Royal Phelps,	New-York, west,	24
	19.	Rev. William Wick,	New Connecticut,	56
	21.	Rev. John Spencer,	New-York, west,	115
		Rev. Nathan B. Derrrow,	New Connecticut,	53
	25.	Rev. Silas L. Bingham,	Vermont,	40
October	5.	Rev. Aaron Cleveland,	Lake George,	48
	11.	Rev. Daniel Waldo,	Pennsylvania,	72
		Rev. Seth Williston,	New-York and Penn.	56
	14.	Rev. John Denison,	Vermont.	40
	16.	Rev. Abraham Scott,	New Connecticut,	21 62
	30.	Rev. Ebenezer Kingsbury,	New-York and Penn.	224
Nov.	14.	Rev. Calvin Ingals,	Black River,	88
Dec.	2.	do.	do.	40
	4.	Rev. Salmon King,	Vermont,	32
	11.	Rev. Aaron Cleveland	N. York, Camden, &c.	40
	20.	Rev. Israel Brainerd,	New-York, west,	40

Dec. 21.	Rev. Timothy Harris,	Granville, Ohio,	50
25.	Rev. Seth Williston,	New-York and Penn.	22 95
	do.	do.	2 50
			<hr/>
			3607 68

Other expenses in the Course of the year, viz.

Expenses attending Books to new settlements, viz.		
For Magazines 9 Dolls. which was paid back to the Treasurer, and appropriated to permanent fund, as avails of the Magazine,		9
For other Books,		15 37
For binding Magazines,		10
For rent of a room in which to deposite Books,		18
		<hr/>
		52
For printing and distributing Narrative,		22 37
To Andrew Kingsbury, Esq. his Salary as Treasurer,		100
To Rev. Abel Flint, his Salary as Auditor and Secretary,		100
To do. for stationery and postage.		20 64
To do. expenses, for entertaining the Trustees,		8
		<hr/>
		\$ 3910 69
		<hr/> <hr/>

NO. 3.

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. 2.....	3910 69	
To balance, carried to credit of new Account.....	30799 62	
	<hr/>	
	\$ 34710 31	
Amount of permanent Fund.....	24985 49	
For current Expenses.....	5814 13	
	<hr/>	
	\$ 30799 62	
	<hr/>	
	By balance in favor of the Society, Jan. 1, 1809.....	32128 05
	By donations, interest, &c. as per statement, No. 1.....	2582 28
		<hr/>
		\$ 34710 31
	By balance of the above Account.....	\$ 30799 62
		<hr/>

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

ABEL FLINT, *Auditor.*

Hartford, January 1, 1810.

A particular List of the Contributions received in the New Settlements, contained in the general Statement, No. 1.

To Rev. Erastus Ripley in Ver- mont and New-York.		To Rev. Daniel Waldo, in the counties of Wayne and Lu- zerne, Pennsylvania,	
At Stillwater,	1 50	At Palmyra,	8
Bolton,	1 75	Salem,	3 12
Of Benjamin Raymond,	1	Cherry ridge,	3 15
At Massena,	0 76	Harford,	7 40
Of Dr. Mather and Mr. Col- bourn,	1	Of Mrs. Tylet,	0 50
At Louisville,	1 88		<hr/>
Madrid,	1 97		\$ 22 17
Of Mr. Hooker, Turin,	1		<hr/>
	<hr/>	To Rev. Ebenezer Kingsbury, Of John Henry, Meredith, New-York,	0 33
\$ 10 86	<hr/>	a friend of missions,	0 12
To Rev. Israel Brainerd in the Black River settlements,		a lady at Middletown,	0 20
At Turin,	\$ 1	Conrad Coon, Milford,	0 30
	<hr/>	Mr. Foster, Williamsboro' Penn.	2 00
To Rev. David Harrower, in New-York and Penn.	\$ 8 44	John Tyler, Harford,	0 50
	<hr/>	John Hester, do.	0 50
To Mr. Silas Hubbard in Os- wego Village,	\$ 2 40	Aaron Stiles, do.	0 50
	<hr/>	Asa Lathrop, Bridgewater, a friend in Penn.	1 00
To Rev. John Spencer, in the vicinity of lake Erie,		At Sandgate, Vermont,	0 32
At Buffaloe,	8 83	Durham, N. York,	3 12
Erie,	18 20	Maryland,	1 60
Greenfield,	6 12	Worcester,	1 40
No 9. Range 7.	3	Jefferson,	1 38
Canadaway,	56	Dethi,	3 25
	<hr/>	Lawville, Penn.	3 00
\$ 86 19	<hr/>		4 93
To Rev. Jonathan Lesslie, in the state of Pennsylvania,	\$ 6 20		<hr/>
	<hr/>	To Rev. Abraham Scott, At Charleston, Virginia,	\$ 24 65
To Rev. Royal Phelps, in the western part of the state of New-York,		Salem, Ohio,	3 07
At West Bloomfield,	2 35	Salem, Ohio,	5 00
Of a friend of missions at Avon,	1	Montweez, Penn.	3 10
	<hr/>	Center, Ohio,	7 52
\$ 3 35	<hr/>	Warren, do.	5 00
To Rev. Aaron Cleveland, near lake George,		Salem, do.	2 26
At Bolton,	1 39	Lawrence, do.	1 40
Chester,	1 78	Morristown, do.	2 44
Mason's hollow,	2 50	Canton, do.	3 00
Of Deacon Boardman,	1		<hr/>
	<hr/>	To Rev. Calvin Ingals, in the Black river coun- try,	\$ 31 79
\$ 6 67	<hr/>	At Adams,	5 05
		Norway,	4 37
		Of Lewis Smith, Leyden,	0 50
		Anne Smith, do.	0 50
			<hr/>
			\$ 10 42

To Rev. Seth Williston, in New-York and Penn. At Chenango Point, Union, Owego, of James Pum- pelly, Butternutts, of a family, Wycox, Sullivan, German,	3 16 4 00 2 00 0 38 0 40 1 86 4 00		Of Abel Hart, Spencer, two brothers in the Dutch Settlement, a family at Luzerne, a friend, do. William Johnson, Orwell, Deacon Philips, Plymouth, a female friend of missions, Col. Swartwood, Spencer,	1 00 0 62 5 50 0 12 0 50 1 00 1 00 0 50
				\$ 26 04

Donations of Books.

From the Rev. Doctor Trumbull, 100 New-Haven Tracts.
From Wethersfield Cent Society, 150 do.
From a friend of missions, 1600 Tracts, containing short sermons and
lymns.

Books sent to the new settlements in the course of the year.

BOUND BOOKS, viz.

- 13 Vols. Connecticut Evangelical Magazine.
- 1 Vol. Connecticut Evangelical Magazine and Religious
Intelligencer.
- 19 Washburn's Sermons.
- 12 Doddridge's Rise and Progress.
- 12 Bunyan's Grace abounding.
- 3 Trumbull on divine revelation:

 60

PAMPHLETS AND CHILDREN'S BOOKS, viz.

- 456 Sermons on Christ the bread of life.
- 60 Watts' Divine Songs.
- 50 New-Haven Tracts.
- 40 Religious Tracts.
- 25 Summary of Christian Doctrines.
- 24 Numbers Connecticut Evangelical Magazine and
Religious Intelligencer.

 715

13196 Sent in preceding years.

 13911 Total number of Books sent to the new settlements.

OFFICERS OF THE MISSIONARY SOCIETY OF CONNECTICUT.

TRUSTEES.—His Excellency *John Treadwell*, The Honorable *Roger Newberry*, The Hon. *Asher Miller*, The Hon. *Aaron Austin*, The Hon. *Jonathan Brace*, *Enoch Perkins*, Esq. The Rev. Messrs. *Nathan Perkins*, D. D. *Samuel Nott*, *Calvin Chapin*, *Samuel J. Mills*, *Moses C. Welch*, *Andrew Yates*.

Andrew Kingsbury, Esq. Treasurer.

Rev. *Abel Flint*, Auditor.

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

Committee of Missions.—The Hon. *Jonathan Brace*, *Enoch Perkins*, Esq. and the Rev. Messrs. *Nathan Perkins*, *Samuel Nott*, *Moses C. Welch*, *Andrew Yates*, and *Abel Flint*.

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

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

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



General observations upon the Prophecy of HOSEA.

THIS prophecy appears to consist of the following general parts or subjects.

I. The first part is contained in chap. i. v. 1—5, and consists of investing the prophet with his office, and directing him to take a wife of whoredoms. This, it is apprehended, was not real, but prophetic, or a figurative representation. This lewd woman, forsaking the guide of her youth, and forgetting the covenant of her God, was designed to represent the kingdom of Israel, or the ten tribes, who had apostatized from the true God, abandoned his worship, and wor-

shipped the calves, the idols, which Jeroboam had made. In compliance with the direction, the prophet in vision took *Gomer* the daughter of *Diblaim*, who bare him a son, and the Lord said, Call his name *Jezeel*; assigning as the reason of it, *For yet a little while and I will avenge the blood of Jezeel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel*, v. 4, 5. How far the wickedness of Jehu in cutting off the house of Ahab in Jezeel, 2 Kings ix. 15. was retributed upon his posterity, we cannot determine, as the scriptures only inform us, 2 Kings xv. 10, that Shallum the son of Jabish conspired against Zachariah, the fourth and last

royal heir and successor of Jehu, slew him and reigned in his stead—but we are particularly informed 2 Kings xvii. 6, that in the ninth year of Hoshea king of Israel, which according to scripture chronology was 64 years from the date of this prophecy, the king of Assyria (Salmanezar) took Samaria, captivated the Israelites, and transported them to the cities of the Medes, in which this prophecy received a full accomplishment.

II. The second part begins with chap. i. v. 6, and consists of the history of the prophetess continued. She bare a daughter, and the Lord said, *Call her name Lo-ruhamah*, (not having obtained mercy,) adding as the reason, *For I will no more have mercy upon the house of Israel*—with this contrasting a gracious declaration, *But I will have mercy upon the house of Judah*—importing that he would suspend his merciful dispensations to the kingdom of Israel, but continue his protection and favors to the kingdom of Judah—The prophetess next conceived and bare a son, and the Lord said, *Call his name Lo-ammi*, (not my people) involving a sentence of total rejection—Yet connecting with it a promise of future prosperity and a gracious restoration.—*Yet the children of Israel shall be as the sand of the sea—and it shall come to pass, that where it was said, Ye are not my people; there it shall be said, Ye are the sons of the living God*—adding an assurance that the kingdoms of Judah and Israel should be united under one common head and enjoy a state of great prosperity and peace. *After that shall*

*the children of Judah and the children of Israel be gathered together, and appoint them one head (Christ the spiritual David, chap. iii. 5,) and they shall come up out of the land; for great shall be the day of Jezreel.**

This, it is presumed, comprises the whole prophecy in miniature. The next chapter, it will be perceived, is an amplification of these subjects, variously represented, and more minutely expressed. Chap. ii. v. 1. *Say ye to your brethren, Ammi; and to your sisters, Ru-hamah, (v. 2. Plead with your mother, the kingdom of Israel represented by an adulterous woman)*

* The subject requires a sense to be affixed to *Jezreel*, in this place, different from v. 5, where it denoted the city in which Ahab erected his palace. According to that import the sense of text will be, Great shall be the day of Ahab's city when the two kingdoms shall be united, which is remote from the subject, obscures and diminishes the sense of the text—but if we understand *Jezreel* according to its original meaning, which Hebraicians inform us, signifies, *The seed of God*—it will harmonize with the theme, exhibit and impress the subject of the text. When in the place where it was said, *Ye are not my people*, it shall be said, *Ye are the sons of the living God*; then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and shall come up out of the land: for great and marvellous, shall be the day of Jezreel, God's seed, sons, or people—For behold the days come, saith the Lord, that it shall be no more said, *The Lord liveth that brought up the children of Israel out of Egypt*; but the Lord liveth that brought the children of Israel from the north, and from all lands, whither he had driven them; and I will bring them again into their land that I gave to their fathers. Jer. xvi. 14, 15.

plead, for she is not my wife, neither am I her husband—Let her put away her whoredoms out of my sight, and her adulteries from between her breasts—let her forsake all her idolatries,—v. 3, lest I strip her naked as in the day that she was born, deprive her of all her privileges, and make her a dry land and slay her with thirst, reduce her to a most distressed and afflicted state—v. 4, And I will not have mercy upon her children, for they are the children of whoredoms, born of idolatrous parents and educated in idolatrous practice, v. 5, For their mother hath played the harlot, and done shamefully—hath forsaken her covenant God and spiritual husband and prostituted herself to idolatry—for she said, I will go after my lovers, idols, that gave me my bread and my water, my wool and my flax, my oil and my drink—Ver. 6, Therefore, behold, I will hedge up her way with thorns and make a wall that she cannot find her paths, effectually obstruct and confound her in all her idolatrous exertions and pursuits. Ver. 7, And she shall follow after lovers, idols, but she shall not overtake them, and she shall seek them but she shall not find them; then, disappointed in all her expectations from idols, and her idolatrous spirit subdued, she shall say, I will go and return to my first husband, the Lord my God, for then, when I worshipped and served him, was it better with me, than it is now—Ver. 8, For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold which they prepared for Baal—ascribed and consecrated to idols. Ver. 9, Therefore will I return

and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax, given to cover her nakedness. Ver. 10, And now will I discover her lewdness, idolatry, and expose her to poverty and shame, in the sight of her lovers, and none shall deliver her out of my hand. Ver. 11, And I will cause all her mirth to cease, her feast-days, her new moons, and her sabbaths and all her solemn feasts—put an end to all her religious rites and worship. Ver. 12, And I will destroy her vines, and her fig-trees, whereof she said, These are the rewards that my lovers, idols, have given me, for the worship with which I have served them, and I will make them a forest and the beasts of the field shall devour them. Ver. 13, And I will visit upon her the days of Baalim, punish her for worshipping idols, wherein she burnt incense to them, and decked herself with her ear-rings and her jewels, and she went after her lovers, idols, and forgot me saith the Lord.

What is all this, divested of metaphors, but an impressive representation of the horrid impiety of the Israelites or kingdom of Israel, under the similitude of a lewd woman, in revolting from the Lord their God, adopting and persisting in idolatrous worship, with a solemn declaration, that he would correct them for it, effectually confute their error in ascribing to their idols the blessings which he had conferred upon them, and convince them that he was their only protector and benefactor—that he would accomplish these effects by inflicting

his judgments upon them—and has not this declaration been verified and illustrated in that series of calamities and their consequent effects, which he inflicted upon them by the Assyrian monarch, 2 Kings xvii. who slew their men with the sword, destroyed their cities, captivated their inhabitants, and transported them to the cities of the Medes, making them exiles among the nations, an execration, a hissing and a reproach, and their land a desolation, an astonishment and a curse unto this day.

Having announced God's judicial process against the Israelites for their idolatrous wickedness, the prophet proceeded to predict a happy reversion of their abject condition. Ver. 14, *Therefore because of her impious idolatry, behold, I will allure her and bring her into the wilderness, into a destitute and afflicted state, and in that will speak comfortably unto her.* Ver. 15, *And I will give her vineyards from thence, and the valley of Achor, of trouble, for a door of hope; and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt,* will restore her ancient prosperity and replenish her with joy and gladness. Ver. 16, *And it shall come to pass at that day, saith the Lord, that thou shall call me Ishi, My husband, and shall call me no more Baali, My Lord.* Ver. 17, *For I will take away the name of Baalim out of her mouth; and they idols, shall no more be remembered by their names, for I will totally extirpate all idolatry from the children of Israel.* Ver. 18, *And in that day will I make a*

covenant for them with the beasts of the field—and break the bow, and the sword, and the battle out of the earth, and will make them to lie down safely. Ver. 19, *And I will betroth thee unto me forever, and a most endearing relation and kind affection shall subsist between us: yea I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies.* Ver. 20, *I will even betroth thee unto me in faithfulness: and thou shall know that I am the Lord.* Ver. 21, *And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens and they shall hear the earth; ver. 22, And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.** Ver. 23, *And I*

* Ver. 21, 22. are a personification, representing the heavens and earth as possessing reason and speech. The figure supposes a time of drought and distress, and may have been taken from the famine in the days of Ahab, 1 Kings xvii. xviii. Chap. when the distressed inhabitants of Jezreel cried to the corn, wine and oil, to relieve and refresh them, and these cried to the earth to nourish them, and the earth cried to the heavens to distil their showers, and the heavens cried to God, the father of the rain. Now saith God, it shall come to pass in that day, I will hear the heavens and they shall gather clouds, and the heavens shall hear the earth, and distil their showers, and the earth shall hear the corn, and wine, and oil, and afford a rich supply, and they shall hear Jezreel, and relieve my distressed and fainting people.

As this whole chapter is metaphorical, we may understand this figuratively, and according to the original signification, Jezreel, to denote God's seed, or people, and this passage will import that the Israelites will be importunate for divine

will sow her unto me in the earth, multiply and bless her exceedingly; and I will have mercy upon her that had not obtained mercy, the Israelites whom I have signally punished; and I will say to them who were not my people, whom I rejected, Thou art my people; and they shall say, Thou art my God. Compare with Chap. i. 10, 11.—

As the preceding part of the Chapter described the wickedness of the Israelites, and the judgments God would inflict upon them for it; this exhibits a wonderful display of mercy in turning their captivity, relieving them of their distresses, restoring them to their ancient relation to God, extending to them the expressions of his peculiar favor, and blessing them with great peace and prosperity.—Chapter third is a repetition of the prophecy by another similitude. *The Lord said unto me, in vision, Go love a woman beloved of her friend, yet an adulteress, according to the love of the Lord towards the children of Israel, who look to other Gods, and love flagons of wine. So I bought her to me for fifteen pieces of silver.—And I said unto her Thou shalt abide for me many days, and thou shalt not play the harlot, and thou shalt not be for another man, so will I also be for thee. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod,*

influence typified by rain, and that in answer to their requests, God will pour water on the thirsty, and floods on the dry grounds—his Spirit on their seed and his blessing on their offspring.

and without a *teraphim* (compare with Chap. ii. ver. 11.) Afterward shall the children of Israel return, and seek the Lord their God, and David their King; and shall fear the Lord and his goodness in the latter days.

The emphasis in this similitude, is obviously to be placed upon *many days, thou shalt not be for another man*, to denote the term that the Israelites should continue in the wilderness, in a depressed and abject state, for an extended period, *many days*, and the *manner* in which they should subsist—not for another man—and how exactly hath the event corresponded with the prediction, as they yet continue so far as we have any knowledge of them in a depressed and dispersed state making a term of more than 2500 years—and how wonderful it is that through this long protracted period they have not been for another man, have had neither king nor prince, have been neither absorbed by any other people, nor incorporated with any kingdom—and have been without a sacrifice, without an image, and without an ephod—have neither priesthood nor religious rite, neither embrace the religion of any nation, nor perform the institutes of their own.† Surely

† According to the laws of Moses, the religious rites which he prescribed for the Israelites were restricted and might be performed only in the city which the Lord their God should choose, upon his altar and by the agency of the priesthood. As the Israelites and Jews have long since been ejected from the promised land, they are as disabled from performing the rules of their own religion, as they are indisposed to embrace the religion of other nations.

the finger of God is in this !

To this is added the gracious promise, afterwards shall the children of Israel return and seek the Lord their God, and David their king ; and shall fear the Lord and his goodness in the latter days.

The subsequent part of the prophecy is supposed to be an amplification of the subjects contained in these figures, describing the idolatry and aggravated wickedness of the ten tribes, under the denomination of Ephraim and Israel—pronouncing severe threatenings against them, as Chap. iv. 9, *I will punish them for their ways, and reward them their doings—* 9, 12, *I will meet them as a bear robbed of her whelps, and I will rend the caul of their heart, I will devour them like a lion—* describing their abject state under the execution of these threatenings, as chap. v. 9, *Ephraim shall be desolate in the day of rebuke—* ix. 12, *Woe also to them when I depart from them—* viii. 8. *They shall be among the Gentiles as a vessel wherein is no pleasure—* ix. 17, *They shall be wanderers among the nations—* with intimations of their penitent reflections. Chap. vi. 1, *Come and let us return unto the Lord, for he hath torn and will heal us ; he hath smitten and will bind us up,*—more pathetically expressed, Jer. xxxi. 18, *I have surely heard Ephraim bemoaning himself ; thus thou hast chastised me, and I was chastised, as a buttock unaccustomed to the yoke ; turn thou me and I shall be turned, for thou art the Lord my God.* Chap. xiv. 2, *Take with you words and say, Take away all iniquity, and re-*

ceive us graciously.—Ashur shall not save us—neither will we say any more to the work of our hands, Ye are our Gods,— ver. 8 ; *Ephraim shall say, What have I to do any more with idols—* concluding with promises of great mercy. *I will heal their backsliding, I will love them freely ; for mine anger is turned away from him. I will be as the dew unto Israel ; he shall grow as the lily—his branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.*

We now have the plan and process of the prophecy. Similar to other prophecies, the grand subject of it is comprised in the first type in the prophet taking a wife of whoredoms, and children of whoredoms, representing the idolatrous apostacy of the ten tribes, or kingdoms of Israel, their rejection, captivity and dispersion—succeeded by the promise of a gracious restoration to God's favor, and their ancient prosperity. Chap. i. ver. 6, to the end. We have the same subjects more clearly exhibited by metaphors in chap. ii. iii. and described in direct simple terms in the subsequent part of the prophecy. Of their idolatry and dispersion we have authentic evidence in the holy scriptures, supported by events and facts to a demonstration ; and is not the execution of the threatening a convincing evidence of the certain bestowment of the promised favor ?—If this were not conferred in the return from the Babylonish captivity ; and to this their present state, combined with the Jews, without a king, without a prince, without a sacrifice, without an image, without an

ephod, and without a teraphim, is an insuperable objection:— we may confidently infer the complete accomplishment of this merciful promise in God's appointed time, when the children of Judah, and the children of Israel shall appoint them one head and shall come up out of the land: and that great will be the day of Jezreel.



On Perseverance in Prayer.

NO. II.

(Continued from Vol. II. p. 461.)

HAVING considered in the preceding number, what waiting upon God for mercy implies; and having shown why saints should persevere in this duty; it is now proposed to offer several reflections, which naturally arise from a review of the subject.

1. From the considerations which have been mentioned, it is not strange that saints have persevered in waiting upon God for mercy. Abraham persevered in pleading for Sodom and Gomorrah, and the cities of the plain. Jacob continued to plead with God through the night. When the day was breaking, though he was required to desist, he persevered until he obtained the blessing he sought. Moses cried unto God for Israel until he prevailed, though God had commanded Moses to let him alone. The Psalmist said, "As for me, I will call upon God. Evening and morning and at noon will I pray and cry aloud." Isaiah said, "For Zion's

sake will I not rest, and for Jerusalem's sake will I not hold my peace, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

When the people of God were in captivity, and in the most gloomy and discouraging circumstances, Daniel persevered in fervent supplications for their restoration and prosperity.—

When the Lord Jesus Christ was on earth, he gave himself to prayer. He spent whole nights in offering unto God "prayers and supplications with strong crying and tears."—

The first ministers of the gospel resolved to give themselves continually unto prayer and the ministry of the word. The apostle speaks of himself and his Christian brethren as "praying night and day exceedingly." Anna, the prophetess, "departed not from the temple, but served God with fastings and prayers night and day." In later times many saints have persevered in offering unto God the most fervent and importunate supplications. John Welsh, a minister in Scotland, of twenty-four hours usually gave eight hours to prayer. He also spent many days in fasting and prayer for the condition of the church. It was his practice in the coldest nights of the winter to arise for prayer. Often in the night his wife found him lying upon the ground, weeping and wrestling with the Lord. He used to say he wondered how a Christian could lie all night without arising to spend some of the time in praise and prayer. This man is one of many, who have been distinguished by

their perseverance in waiting upon God for mercy, God has blessed the church in New England with such saints, as have wrestled and prevailed in prayer and supplication.

Every one may easily know with what constancy and importunity, Edwards and Brainerd, Susanna Anthony and Hopkins, persevered in calling upon the name of the Lord. The conduct of such persons appears neither unaccountable nor unreasonable, in view of the preceding observations. For it is evident that there are the most urgent and powerful reasons to persevere in waiting upon God. It is not then surprising that saints have, in many instances, prayed always with all prayer and supplication, in the Spirit, and watched thereunto with all perseverance.

2. Since there are such reasons, why saints should persevere in prayer, they who do not are highly criminal. There are many, who think they are Christians, although they generally indulge themselves in a prayerless frame of spirit. By various pretences they endeavor to justify their conduct. Some imagine they are not bound to pray, unless they have a spirit of prayer. When they do not enjoy what they call freedom in addressing God, they continue in a slothful and prayerless state, without any great conviction of sin. But every person is bound always to have a spirit of prayer, and a prayerless heart is highly criminal. In some persons a disposition to pray seems to arise and decline with appearances. If appearances are promising they

are engaged. If appearances are unpromising they fall into discouragement and stupidity. As their feelings correspond with appearances, they justify their conduct, and do not feel guilty though they cease to pray. Some seem to imagine that they cannot be justly expected always to persevere in calling upon God. If occasionally they have some fervency in prayer, they look upon themselves with complacency. They commend themselves for having a spirit of prayer at some seasons, rather than condemn themselves for not watching unto prayer with all perseverance. —Some professors seem to be greatly enlivened when they associate with others, who are accounted lively Christians; but when alone they are dead and prayerless. Some seem deeply affected in social prayer, and love to show the tears which they shed; but never have any ardency of devotion in secret. Some are engaged, when there is a revival of religion, and are affected when they see others deeply impressed; but in different circumstances appear to be of a carnal and worldly spirit. Such persons commonly have no deep sense of their criminality, although they do not persevere in waiting upon God. Many profess to think they are so unworthy and ill-deserving that they cannot expect to receive any great favors. Therefore they do not greatly blame themselves for restraining prayer. These various imaginations and circumstances serve to hide the iniquity of the heart, and prevent persons from seeing their great

criminality in refusing to persevere in waiting upon God. But whatever any may imagine, and in whatever circumstances any may be placed, the reasons which have been mentioned bind every person always to pray and not to faint. And every one, who does not persevere in waiting upon God, is exceedingly criminal.

3. Since there are good reasons why saints should ever wait upon God for mercy, they ought ever to offer good reasons why God should bestow the mercies they ask. They never ought to ask any favor of God, unless there be some good reason for his granting it. God will give every reason, which can be urged in favor of any petition, its full weight. If persons would be heard and answered, when they call upon God, they should offer such petitions as can be supported by important and decisive reasons. Since we ought ever to implore the mercy of God, there are always good reasons why God should show mercy to his saints. In prayer, then, we ought not merely to use words, or merely to have our affections greatly excited, or to offer our petitions in a very earnest manner; but we ought to fill our mouths with arguments in favor of our requests. We ought to plead with God and be able to give some reason for his granting every petition we offer. If we examine the prayers of saints, which are recorded in the bible, we shall see that these prayers were enforced by weighty reasons. Their prayers and petitions are accompanied by arguments fully expressed, or plain-

ly implied. Their prayers were always suited to their characters, circumstances and necessities; and they were always effectual and prevalent. But many addresses to God, which are called prayers, are wholly unmeaning. They are not suited to the characters, and circumstances, and necessities of the persons, who profess to pray. No reason can be given why such prayers and petitions should be answered. Indeed some persons ask favors of God without thinking of assigning any reason, why the favors should be granted. But every one ought to have a good reason, why God should grant the mercies he asks; as there are always good reasons, why every one should ask mercies of God.

4. From what is implied in waiting upon God for mercy, there is reason to fear that there is much hypocrisy in many persons, who profess to perform this duty. If we profess to ask the mercy of God, when we do not feel that we are unworthy and ill-deserving creatures, we are guilty of hypocrisy. We are guilty of hypocrisy when we profess to ask for mercies, which we do not hope to receive. We are guilty of hypocrisy when we profess to ask favors of God, without relying simply and entirely upon his mercy for what we ask. We are guilty of hypocrisy, if we have not an ardent desire for the favors we ask, when we profess to implore the mercy of God. And when we profess to wait upon God for mercy, and can assign no reason for his bestowing the favors we ask, we are guilty of hypocrisy. Is

there not then reason to believe that many persons who profess to implore the mercy of God in the solemn assembly, in the family, and even in the closet, are guilty of much hypocrisy? Every one, who knows the plague of his own heart, will readily confess and lament that he is greatly hypocritical, even while he professes to wait upon God for mercy.

5. It is much to be lamented when saints do not persevere in the duty of prayer. They are sometimes impatient of looking to God, and turn their eyes to creatures for needed favors. They are often more insensible and regardless of the duty of prayer, than of other religious duties. Churches and individuals decline as to the spirit of prayer, when a declension in other respects is not very perceptible. But however churches and individuals may persevere in other respects, if they cease to wait upon God in prayer, their state is very lamentable. For they refuse to perform the duty, on which the life of religion depends, and which is enforced by the most powerful considerations. The prophet Isaiah was grieved, when he saw that notwithstanding all the sins, and distresses, and necessities of his people, they were not engaged in imploring the mercy of God. He said unto God, "There is none that calleth upon thy name; there is none, that stirreth up himself to take hold of thee." When the church was in captivity, Daniel lamented that they did not pray unto God, although their iniquities and calamities were exceedingly great. He

says, "All this evil is come up on us; yet made we not our prayer before the Lord our God, that we might turn from our iniquities and understand thy truth."

When it is considered with what importunity and perseverance saints should wait upon God, it appears that we ought to be distressed and to mourn when they cease to watch unto prayer.

6. The perseverance of saints in imploring the mercy of God, is highly pleasing. Christians feel the least guilt, and experience the purest joy, when they maintain a watchful and prayerful spirit. They appear the most excellent and amiable in the eyes of their Christian brethren when they live near to God, and "while under the shadow of the Almighty." God is the most pleased with his people, when they call upon his name with the greatest freedom and constancy. "The prayer of the upright is his delight." Christ says to the church,—*"Let me hear thy voice; for sweet is thy voice."* There is nothing on earth so excellent and pleasing as the prayers of the saints. They ascend to heaven and are preserved in golden vials as precious odours; as it is written "golden vials full of odours, which are the prayers of the saints." With great propriety the first sinners of the human race are described as saying, "What better can we do than prostrate fall before him reverent; and there confess humbly our faults and pardon beg; with tears watering the ground, and with our sighs the air frequenting, sent from

hearts contrite, in sign of sorrow unfeigned and humiliation meek?" Nor ever are their fallen children better employed, than when they are imploring the mercy of God through faith in Emmanuel.

7. The persevering supplications of saints will be very prevalent. What is enforced by the most powerful considerations cannot be done without the greatest efficacy. In the holy scriptures prayer is declared to have a powerful influence. God is represented as being overcome by the prayers of his people, and as obedient to the commanding influence of holy supplications. In answer to the cries of his saints how often has God rent the heavens and come down, and caused the mountains to fall down at his presence! Christ "spake a parable to this end, that men ought always to pray and not to faint; saying—There was in a city a judge who feared not God, neither regarded man: and there was a widow in that city, and she came unto him, saying, avenge me of mine adversary. And he would not for a while; but afterward he said within himself, though I fear not God nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, hear what the unjust judge saith. And shall not God avenge his own elect, who cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." "The effectual fervent prayer of a righteous man availeth much."

8. What has been said ought to induce the impenitent to implore the mercy of God. None has a right to imagine that the duty of waiting upon God is what he is not bound to perform. Every one is bound by the strongest bonds, and urged by the most powerful motives, to cry unto God for mercy. All the reasons which urge saints to persevere in waiting upon God for mercy, urge sinners to repent and implore the mercy of God. Can the impenitent then still refuse to pray? Their need of mercy should induce sinners to pray. They ought to be induced to pray by the command of God. They ought to be induced to pray by his gracious promises. The mercy which God has shown to all who have called upon his holy name, should induce sinners to pray. They ought to be induced to pray by considering the great blessings which God is able and willing to bestow upon every one, who implores his mercy. When the wicked consider that during their endless existence they can never have the least favor without mercy, how can they refuse to pray? Are not the eternal and immense joy and glories of heaven worthy of one penitent and believing prayer? Let the impenitent think of their labors and anxieties for the trifles of time. But "what shall it profit a man to gain the whole world and lose his own soul?" Unless sinners implore the mercy of God, their souls will be for ever lost. Will they then implore the mercy of God? or will they perish without remedy? Let them decide without delay; and form a de-

cision, which you will approve in the hour of death. Now form a decision, which you will approve in the day of judgment. But your consciences now determine what you ought to do. If you refuse to do it, your own consciences will condemn, and torture your souls forever. If you now implore the mercy of God you shall be saved. But if you despise his mercy, you must forever endure his holy wrath. Heaven and hell are presented to your choice. You must choose. And you must abide the endless and immense consequences of your choice!

Finally, let saints be excited to persevere in waiting upon God for mercy. Consider my brethren, how other saints have waited upon God with perseverance. Consider your own criminality, if you do not so persevere. You may always fill your mouths with arguments in favor of such requests as you ought to offer. You have been greatly hypocritical when you have professed to implore the mercy of God. It will be greatly to be lamented, if you do not now engage and persevere in calling upon the name of the Lord. It will be most pleasing on all accounts if you do so persevere with fervency and fidelity. Your prayers will be effectual and prevalent. Multitudes who will not implore the mercy of God for themselves, demand your pity and your prayers.

SERAIAM.

On the duty of People to pray for their Minister.

CHRISTIANS are bound to pray without ceasing.— They are bound to intercede with God through Christ, not only for themselves, but also for others. And certainly ministers of the gospel need as large a share in their prayers as any description of persons. The scriptures command men to be fervent and importunate in their supplications to God for the ministers of the gospel.

Let the churches of Christ, and each of the individuals who compose them, be urged to pray for ministers in general, and their own in particular.

This duty, there is reason to fear, is too little regarded. Does not a comparative indifference to Christ and the success of the gospel, benumb the religious feelings of too many professing Christians? They are more anxiously concerned about other things than about religion.— Hence, they are not fervent in prayer for their minister: nor do they cry, *O Lord, revive thy work!*

It sometimes happens that young converts, having been exceedingly edified by their minister,—conceive that he is possessed of the most shining gifts and graces; that no one equals him; hence they are apt to place a very undue dependence on him and his labors. This is carnal confidence, and it disposes them rather to idolize than to pray for him, and to enter the sanctuary, looking more to the man than to God. But this is not the way to please God, or grow in grace.

In every congregation there are a few, at least, of the direct opposite temper. These are prejudiced against their minister. They are more disposed to find fault with him, than to pray for him. It is most unhappy for them that this should be the case. It is a disposition which ought not to exist. It needs to be rooted out. May the Spirit of God root it out of all our churches, and dispose the members thereof to strive together in their prayers for him who labors among them in word and doctrine.

Brethren, there is much reason for prayer to God in behalf of your minister. Make God's word the rule of your requests. Whatever God has commanded his ministers to do, you are bound to pray that yours may have grace to perform: and whatever God has promised them, you are to request that yours may enjoy. Remember him at the throne of grace, as a private Christian, imploring God, that he may be eminently pious, and be kept from error in principle and practice. This is necessary, because ministers are but men. They are as liable to sin, and to imbibe error, as other Christians. Their misconduct too, is peculiarly injurious to the cause of religion. These truths should excite you to pray for them. And you should intercede for them in their official capacity as *the messengers of the Lord of hosts*.

Humbly beg of God that your minister may faithfully and boldly preach the gospel, improving the liberty and the opportunities he may enjoy. A minister may be said to preach boldly, when

he declares the *whole* counsel of God, without reserve; when he explains and enforces the doctrines of grace; points out and insists on the duties of morality; and describes the character, and final state of the believer and the unbeliever, without partiality. Prayer is necessary that your minister may be such an one.

You should also pray that God would direct him to suitable passages of scripture as the foundation of his sermons. The choice of texts and subjects is one very important and difficult part of his employment. Besides preaching the general doctrines and duties of the gospel, particular providences should be observed and improved; the various circumstances of his people at large, and the experience of individuals in particular, require attention and investigation. Many of these are kept secret by those immediately concerned, so that God alone is acquainted with them; therefore, you need to pray God to influence his mind to discourse on them seasonably.

You are to intercede with God, that your minister may have wisdom and utterance to conceive, and speak of every subject in a just and proper point of view. Is it not of importance, that he speak according to the divine oracles, *rightly dividing the word of truth*? In order for this, he must study attentively the bible, and be divinely illuminated and directed. If you wish to have him aim only at the glory of God in the conversion and edification of precious souls, you will pray much for him. Oh, strive earnestly

with God, that his labors in the ministry may be successful; that he may be instrumental of alarming careless sinners; of detecting hypocrites; of exposing error; of drawing souls to Christ, and of building up believers in the most holy faith.—It is discouraging to a minister to labor in vain—pray, therefore, that the work may prosper under his hands.

Whoever is indisposed to pray for his minister, has evidence that he is an enemy to the cause of Christ—to the welfare of his own soul, and to the comfort of ministers. Every true Christian has an heart fervently disposed to pray for him whom God has sent to preach good tidings to perishing sinners. His work is difficult, and consequences of infinite moment depend on it.—These he realizes, and could Christians witness his sighs and groans before God in secret, they would own that he deserves their prayers.

Who professes to have religion, and yet is negligent or formal in this duty? Can such be a friend of Jesus? By no means.

Christians! duty calls on you to exert yourselves in prayer, and in every other gospel way, to promote the happiness of your minister; the spiritual advantage of individuals; the comfort of the church to which you severally belong; and the glory of God in the world. Plead then in behalf of your minister, for all the success of the ministry is entirely dependent on God. Without his efficiency, no sinner can be converted; no mourner comforted; no saint edified. If you

do not wrestle with God for him, his mouth may be stopped; his usefulness terminate; or he may be taken from you. Besides, it will gratify your pastor, if you will remember him in your prayers. All good ministers request and value their peoples' prayers. It affords them happiness to be among a praying people. It very much encourages their hearts in their work, and strengthens their hands, to believe they have the earnest and daily prayers of their flock. It also yields happiness to the very persons who thus pray for their minister.—They who neglect this duty, cannot expect that God will bless them, or their families.—Let all who read this, see that they pray for all the ministers of Christ, and in particular for their own.

NEOS.

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On Redemption.

NO. I.

GOD is a being of infinite perfection. The knowledge and enjoyment of such a being must constitute the highest happiness of intelligent creatures. They who love God desire that his character may be manifested in the fullest and clearest manner. How far God may manifest his character can never be known by his rational creatures, only from what he has done, and from what he has said. In creation and providence God has given decisive evidence of his existence and perfection. He has also proclaimed his

name, and declared that all intelligent beings shall see his glory. His glory he has determined to manifest through the work of redemption. The nature and the design of this work are plainly taught in the holy scriptures. In no other part of the sacred volume are they more fully taught than in the epistle, which the apostle wrote to the saints at Ephesus. In this epistle he clearly states the origin, the nature and the design of the great work of redemption. He says, "God, who is rich in mercy, for his great love wherewith he loved us, even when we are dead in sins, hath quickened us together with Christ; (by grace ye are saved,) and hath raised us up together and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us through Christ Jesus." By "the exceeding riches of his grace," must be intended the greatest extent of divine grace. This is to be shown in the ages to come through the redemption of the church. Through the redemption of the church, God will forever display his grace in the highest degree. To illustrate this sentiment it may be well, first, to consider the divine conduct in effecting the work of redemption; and then, to show, that through the redemption of his people God will forever display his grace in the highest degree.

Let us, first, consider the divine conduct in effecting the work of redemption.

1. God formed the plan of

this work in eternity. In the epistle to the saints at Ephesus, the eternal purpose of God respecting the redemption of the church is asserted in the fullest and plainest manner. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved;—in whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will; that we should be to the praise of his glory." Again in the same epistle it is written, "to the intent that now unto principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord." Unto the church of the Thessalonians the apostle writes, "We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." To the saints at Rome it is written, "And we know that all things work together for good to them that love God, to them

who are the called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." In such a plain and decisive manner the Holy Spirit declares that God, in eternity, formed the purpose of redeeming the church.

2. To effect the redemption of his people God gave his well-beloved Son to make an atonement for sin by dying on the cross. As all mankind are sinners by nature, they are condemned by the law to endless punishment. From such a punishment no one of the human race could have been saved without an atonement for sin. Unless such an atonement had been made, the work of redemption could never have been accomplished. Having formed the plan of this work, God was pleased to give his Son to be the foundation on which the whole work should rest. "Therefore thus saith the Lord God, behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." This foundation is the Lord Jesus Christ. It is written, "Other foundation can no man lay, than what is laid, which is Jesus Christ." Christ is the foundation of the church, as it is through the atonement, which he has made by his death on the cross, that every one, who is saved, obtains the forgiveness of his sins. Hence

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the apostle says—"Feed the church of God, which he hath purchased with his own blood." And the apostle Peter says to Christians, "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, but with the precious blood of Christ." John says "herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins."—The Lord Jesus Christ declares, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In giving his Son to death for the sins of his people, God laid an immovable foundation for the redemption of the church.

3. God gives the Holy Spirit to apply to the elect the benefits of the atonement. Though an atonement be made for sin, and salvation be freely offered to sinners, such is the desperate and malignant depravity of their hearts, that they refuse this kind and gracious offer. All then must have perished, unless their hearts were renewed. To effect the renovation of his people, the Holy Spirit is given. It is written "according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit." And again, "The love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us." To his Christian brethren the apostle says—"Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also

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in power, and in the Holy Spirit, and in much assurance." The special and invincible influence of the Holy Spirit is as necessary to effect the work of redemption as the atonement for sin. Through the powerful grace of the Holy Spirit, the redeemed, though by nature dead in trespasses and sins, are quickened and united to the Lord Jesus Christ by faith in his name. Being renewed in the temper of their minds, they repent of all their sins, and accept salvation as it is freely offered in the gospel. Though all mankind naturally hate the Lord Jesus Christ, and the way of life through his death; yet every one, who is included in the covenant of redemption, is caused by the Holy Spirit to experience the saving efficacy of Emmanuel's blood.

4. God preserves his people through all their conflicts and sufferings in the present life. Before they are quickened by the Holy Spirit, they are insensible of the desperate wickedness of their hearts. But being enlightened and quickened, they see and feel the strength & malignity of their evil affections. They then perceive that they are altogether as an unclean thing, and that all their righteousness are as filthy rags. Often too are they brought into captivity by the law of sin, which is in their members. In view of their past transgressions, and their present iniquities, they are sometimes filled with fearful apprehensions, and sink into deep discouragement. While they are suffering from the evils which exist in their own hearts, they are tempted

and ensnared by the deceitful allurements of the world. By the unbelief, the vanity and impiety of the impenitent, their hearts are wrung with sorrow and their eyes filled with tears. They are also greatly oppressed by the infirmities and offences, the temptations and burdens of their Christian brethren. And they are ever exposed to the subtle devices and violent attacks of their adversary, the devil, who goeth about as a roaring lion seeking whom he may devour. Besides God visits their transgressions with a rod, and their iniquities with stripes. They frequently fear that God will no more be favorable to their souls, and that his tender mercies are clear gone forever. Often can the distressed and deserted Christian adopt the words of the Psalmist, "I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. I am weary of my crying; my throat is dried, mine eyes fail while I wait for my God. Mine iniquities have gone over my head, as an heavy burden; they are too heavy for me. My heart panteth, my strength faileth; as for the light of mine eyes it is also gone from me." They are so filled with trouble, and so oppressed with guilt, and so beset with temptations, that sometimes they are almost induced to sink into total and final despair. But though they grieve the Holy Spirit, and provoke God to anger by their unbelief and impatience, yet in all their afflictions he is afflicted. He hears every sigh that escapes from their hearts. He puts all

their tears into his bottle. Even the very hairs of their heads are numbered. And will he suffer his children to be tempted above that they are able, but will with the temptation also make a way to escape. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Through all their temptations and sufferings God preserves his people, until their dangerous and painful warfare is accomplished.

5. In effecting the work of redemption, God wholly sanctifies all the members of his church. The apostle says to Christians—"This is the will of God even your sanctification." Again he says, "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." Again it is written, "He, who hath begun a good work in you, will perform it until the day of Jesus Christ." All mankind are naturally dead in trespasses and sins. Though God quickens his people, yet in the present state they have only a few emotions of spiritual life. Their whole bodies and souls and spirits are exceedingly defiled with sin. They are very hateful. They are like diseased and loathsome bodies. If a saint have only a faint view of the divine glory, and of his own deformity, he exclaims, "Behold, I am vile. I abhor myself and repent in dust and ashes. All my comeliness is turned in me into corruption. Oh, wretched man that I am! Who

shall deliver me from the body of this death?" In the present life saints are so sinful that they taint every sacred ordinance; they defile every duty; they carry the poisonous infection into every company. One of the most eminent saints cried, "What remains of sin, and how little sanctification appear in my soul! How perverse and stubborn is my will. How dark and blind my understanding. How carnal my affections. Alas, what pride, what hypocrisy yet remain. How little faith, love, humility, repentance, new obedience, sincerity and holy conformity to God, is to be seen in my soul. So that I am even ready to cry out, I am altogether as an unclean thing, and that there is nothing but wounds, and bruises, and putrefying sores; that the whole head is sick, and the whole heart faint. Such is the remaining leprosy of sin, that I even now feel, after all the means I have enjoyed for my sanctification."* Tho' the most eminent saints have such views of their moral deformity and defilement, yet it is certain that in this life they have scarcely any conception, or conviction of the exceeding sinfulness of sin. No finite mind can ever form a complete conception of that abominable thing, which the soul of Jehovah hates. Yet from this abominable thing God wholly saves his chosen people. "Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a

* *Susanna Anthony.*

glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish!" The church shall be made holy even as God is holy, and pure even as Emmanuel is pure.

6. In accomplishing the redemption of his people, God brings all the members of his church to eternal glory in heaven. At the hour of death, the souls of the saints are delivered from all sin and sorrow. But their bodies are then committed to the dust, and must there remain until the resurrection.— Then their bodies will be raised and be re-united to their souls. But their bodies at the resurrection will be exceedingly changed. They will be free from every imperfection, and be perfectly beautiful and glorious. They will be fitted for the residence of their holy and blessed spirits. "The Lord Jesus Christ shall change our vile body, that it may be fashioned like unto his glorious body." Being raised incorruptible and glorious, the whole company of the saints will be received into the kingdom of their father, which was prepared for them from the foundation of the world. Of the redeemed in glory, there will be "a great multitude, which no man can number, of all nations and kindreds, and people, and tongues. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." All things shall then conspire to increase and perpetuate their happiness. Ev-

ery saint will behold and enjoy the perfection and glory of his redeemed brethren. They shall behold the glory of Emmanuel. And they shall forever sing, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever, Amen."

[To be continued.]

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The Christian Justification.

THERE is no point of the Christian faith so interesting as that of our justification by the grace of God through Christ, on which so many misconceptions are formed. It is a doctrine preached to all who hear the gospel, yet very difficult to be realized by any but those, who have experimentally felt the grace of God in their hearts. All others will ascribe some merit to their own works, and when they hear good works, and a holy temper described as being absolutely necessary for salvation, they are prone to fall into the apprehension that there is something meritorious in what men can do, through which they are entitled to divine favor. Correct ideas of our justification, and the manner in which it is effected, will prevent many from being deceived in the state of their own souls, assist them to see the necessity of good works, and to place a suitable estimation on their value, at the same time, prevent them from trusting in any thing which they do, considered as

acts of obedience to the divine law.

For a correct understanding of this doctrine, the following points ought to be well considered ;

Who is he that justifies ?

It is Almighty God, the Creator and preserver of universal being, by whom the worlds were made, and who is the Father of our spirits, and the former of our bodies. It is he who exists necessarily, independently, and will forever govern all things. It is he, the everlasting God, who possesseth in himself all fullness of glory and perfection, and will forever remain the proper object of adoration and obedience. It is he who will judge his people, and be their God forever.

This being his character and these his powers, there is no one can disappoint him in his purposes, so that being justified by him, implies the greatest glory, and the highest privileges forever.

Who are the persons justified ?

It is such miserable sinners of the human race as being created with every power and opportunity to do their duty, have rebelled, broken God's equal law, and exposed themselves to the pains of eternal death.—This death consists, in the reigning power of sin, such miseries as it naturally produceth, together with such manifestations of his displeasure as will eternally evince to the universe the holiness of the divine nature and law.

The sinners who are justified, must be previously restored by the sanctifying influences

of the blessed Spirit, into a state of conformity to God, his law, and the principles of his government; also, they must by faith receive Jesus Christ as their only and all-sufficient Saviour. These are the persons who shall be justified by the gospel.

What is contained in their justification ?

It contains an eventual deliverance from all evil, and a title to all good, both natural and moral, which their natures are capable of enjoying.

The Christian sanctification and justification are distinct from each other; we must not, therefore, blend them in our apprehensions, lest we fall into dangerous error.

Sanctification is a work of God on the heart, implanting personal holiness, where all was sin before. It is begun in a renewal of the will and affections, and carried on progressively by a divine influence, through the use of means, until that perfect holiness is wrought in the mind, by which it is prepared for the kingdom of heaven.

Our sanctification is our preparation for glory to come. If we did not profess it, we could not be happy, even in the heavenly mansions, if we were admitted to that blessed place.

We therefore see that sanctification is a work of God in the heart, and always hath relation to our personal holiness: Whereas, our justification is an act of God, respecting our relation to the law under which we exist. It is a sentence of his grace, declaring us free from the condemnation denounced against all who violate

its precepts, by doing things which are forbidden, or omitting what is commanded. Sanctification is a progressive work of God within our own hearts; and from a small beginning it grows into the perfection and holiness of heaven; our justification being an act of God, in the first instance, is complete. Whatever sins have been committed, it is the determination of God that the soul shall be forgiven, and eventually glorified.

It is proper we should see what blessings are included in the gracious sentence, through which a believer is justified by God. There is pardon of the guilt of sin, both a respite from immediate retributive sufferings, and a freedom from the obligations to suffer hereafter. A remission both of the guilt and punishment in this world, and that which is to come. As the sins of men have abounded, both in number and aggravation, so the grace of God in the gospel, hath much more abounded. In the Christian justification the children of God are not only freed from punishment, but entitled to more blessings, greater privileges, and higher glories than those were from which they apostatized. In our justification by free grace, the Christian adoption is included. Those whom God forgives, he adopts as his sons and children; makes them by his covenanted grace members of his family, and entitles them to the most glorious privileges. As Christ is the Saviour and head of his people, when they become united to him by a sanctifying faith, God appoints them co-

heirs together with him, of an incorruptible inheritance. The covenant relation they bear to God is new, more dignified, more full of glory, and more durable, being established immediately on the rock of ages himself, than any which was natural, and derived through creation. The dignity of being adopted sons of God, brethren and heirs together with Jesus Christ, exceeds all present comprehension.

We ought further to consider the benefits which accompany or flow from the Christian justification and adoption.

An assurance of God's love to be eternally enjoyed. The love of God was experienced by innocent creatures in their creation; but that there was no assurance of its continuance, we learn from his having suffered many of them to fall.

Peace of conscience is another of their blessings. The difference between a guilty and accusing conscience, can never be described equal to the feelings of all those who have experienced it; and to those who have no knowledge of an approving conscience, the difference cannot be illustrated.—The most we can inform them to their own understanding is, that an approving conscience in a sense of the presence of God and actual love of his whole character, is wholly different from one which is stupid and secure.

Joy in the Holy Ghost flows from the Christian justification and adoption. And what can more fitly be called joy, than a sense of the living God dwelling and acting in the heart, to in-

struct and comfort it in all things. These benefits, with a constant increase of grace, make the believer's state all which can be desired. They are a deliverance from all evil, and an assurance of all good; they are the sum of the Christian's good hopes for eternity.

The next proper inquiry is, On whose account are the people of God justified, and what is the price paid as a purchase for the exercise of divine grace? The benefits belong to those who read, if they are Christians indeed: The grace is of God: the merits and the price of purchase are through Jesus Christ.

Through the whole sacred volume, and it is from this our opinions must be derived, all our blessings and hopes are ascribed to the grace of God, through what Christ hath done and suffered for our salvation. Every blessing we receive is a purchased gift. The purchaser freely offered himself to pay the price; the Father freely accepted what he hath done, and suffered for the redemption of his people, and the Spirit freely consented to apply, by his own power, the benefits which were purchased to the souls of the redeemed. This glorious work is all of grace, still all of purchase, so that the glory belongs wholly to God. And this purchase was made by the obedience and sufferings of Christ Jesus, of which we have a very full account. For they were first minutely foretold by the prophets; and then precisely narrated by those who wrote the history of his life.

What is the difference be-

tween being justified by the law and the gospel?

Having explained in what justification consists; the sentence of God, declaring his people free from guilt and punishment, and giving them a title to eternal life. It is not difficult to see the difference between being justified by the law and by the gospel. Those who never have sinned may be justified by the law. They have no guilt, they are under no sentence of condemnation, they are not exposed to the penalties of the commandment, but are innocent in the sight of God, and his rectitude will induce him to treat them as innocent. Far different is it with those who have sinned; they are guilty, and justly condemned by a sentence, which can be repealed only by the grace of God through the merits of Christ. The good works which they do after the first commission of sin, are no more than their duty, therefore cannot atone for any thing that is past. It is on this ground that no one can be justified by the works of the law. A criminal under a just sentence of condemnation and punishment, must be pardoned through free grace. It is on this ground that we find the solemn truth, "For as many as are of the works of the law are under the curse, For it is written, Cursed is every one that continueth not in all the things, which are written in the books of the law to do them." Again, "the just shall live by faith."—And, "Christ hath redeemed us from the curse of the law, being made a curse for us. It is not on account of any good affec-

tions of our own hearts, not even of our faith; nor of any practical duties that we are pardoned and accepted by God. The righteousness of Christ will forever remain the meritorious ground of our acceptance.

This is a ground of justification which a sinful heart cannot relish. The sovereignty of God, and the absolute necessity of forsaking sin before we can be accepted, is humiliating. It must be humiliating to a proud and self-sufficient heart, to be wholly dependent on the righteousness of another. Self-denying to the sinful to think they cannot be delivered, even by sovereign grace, from the punishment of their past sins, without living in all newness of life. These two doctrines the sovereignty of God in forgiving for his name, his mercy, and his Son's sake, and the necessity of a sanctified temper, are most intimately united in the Christian salvation.

Why then are a holy temper and practice so necessary for salvation? Why are these so necessary for salvation, if we can merit nothing by them?

There are two reasons why these are necessary. It must be unfit for God to receive sinners to his favor who remain under the reigning power of sin. If it were possible, which is not the case, it would be a union of holiness with unholiness; of infinite purity with the evil lusts and passions of sin, which deserves to be reprobated.

When God requires us to be holy as he is, it is not that we may thereby merit anything; for a creature to merit from the

hands of his Creator God and Redeemer, will always be impossible. If God were to forgive, even on the principles of free grace, those who are opposed to his own rectitude, it would be casting a veil of uncertainty over that system of righteousness which he hath sworn, in his holiness, ever to maintain. It is equally clear, that without a restoration from sin to holiness, it would be impossible for any one to be happy in the enjoyment of God and heaven. The call of the gospel on us all, to be holy as God is holy, and to receive and obey the divine Spirit, is as necessary for our good, as it is for the glory of him who made us. Indeed, the very essence of the salvation we receive by the gospel, consists in a deliverance from sin, for when the mind is perfectly holy it will be perfectly blessed. For these reasons personal holiness, the sanctification of our natures, and the abounding of love to God and of good works, are absolutely necessary to form the Christian character in the world; and fit us for joining with the pure assembly of glory. This is our preparation for eternal life. But to return to our original subject; the preparation and the title to that glorious state are of very distinct consideration. The preparation is a work within our own breasts, fitting us to enjoy; but the title is by a gracious, justifying sentence of God, declaring that he will accept and forever bless his people. And in passing this sentence of grace he has a sole reference to the righteousness of Christ; hence the innu-

numerable testimonies spread through the word of God, that we are justified and have a title to divine favor through faith in Christ by a union with him, that he is our righteousness, our atonement, that we must be found in him, not having on our own righteousness which is of the law, but the righteousness which is of God by faith, and that by abiding in him, as our head and the Captain of our salvation, we shall become co-heirs, together with him, of all the blessings he hath purchased for his kingdom.

The subject teaches us the sufficiency of the Christian salvation to satisfy all the wants of miserable and guilty sinners. Propose the question, What can a sinner want? The first and most general answer will be, he wants happiness. And how must this be obtained? Certainly it must be obtained by a deliverance from sin, which, in every sense and every situation, is the cause of all the pains which he can feel; also he wants a title to his Maker's favor and the enjoyment of such objects as will satisfy his heart. Both these blessings are given in the fullest manner by the gospel. Through the power of the Spirit of Christ he sanctifies; takes away the love of sin, and restores a love of God and his commandments, produces the exercise of every Christian grace, which terminates in the practice of all good works—Both in thought and deed the soul is united to God, and to all the virtuous subjects of his dominion.

This is a preparation to enjoy all the good which exists in the

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nature of God, and by the medium of his providence and works, beams forth through the immense space of his presence. Thus the soul is prepared to enjoy the greatest good.

But another interesting question arises, How doth he become entitled to the eternal enjoyment of so great a good? The mind of a fearful Christian may say, "I now feel the beginning enjoyment of a good, which, if it be continued and increased according to my capacity of receiving, will make me forever blessed. But how do I know it will be continued? God may say he will cast me off, for I know that I am unworthy, and it would be no injustice if he should do it." For the support of such fearful but sincere minds, they may view the Christian doctrine of justification by the merits of Jesus Christ and the grace of God.—Here is a title given by the solemn promise of God, to accept and pardon all who repent and believe, and come to him through his Son; a title founded on all his perfections, his justice, truth and grace; a title to all the privileges of sons; to be kept here, and glorified eternally; an assurance of his love, peace of conscience, joy in the indwelling influences of the Holy Spirit; and an increase of grace forever. And this title is not only given by the promise of infinite truth, but purchased by the blood of Christ, which is of infinite value.—Christ hath redeemed all his people from the curse of the law, being made a curse for them. On this sure ground stands the title of believers to

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the heavenly life. And what can be conceived more sure than this? Those who know they believe in Christ, need not be fearful. They ought to fell and confess much unworthiness, even in their best duties, and their most exalted hours of faith; but if they are built on the rock Christ Jesus, and the unfailing promise of God, they need not fear concerning the end. How fond we be of endeavouring to trust in our own righteousness! But if this were to be our standing, how exposed we should be every moment!

On this ground, all that the most established Christian could say, would be this: "Now I can stand, for my faith, repentance and love continue: but I am a creature, and creatures are in their nature mutable. Whether or not I have faith, repentance, and good works tomorrow, is uncertain, and if these fail me, I am lost forever; or suppose they continue, what have I done or what can I do to make atonement for the sins of my past life? While this is the state of a person relying on his own merits; the sincere Christian is fixed on the unshaken mount of hope. He beholds his Saviour God, both on the cross and on the throne; obeying in his life; dying in the fulness of his love; rising from the grave by his own power; interceding in heaven; sending his Spirit effectually to call and sanctify;

and returning to judge the world, and place his saints in glory. It is the mount of God on which he stands and beholds these things which can never be shaken. All this shews the sufficiency of the Christian salvation to supply the wants of miserable and guilty sinners. And why are there any who refuse the gospel salvation? But one reason can be assigned, the pride and sin of their own hearts. They are not willing to be so perfectly dependent; they prefer delivering themselves to deliverance by a Saviour, or they do not love the holy life which Christians must live. That same unholiness of nature, which breaks the law, will render men opposed to the terms of life in the gospel. This is the reason that the good news of salvation is rejected by so many in whose ears it sounds. They are instructed, they are called and warned, the love of the Father and of the Son are placed before them as motives to evangelical obedience; at the same time, they are disobedient. They fear punishment, living in daily dread of the just anger of God, still, they are disobedient. This must arise from a dislike of the manner of forgiveness, or of the nature of the Christian life, in the Christian duties which it commands, and it is probable with the latter.

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THE LORD'S PRAYER,

Translated into the Otaheitean language, by Rev. James Cover, one of the Missionaries at Otaheite.

The friend of missions and the philologer will we believe alike be entertained with the following specimen of the Otaheitean language, employed in conveying evangelical truth.

Medooatane no matow owye teroto i'Erye,
 Father of us who in the heavens art,
woraa t'yoa no'oe; harremye i' areevenooa
 sacred be the name of thee; come the kingdom
no'oe; hamane i' frowmye no'oe wawte teeneca venaog,
 of thee; make the word of thee done upon earth,
ma eroto i' Erye: Homye ma namatow atahye
 as in the heavens: Give food to us one
mahannara emooremye tettahyeay; tettaramye te harra no
 day following another; forgive the sins of
matow, ma tettaramye tatow te harra no ratow terra
 us, as forgive we the sins of them that
hamane eno ya matow; ima fuharatyemye matow eroto
 make (or do) evil to us; don't lead us into
te nao no wohay, amow matow my harra; na i'
 the way of error, keep us from sin; for the
areevenooa ta 'oe eh te manaw, eh te meannaana
 kingdom is thine, and the power and the brightness
no mytyeroa, hophowore, eh hophowore, Amen.
 of goodness, without end, and without end, Amen.

Five first Verses of the 20th Chapter of John, translated by the same Person.

- 1 *Puoytuoy roa aheca pooore i' mattamoa*
 In the morning early when dark, the first
mahannara no ataroo, myheamyē Māry Magdalene
 day of seven, cometh Mary Magdalene
ya te farre no Teeupahow, eh ahecona te owhye
 to the house of the dead, and seeth the stone
hophoyey my te farre no Teeupahow.
 taken away from the house of the dead.
- 2 *Oeca hophomye, eh myheamyē ya Simon Peter, eh*
 She runneth, and cometh to Simon Peter, and
ya terra taatahāpeera, yawye Jesus whenaro, eh atow
 to that learner whom Jesus loved, and saith
ya raowa, ratow teca hophoyey te Lord raphye no te
 to them, they have taken away the Lord out of the

farre no Tceapafow, eh tatow ima etca tcehea
house of the dead, and we not know where
ratow teea toedirra yana.
they have laid him.

2. *Peter waharreooyoy, eh terra taatahapeera eh*
Peter went forth, and that learner, and
wetyemye ya te farre no Tceapafow.
came to the house of the dead.

4. *Raowa horro torooa wahitatateno; eh te*
They ran both together; and the
taatahapeera horro napshe napshe Peter, eh
learner ran with greater haste than Peter, and
wetyemye mettameoa ya te farre no Tceapafow.
came first to the house of the dead.

5. *Eh oeca neemye, eh heora eroto, weheco.*
And he stooping down, and looking in, saw
te faraway apboo toedikromye, waharre oeca
the linen, clothes lying down, went he
ima okota.
not in (read, he went not in.)

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Drury-Lane Theatre.

It is but five months since we had to record the destruction of Covent Garden Theatre by fire. It is very remarkable that, in so short a space of time, the other principal theatre of the metropolis should be destroyed in a similar manner. On the evening of Friday, February 24, 1809, about a quarter after eleven, the fire suddenly broke out at the end of the building in Brydges Street. The flames spread with a rapidity and violence not to be described; so that, in about half an hour, every part of this building, extending near 400 feet

in length, was on fire; and before 12 o'clock, the lofty roof, and the figure of Apollo (17 feet in height) which surmounted the whole, fell with a terrible crash.

In vain did a number of surrounding engines pour in a flood of water; the neighbouring houses were indeed preserved by the efforts of the firemen; but the vast body of fire within the walls, mocked all attempts to extinguish it, or even to lessen its force. The furious flames ascending to heaven in a kind of pyramid, illuminae ting; the metropolis and its neighbourhood for many miles around, in a most uncommon degree, and resembling rather the eruption of a burning mountain than the effect of a

common fire. Indeed, the spectacle was awfully grand, especially when beheld from the bridges; and, in the judgment of perhaps a hundred thousand spectators, exceeded any thing ever remembered in this kingdom. The thick and lofty walls, being built partly with timber, gave way during the night, but fell in such a direction, as we believe, not to injure the firemen or others. Thus, in the small space of two hours, this vast edifice, which is said to have cost 200,000*l.* besides the scenery, machinery, wardrobe, &c. was reduced to a glowing heap of ruins!

In reflecting on this catastrophe, we cannot avoid calling to mind a circumstance respecting its erection in 1794. To expedite the work, the completion of which was so ardently desired by the lovers of pleasure, the managers scrupled not to set at open defiance the laws of God and the country. It is well remembered, that crowds of workmen were openly employed about the building, even

to the annoyance of pious persons, who were passing that way to their respective places of worship. This nuisance was in vain complained of; but religious persons said, "This house can never prosper!"

Besides the evils ordinarily connected with a play house and its entertainments, there has been too much reason to complain of some recent performances, imported from the German school, injurious to good morals as well as to religion; and the indecencies allowed in the lobbies, have been often referred to in our newspapers and other prints, even by those who are advocates for theatrical amusements.

There is one circumstance which it would be unpardonable in us not to mention. We refer to those vain and presumptuous boasts which were uttered on the stage in the epilogue composed by Mr. Colman, and spoken by Miss Farren (now the countess of Derby) on the night of opening the new theatre.

Our pile is rock, more durable than brass,—
 Our decorations, gossamer and gas;
 Weighty, yet airy in effect,—our plan
 Solid, though light,—like a vain alderman:
 'Blow wind, come wreck;' in ages yet unborn,
 Our castle's strength shall laugh a seige to scorn.
 The very ravages of fire we scout,
 For we have wherewithal to put it out:
 In ample reservoirs our firm reliance,
 Whose streams set conflagration at defiance,
 Panic alone avoid, let none begin it,—
 Should the flame spread, sit still, there's nothing in it;
 We'll undertake to drown you all in half a minute:
 Behold obedient to the prompter's bell,
 Our tide shall flow, and rest waters swell,—
 No river of meandering pasteboard made;
 No gentle trickling of a tin cascade;

No brook of broadcloth shall be set in motion ;
 No ships be wreck'd upon a wooden ocean ;
 But the pure element its course shall hold,
 Rush on the scene, and o'er the stage be roll'd ;*
 Consume the scenes, your safety still is certain,—
 Presto,—for proof, let down the iron curtain.†

This was truly heathenish language, appropriate indeed to the sort of people who vented and applauded it ; but extremely contrary to that modesty which becomes dependent mortals, who, with all their boasted works, are "crushed before the moth." Presuming on the strength of their "castle," they defy the stormy winds, which, in spite of men, "fulfil the word of the Almighty," and, "firmly relying" on their "AMPLE RESERVOIRS," they scout the ravages of fire." The late event, however, proves that all such boasting is vain, and the structure which was to entertain "ages yet unborn," was, after fifteen years only, reduced, in two hours, to a pile of smoking ruins !

The reservoir, it is said, had, on the morning of the fire, been emptied for the purpose of being stanch'd, and for which a fire had been lighted

* The curtain was here drawn up, to show a piece of water on the stage, filled from the reservoir on the roof of the theatre. A bridge was thrown over the water with an arch, and a man rowed in a boat under the arch, while the music played "The jolly young Warterman."

† The iron curtain was afterwards dropped in joints, and the stage was completely separated from the audience. Several men then came forward with sledge hammers, and beat the curtain, to convince the audience that it was iron.

in a coffee room adjoining the reservoir ; the reservoir being, therefore, in this state, could be of no use in stopping the conflagration. The iron curtain had been sometime since removed, from its being found incapable of being let down, from rust and other impediments.

The destruction of Drury Lane theatre reminds us of that of *Berlin*, a few months ago. On the first day of July, 1808, after several days of extreme heat, at 2 o'clock in the afternoon, a thick black cloud of smoke burst from one of the great squares, called the king's garden, which, in a few moments, totally darkened the air, without it being possible for the people, who had collected in great numbers to imagine the cause ; but, suddenly, violent flames burst from this cloud of smoke, and it appeared that the new theatre, which had no connection with any other building, was entirely in flames. The fire raged with so much violence, and spread with such rapidity, that, in a quarter of an hour, the roof was wholly consumed and fell in. It was found totally impossible to extinguish the fire ; and, at 4 P. M. the whole of that edifice was reduced to ashes.

The destruction of places of amusement in London, for some years past, is somewhat remarkable. The following ac-

count is borrowed from the public prints :

Drury Lane playhouse built	1662
Burnt down, 10 years after	1672
Pulled down	1791
Rebuilt	1794
Burnt down, 15 years after	1809
Covent Garden, built	1733
Enlarged	1792
Burnt down, September 20,	1808
Opera House, built	1704
Burnt down	1789
Pantheon, Oxford street, opened	1772
Converted to an opera house	1784
Burnt	1792
Astley's Amphitheatre, burnt	1794
Royal Circus, Blackfriars, burnt	1805
[Sadler's Wells, 18 persons killed by an alarm of fire, October 15, 1807.]	

MURDER IN INDIA.

" THERE died lately at Cutwa, a Hindoo, who left behind him a young widow. Her father was a pundit, and esteemed to be a very holy man. The young widow said, at the time of her husband's death, that she would burn with him. But when the time came, and the funeral pile was lighted, she revolted, and struggled to get out of the flames. The father perceiving this, called to the people who stood by with bamboos in their hands to beat her back. With these bamboos they stir the fire, beat the extremities of the body, cleave the skull, &c. They instantly obeyed, and literally beat out her brains while she was endeavouring to escape. !*

* The following is an extract of a letter from Dr. Carey. " A few weeks ago I visited the most learned Him-

Arrival of the Missionaries Bonatz and Kuchnel, at the Hottentot Christian Village of Gnadenthal.

THE 26th, was a day of rejoicing, when we had the great satisfaction to see our dear brethren and sisters, Kuester and Schmitt, arrive with us. The whole family went in a wagon, about an hour's drive from the settlement, to meet them; and were joined by a great number Hottentots, men, women, and children, in wagons, on horseback, and on foot. When we ascended a hill and looked behind, we saw the roads covered with them. We soon discovered the approach of our travellers, and on meeting, wept for joy. It was a sight truly affecting to see the Hottentot congregation placing themselves in order, on the top of a hill, about three miles from Gnadenthal, where the wagons were obliged to halt. To the right stood the men, to the left the women, and all began of their own accord, to sing verses of thanksgiving to God, for his mercy in bringing these dear travellers to their journey's end, praying for a blessing upon them and their labors.

The following more detailed description is given of this meeting of the Missionaries

doo now living. He speaks only Sungskrit, is more than eighty years old, is acquainted with the writings, and has studied the sentiments of all their schools of philosophy, commonly called the Durshumas of the Veda. This man has given his opinion against the burning of women."

with part of the Hottentot congregation in sight of Gnaden-thal, in their Journal.

The 26th was the joyful day, when we awoke with a hope of reaching the place of our destination. We were met, about four hours' ride from the settlement, by the Brethren Bonatz and Kuchnel with six Hottentots on horseback. It is impossible to describe the gladness we felt on seeing them. The first entered our wagon, and the Hottentots rode on before us. From the heights we saw the whole road covered with Hottentots, all coming to meet us, and as the different parties reached our wagon, they seemed quite at a loss how to express their feelings, and prove their sincere, cordial joy and gratitude at our arrival. We were soon surrounded by numbers, all praising the Lord for His mercy in conducting us safe to them. After proceeding about an hour, we beheld a new scene; two wagons approached towards us, in which were Brother Kührhammer, and all the European Sisters, and with them a numerous company of Hottentot men, women, and children, hastening to bid us welcome. In the midst of this host of new friends, we arrived at the top of the last hill, overlooking Bavianskloof, and on seeing Gnaden-thal in the valley below, (which so well answers to its name, as a place where the Grace of our Lord Jesus Christ has been so richly displayed), and finding ourselves already in the midst of a congregation of believers gathered from among the heathen, we were quite overcome, and obliged to give free vent to our tears. On the top of the hill stood a large company of school-children, with about an hundred more Hottentots,

placed in regular order, the men and boys on one, and the women and girls on the other side of the road. We had left the wagon and were all on foot, and as we approached this party, were welcomed by their beginning to sing hymns of praise to the Lord for His mercies.

The singing of the Hottentots, has something remarkably solemn, harmonious and sweet, far beyond what we could ever have expected. In short, we must forbear attempting to give an account of what we felt on this occasion, but while we live, we shall never forget it.

When they had finished, Brother Kuehnel thanked them in our name, and the whole company proceeded down the hill towards Gnaden-thal, blessing and praising God our Saviour, who had thus safely brought us to our journey's end. We arrived between two and three in the afternoon, and were received by Brother Marsveld and the rest of the inhabitants with great joy. During the whole of our journeys and voyages from our native land to this place, the Lord has been most gracious to us, and we can truly say, His mercies were every morning new. Now may His thoughts of peace over us, be accomplished, and each of us approve himself as a devoted faithful and diligent servant in His house. For this purpose we commend ourselves to the prayers of all our Brethren and Friends, who read our Journal.

After they had ended, the company proceeded, and arrived between two and three at Gnaden-thal. In the evening at 7 o'clock, all the inhabitants met in the church, and after a discourse on the text appointed for the day, we offered up our thanks and praises to God, for all the mercies shown to them and us, by their safe arrival, praying him to bless all their future labors among the Hottentots, and crown them with success.

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On the True Knowledge of Jehovah.

WHILE Paul was waiting at Athens for Silas and Timotheus, his spirit was stirred in him, when he saw the city wholly given to idolatry. His zeal and compassion moved him to take every proper opportunity to enlighten their minds in religious knowledge. He first conversed more privately, and then disputed more publicly; until at length he awakened the attention and curiosity of the principal men of the city, as well as of the people in general, to hear him preach a proper sermon. He cheerfully embraced the opportunity presented, and adapted his discourse to the character and condition of his audience. This he did with great ingenuity and propriety. "Then Paul stood in the midst of Marshall, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, I found an altar with

this inscription, to the UNKNOWN God. Whom, therefore, ye ignorantly worship, him declare I unto you." Some suppose, this unknown God was a deity, whom the Athenians introduced among their other divinities in the time of a plague. But it is more probable, that their unknown God was the God of the Jews, whom they had been told was invisible, and whom they accordingly called the unknown God. This seems to be implied in Paul's saying, "Him declare I unto you." He declared the true God, who was the professed God of the Jews. But be this as it may, it appears from what Paul said to the Athenians, that it is of great importance to teach men the true knowledge of God.

It is proposed,

I. To show what is necessary in order to teach men the true knowledge of God. And,

II. To show the importance of teaching them this knowledge.

I. We are to consider what is

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necessary in order to teach men the true knowledge of God.— The apostle takes it for granted, that the Athenians believed the existence of one Supreme Being, which was the opinion of mankind in general, notwithstanding 'their gross idolatry in paying religious homage to a multiplicity of inferior deities. For this reason he does not attempt to prove the existence of an unknown God, but only to inform those idolaters what a being he is. They believed, that there did a God exist, who was superior to all the gods whom they made, acknowledged and worshipped; but they were perfectly ignorant of the perfections, operations and designs of the one Supreme Being. And this is the ignorance, in which all the Heathen, and most of the Christian world are now involved. Hence it is easy to see what is necessary in order to give men the true knowledge of God. They must be taught his perfections, operations and designs.

They must be taught his perfections. The first of all beings must be necessarily existent.— He could not owe his existence to any being before him, because there was none before him. He could not have owed his existence to the voluntary exertion of his own power, because he had no power nor choice, before he existed. He must exist, therefore, by the necessity of his nature; which necessity is beyond the comprehension of all created beings. We can conceive that there should be something in God himself, which renders his existence absolutely necessary, though we cannot explain what

this something is, nor form clear and distinct ideas of it.

As the first of beings is self-existent, so he must be independent. Independence naturally and necessarily results from self-existence. The being who exists of himself cannot be dependent upon any other being. He must be truly self-sufficient.— He must have every thing in himself alone, which is requisite to render him completely blessed.

A self-existent and independent being must be immutable. There can be nothing within him, nor without him, to produce the least variableness or shadow of turning

This self-existent, independent and immutable being must be omniscient. He must know himself, and by knowing himself, he must necessarily know all things past, present and future.

His perfect knowledge must be connected with perfect wisdom, or a capacity of forming the greatest and best designs, and of devising the best means to accomplish them.

Nor can we conceive, that a self-existent and independent being, who is possessed of boundless knowledge and wisdom, should be destitute of almighty power, to execute whatever designs he should form. These natural perfections of the Deity are under the influence of perfect benevolence, which comprises the whole of his moral character. His goodness is disinterested and impartial, and extends to all beings, who are capable of either happiness or misery. "God is love," and from this source proceeds holiness,

justice, truth, faithfulness, grace and mercy, and, indeed, every possible moral excellence.—Such are the natural and moral perfections God always did, does now, and always will possess.

But, it may be supposed that he might have existed from eternity unto eternity, without exerting these divine attributes, or doing any thing to make an external display of himself. He might have enjoyed himself in perfect inactivity and tranquillity, without ever producing any external effect, or bringing into existence any being or object.—This is the idea, which many of the heathens, especially the Epicureans formed of God; and this is the idea, which many in the Christian world, really entertain of God, though they do not profess it. All careless, secure sinners, are in this sense Atheists. Though they pretend to believe there is a God; yet they do not believe that he ever did, or ever will concern himself with themselves or the rest of the world. It is necessary, therefore, in order to teach men the true knowledge of God, to make them acquainted with the operations, as well as perfections of the Deity. God is the most active being in the universe. Ever since he began to operate, there has not been a moment, in which he has ceased to exert his almighty power, and his glorious attributes. He made, by his almighty power, the heavens and the earth, and all the creatures and objects which they contain, from the greatest to the smallest. He upholds the material, the animal and the rational worlds in existence, from moment to moment. He holds the

whole universe in his supporting hand, and but for that constant support, it would sink into nothing in an instant. He not only creates and upholds, but governs all things. No material object ever moves without his agency; and no moral agent ever acts without his influence. He works in the minds of both angels and men, both to will and to do of his good pleasure. All the changes in heaven and earth, in the material and moral worlds, are brought about by his invisible and invincible hand. These operations of God belong to his character, which cannot be known while these are out of view.

But though men may know the perfections and operations of God, yet they must still remain in great ignorance, until they are made acquainted with something further about him; and that is, his designs. God works all things after the counsel of his own will. There is nothing that ever has been done, or ever will be done, either by him, or by his creatures, which he did not determine should be done from the early days of eternity. No event has ever taken place, or will ever take place, but what he determined should take place, before the foundation of the world. God determined all his own actions, and, consequently, all the actions of his creatures, before he gave them, or any other object, existence. He always acts according to his original and eternal design, which was perfectly wise and benevolent. He intended to produce the largest measure of holiness and happiness in the universe; or to do the most good, that infinite

wisdom could devise, or almighty power could produce. It is this eternal purpose of God, which renders all his operations infinitely amiable and glorious.

Thus it is necessary in order to give men the true knowledge of God, to teach them the perfections of his nature, the operations of his hand, and the counsels of his will. All these, essentially belong to his great and glorious character. The apostle, therefore, took this method to teach the Athenians the true knowledge of God. "God, says he, that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples, made with hands; neither is worshipped by men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord if haply they might feel after him and find him, though he be not far from every one of us: For in him, we live, and move, and have our being; as certain of your own poets have said, For we are also his offspring. For as much then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man's device." In these few sentences, God is represented at the maker, the preserver, the disposer, and the determiner of all things, who is the only proper object of religious worship. This plainly supposes, that the apostle con-

sidered the purposes and operations of the Deity, as no less essential to his character, than the natural and moral perfections of his nature; and that all these must be exhibited, in order to give men a true knowledge of the first and Supreme Being. Indeed, we cannot form a just apprehension of any moral agent, and gain a true knowledge of him, without knowing the powers and faculties of his mind, the actions of his life, and the motives of his conduct. But when we know these things concerning God or any moral agent, we have a true knowledge of what he is. We now proceed,

II. To show the importance of teaching men this true knowledge of God.

If there be one Supreme Being, who is the first cause of all things, it can be of no less importance to teach men the true knowledge of his character, than to teach them the knowledge of his existence; because to know his existence, without knowing his character, can be of no service to them. This has been verified by unhappy experience from age to age, through all the heathen world. Their belief of an unknown God has had no tendency to enlighten their understandings, to govern their conduct, or mend their hearts. They have lived and felt, as though there were no true God, whom they were bound to love and obey. And the same ignorance of the true character of God must always be attended with the same unhappy consequences. If then, the being and perfections of God be of infinite importance,

it is of no less importance to mankind to have the true knowledge of his true character.— But this importance will more clearly appear, if we consider,

1. Men must know the true character of God, in order to know their obligations to obey him. His command, which requires them to love him with all the heart, is founded in the perfect rectitude of his character. If God were not perfectly holy, just and good, his law requiring perfect and perpetual obedience, would not be holy, just and good. God's merely requiring his creatures to love him supremely, cannot make it their duty to love him supremely, unless he is really possessed of those attributes, which are supremely amiable. And from this it appears, that men must know, that he is possessed of infinitely amiable perfections, in order to know and feel their obligations to love him with all the heart. It is impossible for men to have the knowledge of the first and fundamental law of God's kingdom, without being taught the knowledge of his true character. For the whole propriety of this law is founded in God's being worthy of being supremely loved, for what he is in himself, independently of his relation to us, as creator, preserver and benefactor. His intrinsic moral excellence is the primary ground of its moral obligation. And this ground of obligation cannot be known, without the true knowledge of his perfectly holy and amiable character. So that it is as important to teach men the true knowledge of God, as to teach them the obligation they

are under to pay him divine homage and obedience.

2. Men must know the true character of God, in order to know their guilt and ill-desert, in disobeying his commands. Sin is the transgression of the law of love; and its demerit is, always in proportion to the obligation men are under to obey this law. If God be infinitely amiable in himself, then he has a right to command his creatures to love him supremely, upon pain of eternal punishment. The threatening of the law to transgressors cannot be seen to be just, only in the view of the true character of God. When he is seen to be infinitely amiable, it must be seen, that to hate and disobey him must be equally criminal, and deserving of that endless punishment, which he has threatened against the least transgression of his holy and righteous law. The ill-desert of men's offences towards God, always bears a proportion to the greatness and glory of his essential attributes. And, therefore, it is of as much importance to teach men these divine attributes, as to teach them that they are ill-deserving and hell-deserving creatures. For they cannot see the propriety of God's saying, "Cursed is every one that continueth not in all things written in the book of the law to do them," until they know how great and amiable a being they have disobliged and offended. But when they once have the true knowledge of God, this law comes home to their consciences, and carries full conviction that they deserve to die, and that it is of the

Lord's mercies, that they have not been consumed.

3. Men cannot know their need of a divine Redeemer without having the true knowledge of God. The necessity of an atonement for sinners, in order to their salvation, takes its rise from the rectitude of the divine law, which also takes its rise from the rectitude of the divine character. Were not God perfectly just as well as merciful, he would not threaten to destroy men eternally for transgressing his law, nor would he insist upon an atonement for sin, as the ground of forgiving transgressors. But since he is inflexibly just, he cannot forgive sinners upon any other ground, than a full atonement for sin. He will sooner let heaven and earth pass away, than not maintain the rectitude of his character, and the justice of his law. So that the necessity of a mediator, in order to bring about a reconciliation between God and his offending creatures, is wholly founded in the moral beauty and excellence of the divine character. Hence it is of so much importance to teach men the true knowledge of God; for without this, they cannot know Jesus Christ, whom he has sent to redeem and save them.

4. The knowledge of God is absolutely necessary in order to men's exercising right affections towards him. While they are destitute of the knowledge of God, all their religious views and affections are nothing but idolatry. The Athenians worshipped the unknown God, but their worship, the apostle informs them, was real idolatry,

and therefore he felt it to be of infinite importance to teach them the true knowledge of that God, whom they ignorantly worshipped. The Athenians were very religious, but all their religion was false and destructive, while they remained destitute of the true knowledge of God. And this is equally true of all religious views and affections, which are not founded in a true knowledge of the divine character. While men are ignorant of the true God, it is not the true God whom they worship, but a false idea of him, which idea is a real idol; a mere image or creature of their own make. Hence it is just as important to teach men the true knowledge of God, as to teach them to be religious, or to point out the way to eternal life. For this is life eternal to know the only true God and Jesus Christ, whom he hath sent. In a word, it is as important, as the glory of God and the eternal interests of mankind.

DAN.

[In the last Number of this Magazine there were some Remarks on Christian Justification.....While these were in the press, the following piece was received. The sentiments of these writers appear to harmonize; still, as they have a different manner and language in writing, it was judged they have an equal claim to Publication.]

EDITOR.

On Justification.

JUSTIFICATION *freely by grace, through the redemption that is in Christ Jesus, is a sub-*

ject of infinite importance to every son and daughter of Adam. And, though it has often been treated on in the pulpit, in conversation, and in the press, yet many serious inquirers are in the dark concerning it. They complain that the terms guilt, righteousness, justification, impute, transfer, &c. are so variously explained, or vaguely used and applied, that they cannot attain to clear and distinct ideas on the subject. They wish to know distinctly the meaning of the term justification, what was necessary for justification of man in his fallen state.—whether Christ, as our surety, has actually attained to such justification; and, if so, how his righteousness applies to us, unto justification of life.

Though many have gone before me on this subject; yet, "I also will shew mine opinion." It may be, that some will understand my plain way, more readily, than that of more learned men. It is happy for us, that we have different abilities for explaining, as well, as for apprehending subjects.

In the first place, I am to attend to the meaning of the term *justification*.—It is a juridical term, used to express a person's innocence or freedom from guilt, according to law. Justification has an immediate relation to trial and judgment: and always supposes a known law of obedience; and that a person's actions are, by proper authority, brought up to that law for trial, and found conformed to it. That is, the law approves or justifies the actions—it finds no fault. And the declaration on

judgment is a manifestation of innocence, or, a legal justification. Justification makes no change in the nature of a man's actions, but merely manifests their conformity to the law, or rule of judging. Such is the plain and simple idea of justification.

Our next inquiry is, what was necessary for the justification of man, in his fallen state? In this, we must constantly keep in mind, that the moral law, resulting from the nature and relation of things, is necessarily abiding and unalterable, so long as the same natural relation subsists between God and us. No moral changes in us, can alter the demands of this law. Our indisposition to love and obey, is no excuse for not loving and obeying God. Therefore, in order to justification, our hearts and lives must have always perfectly conformed to the law of God. Such, was the original state of mankind, with respect to justification by the moral law. Nor did our fall from rectitude, in the least affect the demands of this law. So long as we continue rational beings, we are bound to yield a reasonable service: yet our loss of innocence, has rendered us wholly incapable of keeping the law unto justification. By taking the forbidden fruit, man broke the law of obedience, and, by covenant transaction, became established in his unrighteousness. He had forfeited life and every good into the hands of justice. As in his innocence he could not love and serve God more than he ought, so now, he was utterly unable to make any reparation to the honors of the

broken law. Present duty is no satisfaction for past offence. Repentance and reformation, are no satisfaction to the law which forbids all occasion of repentance and reformation. Nor indeed, had he any remaining disposition to keep the law in future. He was no longer disposed to present duty, for his mind was enmity against God. *This* is the state of all men by nature. *This* is the state in which Christ found us; and from which, he engaged to redeem us.

It is, however, to be remembered that the moral law, as mentioned above, is abiding and unalterable; and will ultimately, be the rule of justification. The gospel does not abrogate, nor abate the demands of this law: it is still in force, requiring unceasing perfect love and obedience for the present, and satisfaction for the past offence; and will have them, either from us personally, or in our surety; otherwise, it will condemn for the deficiency.

From the above statement of our case, it is obvious that Christ, as the representative of man in his fallen state, could not be justified by the moral law, on any thing short of personal, actual, and perfect obedience: And, over and above that, a full satisfaction given for the violation of the law and covenant; that is, an actual payment of the forfeiture incurred by the first Adam.

We come now to our next inquiry, viz. Whether Christ, as our surety, has attained to justification, by law; i. e. whether he has honored the law by perfect obedience; and

satisfied for the forfeiture incurred by Adam.

It is needless for me to inquire into Christ's ability, or fitness of qualification, for a Redeemer: the scriptures warrant us to consider him an appointed and accepted mediator, between God and man.—With respect to his obedience to the law, it is sufficient to observe, that, He was a Saviour of God's own providing: He called him in righteousness, sanctified him, and sent him into the world to redeem it. He came to save that which was lost. He came not to do his own will, but the will of him that sent him,—not to destroy, but to fulfil the law. He always did as the Father commanded; and the Father testified, this is my beloved Son, in whom I am well pleased. And the apostle declares, he was faithful to him that appointed him; and the end of the law for righteousness. These texts, sufficiently, show the design of Christ's mission into this world, and his faithfulness to God in holy obedience.

Still, however, satisfaction was to be given to the broken law, before his obedience could redound to our justification. It was in vain to look for safety in perfect obedience, while the law was crying, *pay what thou owest for past offence*. Man had forfeited life, and the law would have it. Man, indeed, could submit to the forfeiture; but he never could have so completely payed it, that he might take his life again. And, as every created being owes his whole self to God, in holy and perfect obedience, so, no mere creature could afford any help to man, in this

matter. Even the highest angel can do no more than his own *present duty*, and nothing to atone for past offences. But Christ, as God-Man, was possessed of divine dignity; and had power to lay down his life, and take it again. Accordingly, He gave himself an offering and sacrifice to God for us: He laid down his life for ours,—for the life of the world—a ransom for many: He bare our sins in his own body on the tree.

Christ died to make atonement for our sins, "That by means of death, for the redemption of the transgressions under the first testament, they that are called might receive the promise of eternal inheritance." A second covenant with man, founded on the covenant of redemption between the Father and the Son, promising the inheritance, could not be introduced until the first covenant was removed by death, the penalty of its violation. Then, and not till then, God could have mercy on whom he would, consistent with his declaration in the first covenant, "In the day thou eatest thereof, thou shalt surely die." The obedience of Christ could be nothing to him as our surety, until he had removed the first covenant, by suffering the penalty incurred by the first Adam. "Wherefore, when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body thou hast prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second."

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Thus, a new and living way to the Father, is opened by the death of Christ. He learned obedience by the things which he suffered; and being made perfect, became the author of eternal salvation to all them who obey him. He not only yielded holy obedience to the law, and attained to the righteousness thereof; but became obedient unto death, for the satisfaction of divine justice, and introduction of a new and better covenant founded in sovereign grace. Hence it follows, that Christ, the second Adam, has paid off the forfeiture incurred by the first Adam: and, by his obedience, attained to the righteousness of the moral law, and shewed it to be holy, just, and good, as is the duty of every man to do. As our sponsor, therefore, he was no longer under the curse of the law; but in a state of complete justification before God. Accordingly, the grave was compelled to give up its prey: Christ took his life again. He was raised from the dead and received up into glory, in *demonstration* that he had finished the work which God had given him to do, and had saved them who were lost, that, as he was delivered for our offences, so, he was raised again for our justification.

The above observations are sufficient to show that Christ, in our nature and stead, hath performed all that the law demanded of fallen man for justification; he is, therefore, as the Redeemer, in a state of justification before God. It remains, however, to show how his righteousness applies to us unto justification of life. This subject was

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a stumbling block to the self-righteous Jews; and foolishness to the philosophers of Greece. They understood not the doctrine of the cross, they could not conceive, how the righteousness of another person could justify them in the sight of God. This is still a difficulty with many: and, indeed, the honest enquirer may not arrive to that degree of comprehension, concerning the justice and wisdom of God in this plan, which he desires. However, if rightly disposed to receive the truth, he may understand the gospel method of salvation; and how sinners are accepted of God in the righteousness of Jesus Christ.

From the statement already given, of our loss and recovery, they appear, each of them, to accrue or attach to us in the way of a covenant transaction, through a constituted public head; and extend to individuals according to the nature and conditions of each covenant. The first covenant was, that man should be happy in divine favor, so long as he loved and obeyed his Maker; but if he eat of the forbidden fruit he should die. In the original, *dying thou shalt die*: from generation to generation, death, temporal, spiritual and eternal, shall have dominion over thee. The individuals of this covenant, were the whole natural seed of Adam. The second covenant, or covenant of redemption, was, that if Christ as God-man would honor the law by perfect obedience, as was, and is the duty of every man to do, and pay the forfeiture incurred by disobedience, then he should see of the travail

of his soul and be satisfied. He should receive a number of the seed of the first Adam, who in time, should be spiritually grafted into him, as their mystical head; and count to him for a generation: Isaiah xlix, 8. liii. 10, 11. Ps. xxii. 30. Hence it follows, that the recovery, or the righteousness of Christ will apply to those only, who are grafted spiritually into him, as the constituted head of the second covenant.

In order to bring us into this spiritual union with Christ, and make us heirs with him to the heavenly inheritance, God has been graciously pleased to propose to us another covenant trial, as individuals. This we call the covenant of grace. It arises out of the covenant of redemption, and is grounded on the righteousness of Jesus Christ, which it offers for the remission of sins. The sole condition of this covenant is, *faith in Christ*:—“He that believeth shall be saved; but he that believeth not shall be damned.” God reveals his approbation of what Christ has done, and now proposes his righteousness to us for our approbation; and engages to give the benefits of it, even everlasting life, unto all that accept of it by faith: hence it is called “The righteousness of God, by faith of Jesus Christ, unto all them that believe.”

Since faith is of such eminent use in the justification of sinners, it may be well to make one or two remarks on its characteristic nature.—First, *Faith works by love*. This is the principal trait of saving faith. *Love*, love to God, to Christ, to his laws and method of salvation, is

that *by* which faith operates ;— and without which, it is dead. We have just so much trust, confidence, and reliance on God and his Christ, as we have of love, and no more. As the water-wheel is carried round *by* water, so faith, and indeed every other grace, is moved and excited *by* love.

Another characteristic of faith is that *it purifies the heart as God is pure*. As love preceded, so this immediately follows a saving faith. So far as we love, trust and rely on Christ, we shall exert ourselves to be like him. Faith has assimilating influence on the mind and life. Beholding the glory of God in the face of Jesus Christ, we are changed into the same image from glory to glory. Unless we find these two characteristic marks in our faith, we have cause to judge our faith vain, and our hope vain.

Such, my readers, such is that faith by which believers are of free grace, grafted into Christ's mystical body. It expresses a disposition of mind conformed to the will of God. It is the spirit of Christ, whereby we cry *Abba, Father*. As such, it is constituted the term of covenant between God and us,—a term of our acceptance with him, as spiritual members of Christ, and heirs with him to the heavenly inheritance. By faith, we become the *body* of Christ, and *members* in particular, and as such, the law sees no fault in us ; for, if the head be justified by the law, so is the body—"There is no condemnation to them that are in Christ Jesus." Living and acting in him by faith, as his mystical body,

the law is fulfilled in us, and cannot condemn us : Rom. viii. 4.

Faith, indeed, is not the procuring cause of righteousness ; nor does it work the righteousness of the law. It is merely the term by which we enter into covenant with God in Christ ; and through which, his righteousness is applied to us. In virtue of our union to him, we have title, by the covenant of redemption, to the benefits of his righteousness, as though it were our own personal righteousness.

Thus we see that the moral law is still the ultimate rule of our justification before God : it is not annulled nor abated. But God, in infinite wisdom, has devised a plan for our fulfilling the law, through our union to a spiritual head by faith. He justifies the ungodly : ungodly in our own persons, but righteous in the mystical body and person of Jesus Christ. As there was no transfer of our sins to Christ, whereby he became personally a sinner ; so there is no transfer of his righteousness to us, whereby we become personally righteous : we are justified *merely* as spiritual members of his mystical body.

Here reader, pause and reflect on the inflexible justice of God. He will not, he cannot pardon the sinner, unless complete satisfaction be given to justice. Justice is the darling attribute of Deity, from which he can never depart. Goodness cannot pardon in the face of justice. And even where justice is satisfied, grace and mercy are acts of sovereignty, which God is under no obligation to grant. Our love and obedience, however perfect, are

barely duty ; and can have no claim on his justice or goodness, beyond exemption from punishment.

How alarming then, is the state of unbelievers ! They have no part in the Redeemer ; and stand exposed to the avenging justice of God, without a covering. The moral law resulting from our relation to God, as his rational creatures, demands perfect love and obedience through the whole train of our existence. The least possible deficiency is sin, and insures the curse. God must punish. Both justice and goodness demand satisfaction, and will have it. There is no place for pardon. The law which forbids all occasion of repentance, cannot accept of repentance. Therefore by law and justice the sinner must perish. Such is the dangerous state of all infidels, and of all who die in unbelief. In their own persons, they can do nothing to satisfy justice ; and they have no part in him, who has attained to the righteousness of the law. But, admitting the truth of revelation, the believer is a member of the body of Christ, partakes of his righteousness unto justification, and receives a hope, which is an anchor to the soul, both sure and steadfast. An hope, which defeats Satan, overcomes the world, conquers death, and lays hold on eternal life. JOB.

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Some Observations on the Parable of the Talents, Matt. xxv.

THE familiar and solemn manner in which our

Lord instructed men, is a high proof of his possessing the divine character which he claimed to himself. It is not strange that those who heard him, said, "Never man spake like this man ;" Especially his parables were instructive beyond all others. It was the manner and taste of the eastern nations to express themselves, and communicate the truth in figures and allegories. The Jews, in this respect, followed the custom of the age, and of the regions which they inhabited, and in many instances God condescended on the most solemn occasions to speak to them by his servants in the same manner. Of this there are many instances in the prophets. They often spake to the people in types and allegories, and generally in a metaphorical style. This ought always to be considered by those who explain the ancient scriptures to the Christian church, in which another style of writing now generally prevails. Our Saviour adopted the mode of communicating truth, which was very common in his day. Hence we find so many of his discourses in parables, and they are excellently adapted to communicate to unlettered minds, the solemn truths of the gospel in all their simplicity. The parables of Christ exceed all others, in their form and expression, as much as the divinity of his character excelled the prophetic gifts of men. In every line some great and solemn truth is expressed ; and in their morals they extend into eternity, and bring us before an awful Judge. I was led to these reflections by

reading the 25th Chapter of Matthew, in which we find the parables of the ten virgins, the talents, and a description of the last judgment, each of which I would recommend to the perusal of all, who wish to live godly lives in Christ Jesus, and are sensible of their obligation to give an account before his tribunal, of all the opportunities they have to do good.

In these parables, sinners of every description will find themselves required, warned and invited to do their duty. Considered collectively they contain in the *parable of the talents*, our opportunities, advantages and powers to do our duty with the misimprovement of some.

In the *parable of the ten virgins*, the same truths, with an illustration of several ways in which the word of God and means of religion lose their power on the heart.

The account of the *Son of man, returning in his glory to judge the world*, teacheth us the consequences of our faithfulness or unfaithfulness in our discharge of the sacred duties of life, together with the eternal consequences of our conduct. And lest we should suppose that our acceptance or rejection at the bar of God, is on account of our own righteousness it is inserted, "Inasmuch as ye have done unto one of the least of these my brethren, ye have done unto me." And "Inasmuch as ye did it not to one of the least of these, ye did it not to me." These answers of the Judge show, that although good works are mentioned as the ground of acceptance, they were such good works as were

done from a principle of repentance towards God, and faith in our Lord Jesus. They were such good works as the gospel commends, which always proceed from a saving faith in Christ. The idea which some entertain, that our justification before the Judge, is on the ground of our own virtues, arises wholly from inattention to the spirit and expression of the Parable. The good deeds which are rewarded, are those, which spring from a love of Christ and the aids of his Holy Spirit. An experimental knowledge of the gospel is necessary for the performance of such good works.

The parable of the talents is admirable in its structure, and most useful in its instruction. It is so expressed as to include every one of the children of men, and describes their different opportunities and power to do good. All are called, warned and instructed to do their duty. The eye of the Lord seeth the conduct of every one, and every one shall answer in his presence. Our talents are reason, the powers of natural conscience, the monitions and aids of the Holy Spirit, all our acquired knowledge, all the appointed means of grace, all the instructions of a most wise and universal providence, and all the opportunities we have to glorify God, advance the best interests of our fellow men, and secure our own salvation. God in his sovereign wisdom bestows these talents diversely, some have many, others few; yet to all some are given, and every man must answer for what he hath received. How solemn

the thought that we must answer before God for whatever we have received. Even for one talent we are responsible.

It ought to be noticed, that in the parable, those who had received five and two talents, are accepted for their fidelity. The selection of him who had one talent, as an instance of disobedience, was probably designed to teach us that a misuse of the smallest power to do good, will be noticed by the all-searching eye of God, and condemned in the day of his judgment. As to those who have received two or five talents, if they misuse, an awful account must be rendered; if they use properly, a glorious reward awaits them.— They shall be acknowledged as the blessed, who have lived in the exercise of faith, and abounded in good works.

But can it be, some one may say, that those who have misimproved only one talent, shall be punished for their neglect.— What reason can be assigned that this should not be the case? One talent is as really the gift of sovereign grace, as many; it as really forms an obligation to fidelity and obedience. Doubtless, the greater part of men are in that number who have only one talent, but, on this account they cannot excuse themselves from a faithful account. All must appear before the judgment-seat of God; all must render an account, and receive a sentence according to the advantages they have received. Sinful minds endeavor to find an excuse, whatever their situations may be. If they have many talents, their minds are inflated with pride, and they are ready to say,

Who is God, that we should obey him? They are ready to consider their numerous talents as rights, powers & prerogatives in their own hands, through which they may conduct according to their own pleasure.— If they have few, or only one talent, they are ready to say to God, I know that thou art austere; thy law hard, and that in my depressed situation there is little or nothing for me to do.— Very many of mankind excuse themselves from the duties of religion, on the ground that they have neither property, power or influence, to do much good in the world. They have a conviction that something ought to be done for the promotion of order and moral virtue, and moral order in society, but excuse themselves because they are not placed at the summit of public influence. Self-excusing reader, we will take thy word as sufficient evidence. We allow thou hast but one talent; that thy property is small, and thy influence in society still smaller:— But though this be the case, is there nothing for thee to do? Hast thou not a soul to save? The attendance on those duties which thou owest to thyself will, if faithfully performed, be beneficial to others. By earnestly attempting to save thyself, thou mayest save others also, and be instrumental of their performing those good works, by which society may in many instances be benefitted, and others excited to attend to the things of their peace. Whatever thy condition in the world may be, still thou art an example to others. This example may be beneficial or destructive, and

none can be so destitute of influence as not to do good or hurt in this way.—Art thou a husband, and canst thou not do something to cheer the heart of the wife of thy youth, and guide her footsteps in the way to heaven?

Art thou a parent? Hath not God committed immortal souls to thy care, and hast thou nothing to do for these children? Ought you not early to instruct them concerning God, duty, salvation and eternity? If these children be lost through thy neglect, although thy talents be few and small, will not their souls be required at thy hands?

Art thou a child? Are there no religious and social duties to be performed toward thy parents, and those aged superiors connected with thee by the ties of nature?

Art thou a brother or sister, and canst thou willingly see thy brethren and sisters descend to destruction, because thou hast not all the knowledge, power and influence that some others have?

Art thou not a neighbor? Certainly thou art, for there is no man but stands in that relation to innumerable fellow creatures, and thus falls under the obligation of the divine law, thou shalt love thy neighbor as thyself. Dost thou suppose thyself innocent in neglecting to help, encourage, warn and guide thy neighbor through the wilderness of this life, unto a haven of rest?

Art thou even a poor widow? Remember the widow's mite, and how her piety is eternized in the sacred volume, while her affluent neighbors, who, of

their abundance cast into the treasury, are left nameless. By the wise providence of God, we are placed in different situations, and while some are limited in their endeavors, others move in a more extended sphere: but for each one there is duty due to his Maker, and necessary for his own eternal advantage, and the benefit of his neighbor. All those, who have but one talent shall be brought into judgment. It hath been before observed, that far the greater part of mankind are in the number who have but a single talent committed to their care.

The writer was led to these observations by having long observed, that those who are in this state are very prone to excuse themselves from the negligence of others who are more richly endowed. They say, if my rich neighbor would open his coffers of wealth; if my neighbor, who is clothed with the authority of the public, would exert his power, much might be done for the suppression of notorious vice, and the encouragement of good morals; but as things are now circumstanced, what avails the exertions of those like me. The very excuse is a shame, to those who have many talents entrusted to their care, but is no justification of such as have but one. These last, ought to consider that there is something they can do, and by union among themselves, they might control public opinion, influence and practice. Let them also remember that those who continue to misimprove one talent, shall be consigned to weeping and gnashing of teeth.

On Redemption.

NO. II.

(Continued from p. 68.)

HAVING considered, in the preceding number, the conduct of God in effecting the work of redemption, it is now proposed,

II. To show that through the redemption of his people, God will for ever display his grace in the highest degree. For this purpose several considerations may be suggested.

1. There is reason to believe that the church, which is redeemed, consists of the most guilty creatures. They, who have never sinned, do not deserve to suffer any punishment. But every one, who in the least transgresses the law of God, deserves his wrath and curse. Yet some sinners may be far more guilty than others. The fallen angels and the children of men, are the only creatures that we certainly know have sinned. For their first offence these angels were condemned, without any remedy, to suffer the curse of the law. Though all mankind deserve to suffer the same punishment, yet in the present life they are favored, through the boundless mercy of God, with a vast number of precious blessings. But they abuse the mercy of God, and persist in their enmity against his great and holy name, though they be intreated and urged to repent, by the most powerful motives. On account of their situation in this state of trial, sinners have an opportunity to feel and to express, by their words and ac-

tions, the most malignant and desperate wickedness against God. They are guilty of such wickedness as the fallen angels never had an opportunity to commit, before the glory of God was manifested in the face of Jesus Christ. But of all the human race, there is reason to believe that saints are the most guilty. Whatever may be their present character, they have hated and opposed the blessed God as he appears in the gospel. They have despised and rejected the Lord Jesus Christ. They have quenched and resisted the Holy Spirit. Usually, saints have been especially favored of God, from their very birth. During the years they live without God, he is merciful in laying restraints upon their evil affections, and in delivering their souls from various temptations, by which others are ensnared and destroyed.— There is reason to believe that God pays a special attention to his chosen people, before they are renewed by the Holy Spirit. But in their conversion and forgiveness, he makes a very glorious and affecting manifestation of his perfections. What are their views of the divine glory, when first called from their native darkness into his marvellous light! What peace, what love, what joy do they commonly experience, when God, who commanded the light to shine from darkness, shines into their hearts, to give the light of the knowledge of his glory in the face of Jesus Christ! They, who are converted and forgiven, are under the greatest obligations to be perfectly holy. And they do

resolve, and promise, and covenant, in the most solemn manner, to live wholly to the glory of God. Yet against the distinguishing mercies of God and their peculiar obligations, they continue to sin. Their sins are more directly pointed against the glory of God, than the sins of any other creatures. Saints usually believe that they are more criminal than impenitent sinners. And doubtless their views of their own criminality are correct. Though they are forgiven, yet as all the sins they have ever committed may be charged to their account, there is reason to believe that they are the greatest sinners.— Though Paul, the apostle, was the chief of saints, he calls himself the chief of sinners. And there is reason to suppose that he declared the truth. The greater the guilt of saints, the greater is the grace through which they are redeemed.

It is believed that it will be generally concluded that saints are more guilty than impenitent sinners. Yet some may be disposed to think they are less guilty than the sinning angels. It may be said that the angels have natural capacities, which are superior to the natural capacities of human beings. It may also be said that the angels, who have fallen, as they were once holy, have seen the beauty and glory of the living and true God. It is admitted that the natural powers of the sinning angels are superior to the natural powers of human beings. It is also granted that they have seen the beauty and glory of Jehovah, against whom their hearts are now filled with

hatred and wrath. But the fallen angels have never seen the glory of the divine perfections, as they shine in the face of Jesus Christ. Nor can any merely speculative knowledge on divine subjects, ever produce in the minds of sinful creatures that glorious impression of the divine excellence, which the Holy Spirit produces in the heart of every saint, when he gives the true and saving knowledge of Emmanuel. It is indeed on account of the moral depravity of sinful creatures, that they do not see the brightness of the divine glory in the glorious gospel. Yet they do not see this glory, nor can they ever see it. Nor do they know, nor did the sinning angels, before their fall, know the living and true God, as he is known by his chosen people. Should they once receive this knowledge, and then sin against God, on account of their superior capacities, they would be more sinful and guilty than the saints. But no natural capacities can impose upon a creature such a weight of obligation to love, and obey, and glorify Jehovah, as is imposed upon every saint by a spiritual manifestation of the divine beauty and glory in the face of Emmanuel. There is a knowledge of God which is peculiar to saints. This knowledge, no sinner of the human race, while impenitent, ever enjoyed. This knowledge, the angels, before they sinned, did not enjoy, nor can they ever receive it. But this knowledge is given to every saint. And against this knowledge every saint continues to sin, while he continues in this life. To turn

from the brightest exhibition and the deepest impression of the divine glory, which saints behold and enjoy, to that abominable thing, which the soul of their heavenly Father hateth, and which they also hate with all their hearts, while in the lively exercise of holy affections, is an height of wickedness, which no creatures except saints ever committed, or ever can commit, unless they should receive that peculiar knowledge of Jehovah in Christ Jesus, which is given to every saint by the Holy Spirit. As saints sin against this knowledge, there is reason to believe they are more sinful than the angels that sin, and that they are the most guilty creatures that exist.

And if they deserve the severest punishment of all creatures, it is evident that God displays his grace in the highest degree in their redemption.

2. Upon his redeemed people God bestows the greatest blessings that can be enjoyed by rational creatures. The saints, we have reason to suppose, are the only creatures, who are forgiven and saved from endless perdition. They are the only creatures, who experience a total renovation in their moral character. Though they are by nature the children of Satan, and heirs of hell, yet they become through divine grace the children of God, and heirs of glory. The eternal Jehovah is the portion of his people. To his redeemed people God gives himself and the whole universe. The apostle says to Christians, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or

life, or death, or things present, or things to come; all are yours." It is also written, "He that overcometh, shall inherit all things." Every saint is an heir of God, and joint-heir with Jesus Christ. The church will for ever enjoy, in the fullest manner, the greatest blessings that can be enjoyed. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The grace of God in the redemption of his people is great in proportion to the benefits they enjoy. These benefits are eternal in duration, and in their magnitude, the greatest that can be bestowed upon created beings.

3. The church is redeemed at the greatest expense. For the redemption of the church God gave his Son to die the accursed death of the cross. In giving his Son to death, God made the greatest expression of benevolence that could exist. So it is represented in the holy scriptures. "God commendeth his love towards us, in that while we were yet sinners, Christ died for us. 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? Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." If God would have forborn any expense, or refused any sacrifice, he never would have given his Son to die on the cross. For this was the greatest sacrifice that could have been made. Yet this was made to save his chosen people. The grace of

God is displayed in the work of redemption in proportion to the expense and the sacrifice, which were necessary to accomplish this great work. How could God have given a greater manifestation of his grace than he has given in the death of the Lord Jesus Christ!

4. To redeem his people, God overcomes the greatest opposition. No other being has had so numerous, so powerful and malignant enemies as God. And they have shown their enmity chiefly in opposing the work of redemption. It is certain that the fallen angels have ever opposed the work of redemption with all their strength and subtlety. All the human race, by nature, are the subjects of Satan, and oppose with all their hearts the kingdom of the Redeemer. To oppose the Redeemer all the false professions and appearances of religion have been devised and maintained. To oppose the Redeemer, men of superior sagacity, penetration and erudition have employed their time, and exerted all their strength. To oppose the redemption of the church, the holy scriptures have been perverted in a great variety of ways, and with extreme subtlety, and with the most violent perseverance. Against the Redeemer and his chosen people all the legions of earth and hell have been arrayed, and they have contended with desperate vehemence. The enemies of the Redeemer have had much success, and have boldly triumphed. Satan, the chief enemy of the Lord Jesus Christ, is god of this world, and employs in his service principalities, and powers

and spiritual wickedness in high places. He has greatly opposed the friends of Christ in all the past ages of the world. After many revivals of religion he has gained a great advantage against the cause of truth. Almost all the societies and institutions, which have been designed for the promotion of knowledge and piety, he has perverted to the promotion of errors and wickedness. And still he goeth about as a roaring lion, seeking whom he may devour. Never was he more subtle, yet less suspected; more successful, yet more concealed, than at the present day. There is much reason to believe, from the prophecy of inspiration, and from the state of the world, and of the church, that Satan and his adherents will yet for a season exert themselves with a violence and success, which have never been witnessed in former ages. Yet the King of kings and the Lord of lords will overcome all the enmity and opposition which exist against his people. Yea, he overrules their wrath to his praise, and to the glory and joy of his friends. The greater the enmity and violence of his foes against his name and his people, so much the greater appears the grace of God in their redemption.

5. Every rational creature will perceive the grace of God, as it is displayed through the redemption of his people, with the deepest sensibility. By the redemption of the church, God decreed in eternity to manifest his great and dreadful name unto every creature in the fullest and clearest manner. While

in effecting this great work he manifests his own perfections, he tries in the most severe and decisive manner, the heart of every rational creature. Every such creature is obliged to favor, or to oppose God, his decess and his conduct; as he acts in effecting the redemption of his people. And according to their conduct in favoring or opposing the Lord Jesus Christ and his holy kingdom, they will be treated in eternity. The decisions of the final judgment and the retributions of eternity will cause every rational creature to see, in the clearest manner, and to feel with the keenest sensations, the endless and immense effects of divine grace, as they shall appear through the work of redemption.— While the accursed and tormented in hell shall feel their own pain and shame, and shall see the joy and glory of the righteous, they will realize the effects of divine grace. And while the righteous shall feel the raptures of divine joy in heaven, and see the damned weeping and wailing and gnashing their teeth in hell; and while they shall hear their endless blasphemies of the holy and blessed name of Almighty God, they will see and feel the effects of divine grace in their own redemption. Every rational creature therefore will be as sensible of the effects of divine grace in the redemption of the church, as he is of his own character and condition in eternity.

6. To every rational creature the grace of God in the redemption of his people will for ever appear with increasing magnitude. The sin and the

woe of the reprobate in hell, from which the elect are saved through the grace of God, can never be fully perceived by any created being. The sin and the woe of the damned will for ever continue and for ever increase. The sin which they shall commit, and the wrath which they shall suffer, will be for ever appearing with increasing magnitude to every rational creature. The love, and the joy, and the glory of the righteous will also increase for ever, and will be for ever appearing, with increasing magnitude, to every creature in heaven and to every creature in hell.

[To be continued.]

The danger of late Repentance.

EXTRACTED.

ABOVE all, let me caution you, not to put off this great and necessary work of repentance, to the most unseasonable time of all others, the time of sickness and death, upon a fond presumption, that you can be reconciled to God when you please, and exercise such repentance as will make your peace with him at any time.

I am heartily afraid, that a very great part of mankind do miscarry upon this confidence, and are swallowed up in the gulph of eternal perdition, with this plank in their arms. The common custom is, (and I fear it is too common) when the physician has given over his patient, then, and not till then, to send for the minister, not so much

to enquire into the man's condition, and give him suitable advice, as to give him comfort, and speak peace to him at a venture.

But let me tell you, that herein you put an extreme difficult task on us (the ministers of religion) in expecting we should pour oil and wine into the wound before it be searched, and speak smooth and comfortable things to a man, that is but just brought to a sense of the long course of a wicked and lewd life, impenitently continued in.

Alas! what comfort can we give to men in such a case?— We are loth to drive them to despair; and yet we must not destroy them by presumption; pity and good nature do strongly tempt us to make the best of their case, and to give them all the little hope, which with any kind of reason we can, and God knows it is but little we can give to such persons upon good ground; for it all depends on the kind and sincerity of their repentance, which God only knows, and we can but guess at.

We can easily tell them what they ought to have done, and what they should do if they live longer, and what is the best they can do in these straits into which they have brought themselves, viz. to exercise as deep a sense and repentance for their sins as possible, and to cry mightily to God for mercy, in and through the merits of our blessed SAVIOUR. But how far this will be available in these circumstances we cannot tell; because we do not know, whether if the man had lived longer, this repentance, and these resolutions, which he now declares of

a better course, would have appeared to be sincere.

And after all is done that can be done in so short a time, and in such circumstances of confusion and disorder, as commonly attend dying persons, I doubt the result of all, will be this: that there is much more ground of fear, than hope concerning them; nay, perhaps while we are pressing the dying sinner to repentance and he is dying, he may expire in great doubt and perplexity of mind, what will become of him; or if his eyes be closed with more comfortable hopes of his condition, the next time he opens them again, he may find his fearful mistake, like the rich man in the parable, who when he was "in hell, lift his eyes being in torment."

This is a very dismal and melancholy consideration, and commands all men presently to repent and not to put off the main work of their lives to the end of them, and the time of sickness and old age. Let us not offer up a carcass to God, instead of a living and acceptable sacrifice; but let us turn to God, in the days of our health and strength, "before the evil days come, and the years draw nigh, of which we shall say we have no pleasure in them, before the sun and the moon and the stars be darkened," as Solomon elegantly expresses; "before all the comforts of life be gone, before our faculties be all ceased and spent, before our understandings be too weak and our wills too strong; our understandings too weak for consideration, and our wills too stong to bow.

Let us not deceive ourselves: Heaven is not an hospital made

to receive all sick and aged persons, that can put up but a faint request to be received there: No, no, they are never like to see the kingdom of God, who, instead of seeking it in the first place, make it their last refuge and retreat; and when they find the sentence of death upon them, only to avoid present execution, do bethink themselves of getting to heaven, and since there is no other remedy, are contented to petition the great king and judge of the world, that they may be transported thither.

Upon these considerations, let us use no delay in a matter of such mighty consequence to our eternal happiness, but let the counsel which was given the prince of Babylon be acceptable to us, let us "break off our sins by righteousness, and our iniquities by shewing mercy to the poor; if so be it may be the lengthening of our tranquillity.

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On the future punishment of Sinners.

**OUTER DARENESS, WEEPING,
WAILING, AND GNASHING
OF TEETH.**

ALTHOUGH the holy scriptures are explicit as words will admit, in describing the blessedness and misery of another world, it is very difficult, in many instances, to understand them truly.—The state of creatures in this, and in another world, will be so different, in innumerable respects, that the language of the present, which arose principally from our connexion with sen-

sible and material objects, is not adapted to describe with precision the views and feelings of those, who have passed to another state. Hence came the necessity on the inspired writers, in many instances, in their description of the most momentous subjects, to use words in a metaphorical sense. This is the case in the descriptions they give of the nature, the counsels and the attributes of Godhead. Still these descriptions are so varied and multiplied, that there is no danger of essential error to those who read the scriptures with consideration and fear.

It is the same with respect to the punishment of the wicked in another life. Enough is expressed to assure us it will be great and endless. Our Saviour speaks of it as the worm which dieth not, and the fire which is not quenched. This is evidently a reference to the prophet Isaiah, where he is describing the punishment of the Lord's enemies. It is universally agreed that by the worm which dieth not, is meant the ceaseless stings of a guilty conscience. Perhaps there is more difficulty in precisely determining all which is meant by the fire which is not quenched; for if it be used figuratively, and doth not intend material fire, something more awful, if possible, may be meant, or such a combination of all evils as consume happiness, without destroying existence, leaving the guilty creature still to further woes. Perhaps the latter may be conjectured from the natural tendency of sin to destroy all the peace of men and of rational

minds. Still it ought to be noticed that the same fearful image is used in many other places. "*The tree that brings not forth good fruit, the fruitless branch, the chaff, shall be cast into the fire, and shall be burned with unquenchable fire ;—The wicked shall be cast into everlasting fire ;—They shall be cast into hell fire ;—Punished with flaming fire ; suffer the vengeance of eternal fire. The heavens and the earth are reserved unto fire for the punishment of ungodly men.*"

Let ungodly men consider what these descriptions mean. If instrumental and elementary fire be not intended, it must be something beyond any of our conceptions which are derived from present experience.

Leaving this with the justice of him who inhabits eternity, and will be the judge, let us return to our motto.

OUTER DARKNESS, WEEPING, WAILING AND GNASHING OF TEETH.

These are favorite terms of description with our Saviour, who came from the bosom of the Father, who is very God, and will appoint unto all their portion in another life. If there were no more awful descriptions, these would be sufficient, when rightly understood, to appal the heart of the stoutest sinner.

Let us reflect and enquire what must be intended by such expressions as these :

OUTER DARKNESS.

Darkness is a figurative expression, for sorrow, pain, woe, and the seclusion of all comfortable prospects. Reader, consider

what existence itself will be, under such circumstances!—Make the enquiry whether, in such a case, it would be an evil or a good. I should not be surprised to find many determining it would be an evil. Simple darkness must mean what is uncomfortable ; outer darkness what is so in the extreme. A seclusion from all good ; a denial of all happy prospects, and a foreboding of endless gloom, anger and mourning. A state of outer darkness is where light cannot come ; where hope ceases, and comfort never irradiates the scene. It is a state beyond the limits of those invitations and blessings where the benefits of the gospel reach. After the apostacy, men were in this condition, until sovereign grace declared the promise, "The seed of the woman shall bruise the serpent's head." After they have outstayed the day of grace, and grieved the Holy Spirit wholly to depart, they are in a similar condition, one circumstance only excepted, which is this ; they have sinned against greater light, their guilt is increased, there remaineth no more sacrifice for sin, and they must for ever remain in their woeful condition.

WEEPING AND WAILING.

We weep and wail under a sense of some great loss. If the loss be irretrievable, under a proper sense of the cause, the weeping must be incessant and endless. Those who fail of eternal life, will doubtless have an afflicting sense of their own loss. Although incapable of enjoying the spiritual glory of truth, they will have a speculative knowledge of the power and blessed-

ness of God; of the felicity of the Christian kingdom under Christ its head, and of the blessedness there is in the communion of saints: they will see heaven filled with glory and peace, even a weight of glory and joy inexpressible: they will have most deep convictions of conscience, that through their own obstinate folly they have suffered an eternal loss: they will see that they have come to a period of their existence, in which there is no remedy. The pain which will arise under these circumstances, from a sense of their own loss will be extreme. O Despair, how black! how dreadful thou art! To be outcast for ever, consciously through their own folly, must produce a degree of pain not experienced in this life. Who could refrain from weeping and wailing under a sense of this loss! "What will it profit a man, if he gain the whole world, and lose his own soul!"

GNASHING OF TEETH.

This completes the description which Christ often gave of future misery. To gnash the teeth, is an expression both of pain and of enmity, especially of such pain as proceeds from enmity and the wicked passions of the mind. The weeping of the wicked from a sense of their loss, their wailing in sight of the blessedness of heaven, from which they are for ever excluded, will be mingled with enmity against the character, law and government of God. Such a sight of his glory as they can have, will not change their dispositions; a general knowledge of the holy blessedness of heaven, will not produce a single

exercise of repentance and love; while all their weeping and remorse will but increase the bitterness of opposition. Enmity can be removed, and love produced only by the new creating power of the Spirit, whose influences will then be for ever withdrawn from them. The painful convictions of sin which are felt in this world, so long as the day of grace continues, are only preparatory to the work of almighty grace in conversion. The convictions do not renew the heart, and produce faith. Faith, which is saving in its effects, is of a divine operation. Neither will pain, distinctly considered, have any greater power in the world to come.—Such, as suppose, if they should chance to descend to misery, that in the process of time, pain will reduce them to a virtuous temper, and give them some preparation for heaven, do wholly mistake the nature of the human mind, the fixedness of holy and immoral qualities, and the purposes of divine grace in reclaiming bad men.—If this should be their unhappy case, weeping and gnashing of teeth, a sense of infinite loss, and enmity against the law of God, will increase together. Thus the fuel of sin will be gathered, while it is consumed by the flame of punishment.

REFLECTIONS.

Punishment can be prevented only by the removal of that sin which is its cause. It is only in this way that powerful and irresistible grace saves, from eternal woe. The reigning power of sin must be destroyed before the pangs of torment can

be prevented. While the grace of God, the gift of his Son to atone for sin, and purchase the Spirit to sanctify, make salvation possible, it is an actual work of the Holy Spirit on the heart which renders it probable. The most bitter ingredients in the punishment of sin, arise from its nature and exercises. It will not be possible for a sinner to refrain from weeping and wailing over a sense of the loss which he hath suffered, and it is unhappy that these will not be the tears of repentance, but of obduracy. May the Lord have mercy both on the writer and reader!

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Remarks on Genesis vi. 6.

MR. EDITOR,
SOME observations on Gen. vi. 6. would be agreeable to one of your subscribers.—“*And it repented the Lord that he had made man on the earth; and it grieved him at his heart.*”

TO understand the meaning of this passage, we must consider the moral state of mankind at the time of which it was written. That state is described in the following words:—“*And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil only continually.—God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth. For the earth is filled with violence through them.*”—It is probable that the world was filled with greater enormities of vice at this period than in any before

or since. In addition to the common depravity of men, two things are assigned as means of drawing the wickedness of their hearts into visible exercise.

The first is in the following words: *And it came to pass, that when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose.*” By the sons of God and the daughters of men, is probably meant the posterity of religious and irreligious families; of those who feared the Lord, and those who feared him not. The cause assigned seems sufficient for the effect. Many youth, apparently pious, and certainly moral in their behavior, have been awfully corrupted by an intimate union with sinful companions.—It would be well, if our youth seriously considered this early history of the world, before they formed that endearing connexion which will fill their lives with blessings or woes.

Another reason assigned for this extreme wickedness, was the great length of men's lives. An antediluvian life was from six to nine hundred years.—Although this contributed to a rapid population of the earth, it was, through the depravity of men, a means of increasing vice. This is intimated by what God said, “*My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.*”—The natural means, on which infinite wisdom determined, to check this wonderful wickedness, were to sweep away the acting generation by a gen-

eternal deluge, of which we have afterwards an account; and to shorten the lives of succeeding generations. An awful sentence! but necessary for the glory of divine justice, and to preserve the earth in a proper state of trial for the future life. "The sinner being an hundred years old is accursed." It is found by experience that age will not produce virtue. The greater part of good people give some evidence of piety in their youth.—Habits of sin, which have been long continued, obtain a power that is hard to be overcome; and although nothing is too great for almighty grace to effect, it is not God's usual method to forgive such long accumulated sin and ingratitude. Sinners who had lived the long antediluvian life, must have been deeply versed in all the wiles of iniquity, and fixed in their opposition to God. His measures for purifying the earth, and restoring it to the use for which it was now upheld although awful, were wise.

To behold a world of men sentenced to death, as the only means through which the race could be preserved in probation under a dispensation of grace, is a high evidence of the malignity of sin, and a benevolent mind, although convinced of the justice, must weep over the necessity of such an event. The passage which introduced these remarks describes the view which God had of the moral character and practice of men, as those related to the unchangeable principles of his government. **AND IT REPENTED THE LORD THAT HE HAD MADE MAN ON THE EARTH; AND IT GRIEVED HIM AT HIS HEART.**

To give to men the best knowledge of the will and purposes of Almighty God, it is common for him in the scriptures, to represent himself as seeing, conceiving, feeling and acting, as holy creatures would in a similar situation. The Lord our God, in his nature and will, is above all comprehension, and cannot be adequately described in the language of earth. To accommodate himself to our weak conceptions, he describes himself in our language; at the same time, we must not from this imagine that he is frail, changeable, limited in his knowledge, and imperfect as men are. Thus he is represented as coming down from heaven to see what is done, although he be omnipresent and omniscient, and knoweth all things, from an eternity past, through an eternity to come: As repenting and changing his purposes, although he be the immutable God, who perseveres in executing his own counsels: As being afflicted, because he is treated in such an ungrateful manner by those who ought to advance his glory: As being grieved by such things as wound the benevolent sensibility of a creature: But it would be endless to mention all the instances in which God condescends to accommodate the greatness of his own nature and purposes to the weakness of human conceptions. When it is written, "it repented the Lord that he had made man on the earth," it is meant: as men view events, and with such power and wisdom as they possess, they would view the creation both of the world and its inhabi-

tants as an irretrievable evil ; existence mis-improved, and worse than thrown away ; the fair scheme of duty and happiness converted into rebellion and woe, and order changed into the utmost confusion. Thus God was pleased to express himself to give to us the most lively conception of the evil of sin. But as viewed by his own infinite and most wise mind, all this scene of rebellion was no blot on his creation, no irretrievable breach on the scheme of his counsel, no stain on his glory.—Still on the throne, he knew how to bring order out of confusion, and to increase the happiness of heaven by the miseries of hell.

AND IT GRIEVED HIM AT HIS HEART. The word grief when applied to men, commonly signifies sorrow or pain without vindictive resentment against the object by which it is caused. The object or cause of grief may be criminal, and this passion stands interposed between angry resentment and pity or compassion, still allied in its nature more nearly to the latter. A good parent is grieved by the sinful obstinacy of his children, he sees their ingratitude and sin, feels the injury done to himself, still is ready to forgive on repentance and reformation.

When God describes himself as being grieved, it is an expression both of his displeasure and benevolence.

The grief of an infinite mind cannot imply unhappiness, or any wish for a change in the principles of his government. He saw a world formed in wisdom, and for the most grand purposes : He saw the race of

men originally created in his own image, but now debased by sin and exposed to eternal pain : While he saw men helpless in themselves, he knew all his own resources, through which he could make his kingdom more glorious than if sin had never been committed : He benevolently pitied the miserable men whom he must view, on the principles of a wise government, consigned to the destruction of an universal deluge. “ The Lord was greived at his heart.” “ He hath no pleasure in the death of a sinner. Why will ye die O house of Israel ?” These, with innumerable other descriptions in the word of God, assure us, that in his general and even in his punitive government, he doth not act from such principles of revenge as actuate the wicked hearts and hands of men.

The Lord is glorious in his judgment.—The Lord reigneth let the earth rejoice. While justice and judgment are the habitation of his throne, mercy and truth go before him.

N—H—.



Memoirs of Mrs. Amelia Flint.

MR. EDITOR,
THE life of Mrs. Amelia Flint, it is supposed, furnishes so many materials important to the Christian, and interesting to the cause of religion, that they ought to be collected and published for the encouragement of the pious, and for the imitation of all. The following have been collected on the subject, which, if you think proper,

you will favor with a place in your Magazine.

Yours,

A.

MRS. AMELIA FLINT was the daughter and eldest child of Col. Hezekiah Bissell of Windsor, a gentleman of high respectability at the bar, who held offices under the government of this State, and with fidelity discharged his trusts.

In her natural disposition Mrs. Flint possessed, in a high degree, that softness and tenderness of feeling which are peculiar to her sex, and which are their ornament. To be obliging, and to promote the happiness of others was her delight. Sacrifices on her part for their comfort, were common, and were made with cheerfulness. Her sensibility was such as in many, without the influence of divine grace, renders them unhappy, but in the pious is a means of high enjoyment, and a sense of comfort. Her experience in this respect led to the indulgence of her feelings.

It is not uncommon, that a heart highly susceptible of tender emotions, is accompanied with an understanding which is quick in its apprehension. Such was the mind of Mrs. Flint. In the things of religion, which above all others afforded her delight, she apprehended the truth with readiness.

With such natural endowments, she was qualified for eminent usefulness, if her heart were sanctified by divine grace; and God, who sees, the end from the beginning, in the

time his wisdom chose, thus sanctified her to himself. Her disposition, which was naturally amiable, was rendered more so by the graces of the Spirit, and her engaging qualities were enhanced by their devotedness to God.

We have reason to believe the time of God's first manifestation of himself in love to Mrs. Flint, then Miss Amelia Bissell, was in the twentieth year of her age. From her natural disposition we must suppose her to have moved in the common course of childhood and youth: But now she was effectually called, and numbered with the lambs whom Jesus carries in his bosom.

Of the particulars of her exercises at the time of her conversion to God, and of the incidents in her life until the time of her marriage, but little is known to the writer of these memoirs. No doubt, her trials and supports, her struggles and conquests through grace, during this critical period of life, were they known, would afford much instruction, admonition, and encouragement to the young. All that can be said is, that her disposition and early attachment to piety raised her in the esteem, and gained the affection of her acquaintance.

In the year of our Lord 1791, and in the 27th year of her age, she was married to the Rev. Abel Flint, pastor of the south church in Hartford. In this sphere of usefulness, she was destined to improve her talents. And here we behold those fruits of her conversion, which are the surest evidence that it was the work of God, and that it is a

change which is real, important and glorious. The view of divine truths which she had, was such as magnified the grace of God. The guilt and pollution of the sinner, his worthlessness and exclusion from every title to divine favor, the necessity of divine influence to change the heart, the dependence of the soul on God's pleasure for the blessing, and on the supplies of his grace for its support, the necessity of earnestness and diligence in prayer and study of the truth, with self-examination, and the duty of acknowledging our own unprofitableness before God, after we have made the greatest exertions, are truths that were prominent in the creed of Mrs. Flint. These it may be said she received in her religious education. Probably she did. And a blessed encouragement it is to godly parents that the early instructions given to children are often thus sanctified. It was however not her education, but the renewing influences of the Spirit on her heart that led her to embrace these truths as her only hope and joy. *The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things.*

Neither did the piety of Mrs. Flint consist barely in holding an orthodox creed. She experienced the power of these truths on her heart; she loved them, and out of the abundance of her heart, her mouth spake. On the suggestion of a friend, that we merit nothing at the hand of God but his wrath, she

replied in words to this effect, "Yes, what poor empty handed creatures are we! I can speak of myself for one, that I have nothing, nothing of my own but sin, and if God cast me off, I have nothing to reply against it. I know he will do what is right, and into his hands I commit myself, for time and for eternity. I am no where safe but in his hands." Her principles, the truth she believed, were accompanied with correspondent exercises of heart. She believed with the heart, and spake of these things under the influence of faith.

Her principles embraced by faith were the life of her practice. They filled her with a high interest in the things of religion; they led to the faithful discharge of every duty; they promoted humility; and they yielded support in affliction.

The prosperity of religion afforded her the greatest joy. The accounts of revivals in different places she received with peculiar satisfaction. And when God was pleased to pour out his Spirit on the city of Hartford, and on the society with which she stood connected, she was delighted to see, and as far as in her lay, to encourage the work. Her doors were opened for the accommodation of those who desired to improve their evenings in seeking religious instruction. No sacrifices on her part were too great for the encouragement of the enquiring, and for the promotion of religion. She united with them in singing praise unto God, for redemption by Jesus Christ. When her debility

had become such as to render her almost incapable of exertion, she could not deny herself the pleasure of joining in the praises of God; but continued until she was obliged, through weakness, to cease. The young of her sex found in her a mother in Israel, to counsel and encourage them in their attention; and those who were more advanced, found her a sister in whom they had great delight. When her weakness rendered it necessary that she should be confined to a separate room, at her request, the door of her apartment was left open, that as much as her frame could endure, she might unite with those assembled for worship. She could not think without pain of having the meetings, which were held at her house, removed, and her friends continued them to gratify her, when they supposed it would have been better for her, had she consented to have them discontinued. They were however continued, in compliance with her desire, until about five weeks, before she died.

In every relation she sought and endeavored to be faithful in the discharge of her duties.

Her husband, she aided as an help-meet, to the utmost of her abilities, in his domestic concerns, and in the duties arising from her relation to him as the wife of a pastor. To preserve his hours of study free from interruption, and to relieve his mind from worldly cares, was her constant endeavor. In *his* affection and judgment she placed the fullest confidence. On the day of her death, she appeared apprehensive that it was

her last day, and expressed a desire that he might be out of the room as little as possible. Under the expectation of her dissolution, it was her wish to have *his* presence, that she might have the benefit of such suggestions from the word of life as the judgment of such a near friend might select.

Her children received the strictest attention to their education. She was sensible of the greatness of the privilege, to present them by faith in baptism to the Lord, and therefore improved the privilege. Holding in remembrance the solemn transaction, she sought to be faithful. As they had received the sign of the blood of sprinkling and of the washing of regeneration, and the seal of the righteousness of faith; and as she had vowed to bring them up in the nurture and admonition of the Lord, she endeavored to be faithful to her vows. They learned, from the earliest dawn of their understanding, the virtues of the Saviour's blood, and their need of an interest in it; the nature of the regenerating and sanctifying influences of the Spirit, and the necessity of their experiencing these influences; and the certainty of salvation by faith, together with the importance of their possessing this grace. They saw, by her labors and prayers with them, the interest she felt in their spiritual welfare; and while they were taught these things by precept, her example furnished them with the strongest attractives to put in practice the principles they had been taught.

In the course of Providence,

Mrs. Flint was called to part, with her Father. By this stroke, as she was the eldest child of the family, she was called to the exercise of paternal care toward the younger children, in aid of the widow her mother. With her strong attachments, she must have experienced care for them, had she been of younger standing, much more did she experience it now that her superior age required it. The sisters and brethren felt it, and with confidence in her affection and judgment, listened to her counsels. They were not disappointed, for she delighted to aid them, and to see them profit by advice. She was devoted to them like a parent.

The poor found in her a heart that was ever moved with pity for them. Nor was her pity spent in *words* of sympathy; her hands did not fail to minister to their relief according to her abilities. The blessing of those ready to perish rested upon her.

In the society and converse of the godly, she took pleasure, not barely because it is a duty, but because with the Psalmist, and every new-born soul, she esteemed them the excellent of the earth, and in them she had delight. With these she conversed with the freedom of nearest friends, and rejoiced to frequent their society. With them she felt herself at home. In the days of her confinement, she desired to receive such as often as possible, both to converse, and to hear their conversation. It was on these occasions that she was sometimes carried beyond her strength. She was sensible of it, and en-

deavored to restrain herself. But she could not deny herself the enjoyment, for the sake of a frame which she knew was sinking daily into death. After a long conversation which fatigued her much, she knew her friends considered her imprudent in these exertions, and by way of apology she observed to her niece, "you must expect that I shall converse much, for I find that as the outward man perisheth the inward man is renewed."

The public worship of God's house was unremittingly attended by her, when it was practicable and consistent with her health to be there. She attended often when, in the judgment of her friends, her state of health required self-denial and confinement. It was her attachment to the institutions and worship of God, that induced her attendance with such exertions. When she was wholly deprived of the privilege by her sickness, she often spake of her loss, and reviewed, with gratitude, the privileges she had enjoyed in days of better health.

It may be supposed by those who have become acquainted with Mrs. Flint, only by what has been written respecting her thus far, that she must have been self-confident, and lifted up with her attainments: so much the reverse of this was she, that if we were to point out the most prominent feature in her character, we must say it was self-diffidence and humility. To speak of herself ever filled her with fears. It was only when she was carried away from self to the thoughts of God, and

divine things, that she enjoyed consolation. Her love, compared with the glory of God, was in her view so cold; her faith, compared with its encouragement to exercise, so weak; her hope, considering the sure foundation before her, so feeble; that she manifested a serious concern whether she had any of these at all. But when she thought of the fulness of the Saviour, the perfections of God in him, she could say, *He is my refuge*. Her improvement of privileges was as nothing in her view, and occasioned her often to lament that she had not been more faithful. "How numerous and how precious," said she, "have been my advantages, and how poorly have I improved them!" The importance of domestic education, in her view, and a distrust of herself, led her to converse frequently on the subject with her friends. On these occasions she spake of her imperfections and failures, and of the necessity of mercy and forgiveness from God, for parental neglect. She felt the importance of a prudent choice of seasons and modes of instruction, and supposed herself deficient in this, while she attended to the duty in other respects. As to herself, as the object of divine compassion, it appeared rich grace indeed that she should be accepted at all. The lowest place in the kingdom of heaven, was the highest favor she could dare to wish. In her own view it must be the riches of grace that should place her there. On the subject of her death, she often conversed, and desired not so much her own comfort and triumphant

feelings in it, as that God might be glorified. The glory of God was her supreme desire. In all things she appeared humble, and was uniform in that humility.

Afflictions try the spirit of piety beyond all things else.— They are the furnace that tries the gold. Mrs. Flint was called to endure much of these. It has been mentioned that she was called to part with her father. Other members of her family were also taken away by death in early life. She likewise buried her oldest son in the sixth year of his age, and her youngest in the second. She had a feeble constitution that received repeated shocks of sickness. Yet under all these trials she was submissive, and came forth out of them as gold purified. By all these, through the influence of grace, she was prepared to endure her last and greatest trial in the sickness with which she died. She was long confined under the tedious decays of a consumption. From the commencement of the complaint, she was apprehensive of its nature, but felt no concern on the subject. After hectic symptoms had long continued, and had been patiently endured by her, she felt encouragements which are peculiar to the disease, and thought she might recover. When her complaint was fully ascertained, by her physicians, to be a fixed consumption, they communicated the information to her husband that he might inform her, in such a manner as his judgment should direct. He acquainted her with the opinion of the physicians. It must have been a trial to her to

hear this opinion under any circumstances, but especially when she had flattering expectations of recovery. She received the information however, with composure and resignation. From this time her mind was principally directed to a consideration of her approaching end, although interrupted for a short season by the hope of recovery. And gradually, as she decayed, her mind seemed to become more and more settled in its exercises on the subject.

On the 19th of Jan. last, the day preceding the evening of her death, every request and every direction manifestly aimed at the exclusion of all earthly disquieting thoughts, and at the indulgence of the thoughts of eternity. Apparently sensible that she had no more to do for her children, and that conversation with them or the thoughts of them might awaken feelings that must disturb her mind, she did not choose to have them converse with her on that day, nor did she speak of them at all. The command she had of her feelings on this subject was manifested on the appearance of her daughter, who had been detained at the boarding school the preceding night on account of the weather. She came to the bed side of her Mamma, and looked upon her. She was requested by her cousin to speak to her Mamma. No, replied the mother. She had apparently purposed to avoid such interruption to her mind, because she had no more to do for her children, and must now dwell on other subjects. The child turned away and walked pensive to the fire. Her Mam-

ma had not lost her affection for her only daughter ; she observed, I fear I have grieved her. But her desire was to be weaned from her friends the few moments she had left, and her purpose was unmoved.

Mrs. Flint continued in this state of calmness and possession of reason through the day. Her requests, and her replies to enquiries that were put, were made with great composure. In the evening at ten o'clock, the time of her departure had arrived, and as she had been waiting for the moment she appeared to feel like one whose desire was now to be accomplished. She pointed with her hand toward heaven, whither she was departing in peace, and her soul left its clayey dwelling to ascend and enter into rest.

* * *

*Form of Consecration used at the
Dedication of a new Church,
Park Street, Boston.*

Doctor Griffin's Sermon.

“ **A**ND now, in pursuance of the design of our meeting, we proceed to dedicate this house to Him for whom it was erected. May God attend ! Let all the angels witness !—We religiously devote this edifice to the Father, infinite and self-existent ; to the Son, the brightness of His Father's glory ; to the Holy Ghost, almighty and eternal. To the honor and service of the ever blessed Trinity we solemnly dedicate these walls, these arches, these columns, this pulpit, that towering spire, and all that contains, with all that is contained within these sacred limits. For the preaching of

the word, for the public service of prayer and praise, for the administration of the sacraments of the new testament, and for the residence of the eternal God, we consecrate the house. And now, O Lord, if dust and ashes may speak to thee, graciously attend to our supplications!—When thy people, overwhelmed with trouble, shall spread their distresses before thee in this house; *when the heaven is shut up, and there is no rain, or they are put to the worse before the enemy, or their spiritual foes carry them away captives;* and they shall return, and confess their sins, and pray before thee, in this place; then do thou hear, and answer! When, under temptation or darkness, they shall come hither to inquire of thee as by Urim and Thummim, do thou give responses, and *guide them with thy counsel!*—And now, what wait we for? *Arise, O Lord, into thy rest, thou and the ark of thy strength!*—Behold Him here! His glory fills the house! Bow yourselves before a present God!

“How dreadful is this place! this is none other but the house of God, and this is the gate of heaven! I am filled with awe as the sacredness of the place, and the everlasting consequences of preparing and devoting it to God, rise before me! Here God will sit; and hither his people will come to receive instruction from His lips, and blessings from His hands. Here the despairing sinner will find a beam of hope. Balm will here be offered to heal the broken heart. The Lord will count, when He writeth up the people, that this and that man was born here. But,

O my soul! what thinkest thou of the negotiations for peace between heaven and earth, which are here to be carried on? If all nations turn their eyes to the place where a treaty between the powers of Europe, is discussed; with what interest do our departed fathers contemplate such a place as this! Spirits of Whitefield, Tennent, Davies, and Edwards! how, as ye pass over, do ye regard an assembly of immortal creatures, listening to the messages of God, while ye see the recording angel registering their names, and imprinting on the tablets of eternity their treatment of the propositions of heaven? As ye range the fields of light, and behold some of your former hearers wrapt in folds of eternal darkness, tell us, heavenly spirits, what think ye of the house of God?

“In this house the gospel will be to some *the savor of life unto life*; and to others, *the savor of death unto death*. Should this church stand a century and a half, and its seats be generally filled, how many thousands will hear the gospel within these walls! Millions of times will all those thousands look back from eternity to this house, with inconceivable pleasure or pain.—By all those thousands, the effect of its erection and dedication will be felt, millions of ages after this world is no more.—These measures, then, I consider as the antecedents of happiness and misery, greater than the mind of man can now conceive.—The time will come when not a tongue in the universe will make these measures the subject of a jest.”

EXTRACTS.

On the Divinity of the Holy Spirit.

"IF he can quicken who is not God; if he can sanctify who is not God; if he can dwell in believers who is not God; if he can give grace who is not God;—then the Holy Ghost may be denied to be God. If any creature can do these things, which are spoken of the Holy Ghost, then let the Holy Ghost be called a creature."—Every real Christian will feel, from his own experience, the force of this argument.

Humility.

HUMILITY is "a virtue which neither those have who love the world, nor those who profess to have renounced the world by their own strength. By which distribution, the same division of men into two sorts is pointed out, which has ever taken place since the time of Christ.—Pharisees and Sadducees were their names among the Jews; in the Gentile world the terms Stoics and Epicureans give the same distinction. In the school of Augustine lovers of the world, and men proudly boasting in their own strength, pointed out the difference, which we now commonly mark by the terms worldly-minded, and self-righteous: While in all ages the genuine religion of real humility stands contra-distinguished from both."

Religious Intelligence.

IT hath long been an opinion of the most judicious, that the powers of a civilized government are necessary for the introduction of Christianity among the heathen. Of this, the following extract from the last report of the Baptist Mission Society, is a confirmation. The Lord reigneth in the midst of the nations, and over-ruleth the events produced by human counsels for the advancement of his kingdom of grace in the world. No man can doubt, that the English establishments in India were first formed, and are now nationally supported, for the purposes of commerce and gain; still, there is reason to believe that these events will be the means of introducing the pure doctrines of the gospel to the knowledge of innumerable perishing heathen. In the period of which the prophet Daniel speaks, in which many shall run to and fro, and knowledge be increased, a doctrinal acquaintance with the Christian religion will be spread through the earth. E.

INTERESTING EXTRACTS FROM
THE LAST REPORT OF THE
BAPTIST MISSION SOCIETY.

"IT is neither my business nor my wish even to glance at any thing of a political nature; my calling as a missionary however can never abate my affection to my native country, nor can I cease to feel deeply interested in its welfare. I am conscious too that no one in Leadenhall street, nor even in

Britain, more ardently wishes for the permanence and prosperity of the British empire in India than myself; and I cannot at all times avoid weighing those ideas respecting the probable means of securing these objects, which my situation among the natives and my acquaintance with their notions and feelings naturally suggest; and I am fully convinced that one of the most effectual means of perpetuating the British dominions in India will be the calm and silent, but steady and constant, diffusion of Christian light among the natives. Little is at any time to be feared from the Hindoos: they are too much divided and too indolent to be formidable. It is my firm opinion, that to the very end of time, through their imbecility of character, which Christianity itself will never remove, they will be dependent on some other nation; and happy will it be for them, should Providence continue them under the mild and fostering care of Great Britain, provided she act in her proper character, as a nation professing Christianity. The genius, however of Mahometanism, ambitious and blood-thirsty in its very nature, is of a totally different complexion. Mahometans never forget that they once had the dominion throughout India, and nothing can ever be expected from them, except on the ground of their weakness and inability. It is childish to talk about Christianity's alarming them: they neither need nor wait for any alarm of this nature: their lust of dominion and hatred of the British are sufficient at all

times to incite them to resistance, if they possessed the ability; and when they have no strength, which is happily the case at present, no alarm about Christianity can impart it to them. The Hindoos then are a kind of *caput mortuum*, lying between the Mahometans and the British; and the question is who shall secure them? It is true they have no predilection for the Mussulmans; but it is equally true, that nothing can ever effectually attach an idolatrous Hindoo to the British; not merely because their worship, ideas and habits are different, but because the Hindoos are in their present state incapable of attachment, unless it be to their cast. They are not attached to their own *debtahs*: they will speak and write against them for money. Hence an appearance of greater profit would turn them from any nation upon earth. Every attempt therefore to create attachment by assimilation in any degree with their religious customs or worship, is totally unavailing. Impart vital genuine Christianity to them, and you give them a new nature; you create new ideas, and new attachments; attachments stronger than death; attachments too, of which the British as Christians are the full objects. But setting aside every effect of Christianity on their minds, their being of the same opinion with the English in matters of religion, would be the same thing in effect as being of the same cast, and would insensibly, but powerfully, attach them to the same interest. "There is also another idea, of which we should never lose

sight. Every converted Hindoo or Mussulman is necessarily the cordial friend of the British, on the ground of his own interest and security ; for on the continuance of their empire in India his very existence depends. By embracing Christianity he has not only dissolved all the ties which hold him firmly to his cast and superstition, but he has incensed his friends and countrymen against him, and has every thing to dread from their obtaining the ascendancy in India. Hence every step which might be taken against the English must threaten the existence both of himself and all that are dear to him. What a powerful counterpoise in favor of the British government would be created in India, even by the partial progress of Christianity ! Say, that of the millions of Hindoostan, only five hundred thousand persons had embraced Christianity ; who can calculate the value of five hundred thousand such friends, thus united to us, both by inclination and interest, and scattered up and down throughout the British dominions in India ? On this subject let the testimony of Bartelomeo, a professed papist, be heard, as you have it in his voyage, p. 207. " The newly converted Christians on the coast of Malabar are the chief support of the Dutch East India Company at Cochin, and are always ready to take up arms in their defence. The Pagans and Mahometans are naturally enemies to Europeans, because they have no similarity to them either in their external appearance or in regard to their manners. If the English

therefore do not endeavor to secure the friendship of the Christians in India, on whom can they depend ? How can they hope to preserve their possessions in that remote country ? In the above considerations may be found one of the reasons why neither Hyder Ali nor Tippoo Sultan could maintain their ground against the English, and the king of Travancore on the coast of Malabar. The great number of Christians residing there, whom Hyder and his son every where persecuted, always took part with the English."

Dec. 5. Gorachund and Sartak, who had been suspended from communion, were again restored. The case of Neelon was also considered, who about eleven months before had been excluded for having through fear, on his return to his relations, complied with certain idolatrous customs. His conduct for sometime after his exclusion was careless and obdurate ; but for several months past he has manifested different feelings, has constantly attended to different meetings of the brethren for prayer, and expressed a strong desire to be united again with those who love our Lord Jesus Christ. On this occasion the church thought it their duty to require, for their fuller satisfaction, a specific and particular account of his reasons for wishing again to unite with the followers of the Saviour, whom he had in effect denied. He then stated, that some time after the church had excluded him, as he was one day reading Matthew xxi., he was peculiarly struck with those words :— " Whosoever shall fall upon

this stone shall be broken, but upon whomsoever it shall fall, it will grind him to powder?" It immediately occurred to him, that his loose walking, and his fear of man, arose from his having never experienced that brokenness and contrition of spirit which pertains to such as betake themselves to Christ for refuge; and that he had every reason to fear that he should see the latter part of the verse verified in his destruction from the presence of God, and the glory of his power in the great and last day. This gave a new turn to his thoughts, made him seek forgiveness with new earnestness, continue searching the word, and desire the company of those who appeared to love the Lord Jesus Christ in sincerity. He hoped that as the Lord had graciously forgiven Peter after his fall, he would be pleased to extend his mercy even to him; and he now wished from his heart to be again united to those who fear God, and to devote the remainder of his life to his service. The testimony of the other brethren respecting his subsequent walk and conversation, fully corroborated this profession of repentance, which was rendered the more credible by the circumstance of his being perfectly disinterested in point of temporal advantage, as his readmission could not in the least affect his worldly prospect, he being already in full employ, and honorably supported himself and his brother by his labor in the printing-office. The readmission of this young brother seemed almost like receiving one from the dead, while the

natural quickness of his understanding, and his long acquaintance with the scriptures, afforded much hope of usefulness to the cause of Christ.



*Missionary Extracts illustrating
the profound Ignorance and
Superstition of the Heathen.*

.....

Who that is a Christian can refuse to contribute his mite for their instruction!

"JULY 6. This week we have killed two venomous snakes. One was found near the dwelling house of Anandcrayer, who, two nights ago, felt it at his side when he awoke; but, providentially, it made off without hurting him. The natives (who are very averse to killing these animals, because they are the objects of their worship) earnestly entreated us to spare their lives, and to deliver them over to their care: however, as we could see no good end to be obtained by such a measure, we dispatched them. The natives immediately exclaimed, with enthusiastic joy, "they are gone to be eternally happy in the presence of Vishnoo!"

"July 10. Sunday. Going into town this morning, we saw many Brahmins assembled together in a garden, performing the funeral of a Sanyasee Brahmin; that is, one who, for the sake of devoting himself entirely to religion, either declines the state of matrimony altogether, or, if married, forsakes his wife and family to live a monastic life. The souls of these men are thought to be

perfectly purified ; so that, when they make their exit from the earthly body, they are not clothed with a heavenly body, like those who attain to purity by other means, but are immediately absorbed in the Deity, whose bliss continually increases by the union of these holy souls. On this account their bodies must not be burned, after the usual manner of the country, but buried. The corpse is brought to the grave, covered with three coloured cloths, which are placed on the body, as soon as all hopes of life are gone. These cloths are taken possession of by the chief mourners, and worn by them, as sacred relics, until they are perfectly tattered and torn. Before the body is committed to the grave, the attendants beat on the skull of the deceased with a cocoa nut, till the skull is broken, which noise being heard in heaven, is considered as highly acceptable to God, and to all the celestial beings'.

" O Lord ! arise and shine upon this people ! dispel their darkness, and cause them to

see the light of the knowledge of thy glory in the face of Jesus Christ !"

ORDINATION.

ON Wednesday, the 14th ult. the Rev. NEWTON SKINNER was ordained colleague pastor with the Rev. John Smalley, D. D. over the first church of Christ in Berlin. The Introductory Prayer was offered by Mr. Porter of Granby ; the Sermon by Mr. Gay of Suffield ; the Consecrating Prayer, by Dr. Perkins of West-Hartford ; the Charge given by Mr. Upson of Kensington ; the Fellowship of the churches was expressed by Mr. Brace of Newington ; and Mr. Porter of Farmington made the concluding Prayer.

The day was uncommonly fine, a large concourse of spectators assembled, and were gratified by the animated and excellent performances of the day. We were happy to notice his Excellency Governor TREADWELL among the spectators of a scene so important to the prosperity of a wise government, and so interesting to the friends of that kingdom which is not of this world.

POETRY.

A Farewell Address,

LATELY COMPOSED BY A YOUTH, AND ADDRESSED TO HIS CHRISTIAN COMPANIONS, ON HIS LEAVING THEM WITH A VIEW TO PREPARE FOR THE MINISTRY.

FAREWELL, my friends, a short farewell !

Soon we shall meet on that blest shore,
Where love and friendship ever dwell,
And parting sighs are heard no more.

While thro' this wilderness we roam,
 Tho' for a season call'd to part,
 The sweet remembrance of our home,
 Shall soothe the sorrows of the heart.

Jesus, I hear thy sovereign voice,
 That calls me from my native land ;
 Lord, I resign all earthly joys,
 My friends, my comforts, to thy hand.

Dear Lord, indulge this parting tear,
 Oh ! hear fond friendship's ardent prayer ;
 Keep them secure from every fear,
 The objects of thy tenderest care.

When sorrow rolls its billows high,
 And nature wears a frowning face ;
 Let them to thy dear bosom fly,
 And find thy name a hiding place.

When Satan throws his fiery darts,
 And sins their inward peace assail ;
 Dear Saviour, heal their broken hearts,
 And let thy conquering grace prevail.

When at thy footstool low they bend,
 And raise to heaven their suppliant hands ;
 Oh ! may one ardent wish ascend,
 For him who dwells in distant lands.

Then hear in Heaven thy dwelling place,
 And grant an answer from above,
 To each impart thy sovereign grace,
 And let us taste thy heavenly love.

Permit us, Lord, once more to meet,
 Within thy temple here below,
 To lay our blessings at thy feet,
 And own the hand that guides us thro'.

When the decisive hour shall come,
 And death shall break these tender ties ;
 Then take our willing spirits home,
 To thy blest mansion in the skies.

There Jesus' radiant smiles appear ;
 There God and his blest angels dwell ;
 There friendship knows no parting tear ;
 Nor ever speaks a sad farewell !



Donation to the Missionary Society of Connecticut.

1810

Feb. 8. Jonathan Lesslie, collected in new Settlements, \$ 1 00

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VOL. III.]

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[NO. 4.

On Human Depravity.

CHRIST was the most benevolent person that ever appeared upon earth. He went about doing good, and expressing his benevolence to men of every character and condition. He rejoiced with them that rejoiced; he mourned with them that mourned; and wept with them that wept. He fed the hungry; he healed the sick; he removed the disorders of the eye, of the ear, and of the understanding; he raised the dead to life; and wherever he went, he preached the glad tidings of salvation to all who would hear him. He never gave an unnecessary pain to an individual of mankind. But yet he said many things, which were extremely disagreeable to those who heard him preach and converse. Their displeasure increased to such a degree of malignity, that they attempted to stone him, to push him from a precipice, and to take

away his life.—All this Christ foreknew and foretold. Why then did he lay open the hearts of sinners so fully and plainly? No other reason can be given but the importance of doing it. He saw the importance of telling sinners how they appeared to his heart-searching eye, notwithstanding all their external beauty and excellence. He acknowledged that they paid tithes of mint, and anise and cummin; that they made clean the outside of the cup and the platter; that they appeared beautiful without; that they built the tombs of the prophets and garnished the sepulchres of the righteous. Yet he addressed these externally fair and amiable persons, in this plain and pointed language: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Would the kind, compassionate, benevolent Redeemer have represented the character of sinners in this light merely to irritate and give

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pain to their minds? Would he have disclosed their real inward feelings, had it not been a matter of real necessity and importance? And could he, who knew all things, be under any misapprehension of what was, in this case, really necessary and important? If such was the knowledge and benevolence of him, who came to seek and to save them that are lost, then we may safely draw this conclusion from what he said; that it is a matter of importance to exhibit the character of sinners in the clearest light.

It is designed,

I. To endeavor to set the character of sinners in the clearest light: and,

II. To shew the importance of setting it in this light.

I. It is designed to set the character of sinners in the clearest light. Here we shall endeavor to follow an infallible guide, who perfectly knew what is in man. We begin with observing,

1. That sinners are totally destitute of true holiness. Man was originally created in the image of his Maker, which consisted in knowledge, righteousness and true holiness. But this image was lost to all the posterity of Adam by his first offence. They are all now, by nature, destitute of the moral image of God, or entirely destitute of the least spark of that love and benevolence, which Adam originally possessed, and which forms the moral beauty and excellence of their great Creator. Our Saviour himself expressly declares to sinners, "I know you, that ye have not the love of God in you." This declaration

admits of no dispute. Christ knew sinners better than they knew themselves. Though they thought they loved God, and were his children; yet he knew that they were totally destitute of every holy and benevolent affection. It must be admitted, upon his divine authority, that all sinners, without exception, are wholly destitute of the love of God or true holiness.

2. It belongs to the character of sinners, that they are altogether selfish. Though they are destitute of holy affections, yet they are not destitute of all affections. They love and hate with all their hearts, but both their love and hatred are entirely selfish. There are but two kinds of moral exercises in the universe. These are benevolence and selfishness. God is possessed of benevolent exercises; but his first and great enemy possesses only selfish exercises, and the same exercises fill the hearts of all the enemies of God. All men are naturally under the influence of that self-love which leads them to seek, and desire, and promote their own interest supremely. They are, as the apostle says, "lovers of their own selves." And one who is greater than he, says, "If ye love them that love you, what reward have ye? for sinners also love those that love them. 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 those of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again." Here Christ represents sinners as altogether sel-

fish. And on another occasion, he plainly told them so. "Jesus answered them and said, verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." Whatever sinners say, or do, or desire, they are always governed by a selfish heart which is full of evil. They love no person or object, only as that person or object appears disposed or suited to promote their own private good; and they hate no person or object, only as that person or object, appears disposed or suited to oppose their own private interest or happiness. Being totally destitute of pure, disinterested benevolence, they are always actuated by selfishness. This leads me to observe,

3. That their selfishness is perfectly malignant in its nature and tendency. Selfishness is, in its very nature and tendency, diametrically opposite to benevolence. A selfish desire is always opposed to a benevolent desire. And a selfish man is opposed to the character of a benevolent man. So says Solomon, "An unjust man is an abomination to the just: and he that is upright in the way is an abomination to the wicked." Those who are under the sole influence of selfishness, and desire and seek their own good solely, must be opposed to every person and object, that stands in the way of their sole and supreme object. It is the dictate of reason, that the selfishness of sinners must be, in its nature and tendency, perfectly malignant. And this was the repeated declaration of Christ upon

this subject. He calls the best of sinners by appellations, which denote the highest degree of malignity. "Ye serpents, ye generation of vipers." Again, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." Other inspired writers give the same representation of the malignity of the selfish heart. When John the baptist saw many of the Pharisees and scribes come to his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come!"

The apostle Paul says, "The carnal mind is enmity against God; not subject to his law nor indeed can be." This enmity he describes in lively colors, and ascribes to the native character of both Jews and Gentiles. "What then, are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. As it is written, there is none righteous, no not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways, and the way of peace have they not known: there is no fear of God before their eyes." Here the total

selfishness of sinners is strongly pointed out, in its malignant nature and tendency. So it is in the third chapter of the second epistle to Timothy. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, high minded, lovers of pleasure more than lovers of God." The nature and tendency of selfishness is to produce all these malignant effects. The most malignant feelings and conduct naturally flow from selfishness. This has been the primary source of the greatest wickedness, that has ever been committed, in any part of the universe. It was selfishness that prompted Satan to rebel against God in heaven, and to spread sin and misery through the world. It was selfishness, that prompted Cain to kill Abel, Judas to betray Christ, and the Jews to put him to death. It is selfishness, that makes men serpents and a generation of vipers. Neither serpents nor vipers will show their malignity when they have no opportunity or provocation. But this is no evidence that they have no native malignity. So sinners will not show their malignity when they have no opportunity or provocation. But this is no evidence that they have no selfishness nor malignity. It is only when their views, designs and interests are touched, that they will feel and express their malignity.

But still it is true, that they are by nature perfectly selfish and malignant. We must add,

4. That the malignity or total depravity of sinners is so great as to deserve everlasting punishment. So Christ plainly intimates, when he says, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." Sinners as really deserve eternal punishment for the malignity of their hearts, as he who goes about, as a roaring lion, seeking whom he may devour. Our Saviour declares, that they are his children and possess his spirit. And this being true, who can doubt whether they deserve his doom? They are as destitute of holiness, as entirely selfish, and as perfectly malignant, as he is. And they would, if they had equal power, and were placed under similar circumstances, do as much to oppose God, and destroy the good of the universe, as he ever has done or can do. Hence they as really deserve, for their malignity and selfishness, the damnation of hell, as any of those malignant spirits who are now suffering that eternal punishment. And if any who are now in their sins, should die before their native enmity or malignity is removed, they must perish for ever. Accordingly, Christ has plainly told the impenitent, that he shall doom them to the punishment, prepared for the devil and his angels. In this light is the character of sinners delineated by the Saviour of the world, who perfectly knew all the feelings of their hearts. They are unholy, selfish, malignant, and deserving the dam-

nation of hell. These dreadful traits are to be found in the character of every sinner on the face of the earth. They are all totally sinful and guilty. We now proceed,

II. To show the importance of exhibiting the character of sinners in such a clear light. Our Saviour in his day saw the importance of doing this, and did do it, though extremely displeasing to sinners. And there is, undoubtedly, the same importance of doing this now, that there was, while Christ lived and preached the gospel, on earth. For,

1. Without being made acquainted with the total corruption of their hearts, sinners cannot understand the gospel scheme of salvation. This is founded on the guilt and ill-desert of mankind, and the wisdom and propriety of it cannot be understood, while total depravity is out of view. While Christ was upon earth, he found it extremely difficult to make men understand the gospel which he preached, and the difficulty lay in their good opinion of themselves. They thought they were whole and had no need of a physician. He therefore took great pains to lead them into the nature and design of the gospel. He gave them a clear, concise and comprehensive account of it, in the third chapter of John. "No man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in

him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life." Here our Saviour represents the gospel as taking its rise from the guilty and perishing state of mankind. God so loved a perishing world, as to give his Son to die for their salvation. But while the world are unacquainted with the plague of their own hearts, they can see no beauty in Christ or wisdom in the gospel. To this cause the apostle ascribes the disgust and contempt with which the Jews and Gentiles treated the gospel. "But we preach Christ crucified, unto the Jews a stumbling block and to the Greeks foolishness." It is impossible to understand the great work of redemption, even in speculation, without a speculative belief of the total depravity and ill-desert of all for whom Christ died. For why should one die for all unless all were dead? Why should the Lord of glory veil his divinity with humanity, and submit to all the sufferings he endured before and during his dying hour, if sinners were not serpents, a generation of vipers, who deserved the damnation of hell? It is a clear knowledge of the character of sinners, that is a key to the gospel, which unlocks the great mystery of man's redemption, through the death and atonement of the divine Redeemer. Hence it is so important to make men see their real character by nature.

2. It is no less necessary to lay open the corruption and malignity of the human heart, in the

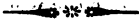
clearest light, in order to make men feel their need of the gospel. There are multitudes who believe in speculation the depravity of sinners, and hence understand the gospel in speculation; and yet remain insensible of their own perishing need of the salvation, offered to them in the gospel. It is necessary to make men feel, as well as believe, that they have not the love of God in them; that their hearts are full of evil, and fully set in them to do evil; and that they are enemies to all righteousness; yea, that they are serpents and a generation of vipers. It is this character, which renders them deserving the damnation of hell; and whenever they feel this, they will feel their need of that grace and mercy which the gospel exhibits and tenders to their acceptance. Thus the self-condemned publican felt, when he cried, "God be merciful to me a sinner." Thus the prodigal son felt, when he came to himself and knew himself and sincerely resolved, "I will arise and go unto my father and say unto him, father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." And thus three thousand felt, when they were pricked to the heart, with a sense of their guilt, and anxiously cried out, "Men and brethren, what shall we do?" When sinners are brought to feel their total depravity of heart, and what they justly deserve for their opposition to God and to all good, they feel their need of just such a Saviour as God has provided, and just such a salvation as he has freely offered in the gospel.

Hence it is of the utmost importance to bring them to such a sense of their perishing condition, by clearly and fully laying open the desperate wickedness of their hearts. Besides,

3. It is only in the realizing view of the corruption of their hearts, and their just desert of everlasting destruction, that they can cordially embrace the gospel. They must see and love that divine justice, which condemns them, before they can accept of that divine mercy which is sovereign, and which is never bestowed upon any but the self-despairing. They must accept the punishment of their iniquities, before they can accept the grace of forgiveness. Though sinners may fear destruction ever so much, and though they may ever so much desire to be delivered from it; yet they cannot accept forgiveness from God, until they have forgiven God for condemning them to eternal death. And they cannot forgive God for this, until they pass the same condemnation upon themselves, and really feel, what the penitent malefactor felt and expressed, when he said to his fellow malefactor, who railed on the suffering Saviour, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly: for we receive the due reward of our deeds." Without such a cordial self-condemnation, no person in the world can really accept of forgiving grace. Christ came to save those whom God had condemned, but none will come to him for salvation, until they condemn themselves, and cordially approve of God for cou-

demning them. This shows the infinite importance of teaching sinners, that they are so corrupt, and so guilty, as to deserve the damnation of hell. For though they hear the gospel, they will not understand it; and though they understand it, they will not feel their need of it; and though they feel their need of it, they will not cordially embrace it, unless they see and feel themselves to be, what Christ has said they are, serpents, and a generation of vipers, deserving the damnation of hell.

AND.



On the Guilt of Sinners.

THE psalmist was a man after God's own heart. He possessed pure, disinterested benevolence. In his addresses to the throne of divine grace, he expressed the genuine feelings of his heart. On a certain occasion, with peculiar solemnity and tenderness, he thus addresses the throne of grace: "Unto thee will I cry, O Lord my rock; be not silent to me; lest if thou be silent to me, I become like them that go down to the pit. Hear the voice of my supplications, when I cry unto thee, when I lift up my hands towards thy holy oracle, draw me not away with the wicked, and with the workers of iniquity." And to manifest the sincerity of his request, he proceeds to say, "Give them according to their deeds, and according to the wickedness of their endeavors: give them after the work of their hands; render to them their desert." He had asked

God not to draw him away with the wicked, or to cast his future and final lot among them. For they appeared so odious to him, and so deserving of the marks of divine displeasure, that he could not only approve of their being punished, but could sincerely desire, that God would punish them according to their deserts, for the sake of displaying his own glory, and promoting the good of his moral kingdom. This petition of David is an expression of true benevolence, and the language of every sincere friend of God. All true saints have the same sense of the ill-desert of sinners, and the same sense of the propriety of God's glorifying himself, by giving them the due reward of their deeds. From these observations we may justly draw the general conclusion,

That good men desire God to punish finally impenitent sinners according to their desert. To illustrate this sentiment it is proposed,

I. To show why impenitent sinners deserve to be punished. In the words of the psalmist quoted above, in describing the character of sinners, three things are mentioned; their deeds, their works, and their endeavors. But every one knows that there is no criminality, and consequently no ill-desert in mere external actions. If by deeds and works, external actions are meant, simply considered, they have no criminality or ill-desert. This leads us to conclude, the ill-desert consists in something different from their works or deeds, or mere external actions. And the words of the psalmist plainly suggest the only

ground of their ill-desert. "Give them according to their deeds, and according to the wickedness of their endeavors." Their guilt lies in their endeavors, or their intentions to do evil. All sin consists in selfishness, and all selfishness lies in the heart. The heart is the seat of sin, and a sinful heart consists in sinful desires, intentions, or affections. When men desire, or endeavor, or intend to do evil, they are really guilty, and their guilt is the ground of their desert of punishment. It is the dictate of common sense, that no man deserves to be punished for his conduct, who had no ill intention or design in it. And it is equally the dictate of common sense, that any man deserves to be punished, when he has intended or endeavored to do wrong. Hence the only reason why sinners deserve to be punished is their intention, design or endeavor to do wrong. Their hearts are totally corrupt. They have not a single holy or benevolent affection. All their voluntary exercises are selfish and criminal. God himself has said, "that every imagination of the thought of their heart is only evil continually." These voluntary thoughts, imaginations, intentions, designs and endeavors render them justly deserving of punishment. Their hearts are full of moral evil, and it is the nature of moral evil to deserve natural. Sin and guilt are necessarily and inseparably connected. Of this all sinners are conscious. Whenever they are sensible of sinning, they are equally sensible of deserving punishment. Joseph's

brethren in selling him, and Judas in selling Christ, were sensible they had sinned.

And the sense of sin gave them a sense of guilt. They were inwardly compelled to acknowledge, that they deserved to be punished. Having thus shown that the ill-desert of sinners consists in their ill intentions and designs, we proceed,

II. To show that some sinners deserve more punishment than others.

This is plainly implied in the following words of the psalmist, "Give them according to their deeds, according to their endeavors, after the work of their hands, render them their desert." All these phrases naturally suggest the idea, that some sinners may be more ill-deserving than others. And this naturally follows from what has been said under the first head. If ill-desert is founded in the ill-intention or design of sinners; then some may have greater ill-desert than others. It is evident, one sinner may have a more selfish or malevolent design than another, and of course, may be more ill-deserving than another. Though all the intentions and designs of sinners are really selfish and sinful; yet some may design to do much more evil than others. One may design to take away a man's property; another may design to take away a man's life; and another may design to destroy a nation. These are all bad designs; yet the second is worse than the first, and the third is worse than the second. Cain was more criminal than Achan, and Pharaoh was more criminal than Cain. It does

not appear, that Achan meant to destroy any man's life, but Cain meant to destroy the life of his brother, and Pharaoh meant to destroy the lives of a whole nation. Ill-desert is always in exact proportion to the ill-design of the agent, and the ill-design of the agent is always in proportion to the magnitude of the evil, which he meant to do. I know many suppose, that ill-desert is to be measured by the strength of an ill-intention, and by its tendency to do evil. But neither of these is the proper measure of ill-desert. The vigor, violence, or strength of the intention is not. For it is as criminal to kill a man in cool blood, as in a violent passion; yea, it is more criminal to kill a man from a cool, deliberate intention to take away his life, than it is to kill him under the influence of a sudden and violent intention of revenge. This is the dictate of common sense, and the decision of the law of the land. Cool, premeditated acts of killing are denominated murder, while violent acts of killing are called man-slaughter. And there is a just foundation for this distinction. The man, who kills another from a cool, deliberate intention, has more time and opportunity to view the act in its nature and dreadful consequences, than the man who kills another suddenly, and without time for consideration. The strength or violence, therefore, of any sinful intention, design, or endeavor, does not aggravate, but rather extenuate, the criminality and ill-desert of it. Indeed, the badness of any intention does not at all depend upon the strength, or

weakness of the affection. Nor does the badness of the intention depend upon its tendency to do evil, any further than the tendency was foreseen. Many imagine, that every sinful exercise of the heart is infinitely sinful and ill-deserving, because it tends to do infinite mischief, and would do infinite mischief, were it not for a divine restraint. But granting here, what might be questioned, that every sin has a natural tendency to do infinite mischief, if it were not restrained; yet no man can be reasonably accountable for the bad tendency of his intention or action, any further than he foresaw its tendency to do mischief. If any sinner were accountable for all the consequences of his sinful actions, he could not so much as conjecture the degree of guilt or ill-desert, chargeable to his account. It must be supposed, therefore, that the sinner's guilt is only in proportion to the evil he intends to do, and not in proportion to the evil he may actually do, or could have done, if the evil tendency of his conduct had not been restrained. This may be illustrated by a striking instance of criminality recorded in scripture. You remember that when David fled from Saul, he went to Nob, to Abimelech the priest, and by criminal deception, induced him to give him the shew-bread, and the sword of Goliath. This act was followed with the most serious and fatal consequences. For when Saul was informed of it, he sent and destroyed fourscore and five priests of the Lord. Now if David did not foresee this fatal tendency, and these fatal consequences of his

conduct, what propriety could there be, that he should be chargeable with them? If he had no thought that his deceiving Abimelech, would have the least tendency to destroy him and all his father's house, how could he be guilty of murdering Abimelech and all his father's house? David's guilt could not extend any further than his real intention; nor could he be answerable for the bad tendency of it, any farther than he saw that tendency. The same may be said of every other sinful action. Its guilt cannot extend any farther than the intention of the agent. But so far, guilt always will extend. The intention of an agent is the exact measure of his guilt or ill-desert. And according to this measure, the guilt of one sin may be greater than the guilt of another. Hence there must be a wide difference between the ill-deserts of sinners. Some sinners really intend to do much more evil than others; and the same sinners intend to do more evil at one time than another. The bible represents some sins as much greater than others. Some it represents as gnats, and others as camels; some as motes and others as beams; and some as pence, others as pounds. Our Saviour always taught, that men's sins are great in proportion to the light they resist; which is in other words, in proportion to the evil they intend to do. He said, the servant, who does evil contrary to the known will of his master, is more guilty and ill-deserving, than the servant, who does evil without knowing his master's will. He said, "this is the

condemnation, that light has come into the world, and men choose darkness rather than light." He said, "if he had not come and spoken to the Jews, they had had comparatively no sin." He told Pilate, that "he who had delivered him unto him, had the greater sin;" meaning probably Caiaphas the high-priest. Though Pilate was guilty in condemning Christ, yet he was not so guilty as Caiaphas, who was a Jew and a teacher in Israel, and might have known Christ to be the Son of God and the true Messiah. Caiaphas had more light than Pilate, and this rendered his guilt much greater than Pilate's. Pilate intended to crucify Christ to please the people; but Caiaphas intended to get Christ crucified, to prevent the spread of divine truth. Caiaphas had a worse intention than Pilate, and therefore his guilt was greater in proportion to the wickedness of his endeavors. Absalom's guilt was in proportion to his intention, which was, to destroy his father, and usurp his throne. Herod's guilt was in proportion to his intention, which was, to destroy all the children in Bethlem, under two years old. And Paul's guilt was in proportion to his intention, which was, to destroy the Christian church. Thus, it appears to be agreeable to the dictates of scripture and reason, that some sinners deserve to be punished more than others; because they actually commit greater sins than others. Some intend to do more evil than others, and their guilt and ill-desert is, therefore, greater than the ill-desert of others.

The next thing is,

III. To show what is implied in God's punishing finally impenitent sinners according to their deserts. We have shown, that all sinners are guilty and ill-deserving, though some are more so, than others. The inquiry now is, what is implied in God's "rendering to them their deserts." And here we would observe,

1. Punishing them according to the duration of their desert. They deserve to be punished, because they have done evil of design. There is ill-desert necessarily connected with every intention, desire and affection of their hearts. This ill-desert is durable, and will last as long as they exist. And since they are to exist to eternity, their ill-desert will be eternal. When guilt or ill-desert has once existed in the mind of the sinner, it must remain there for ever, unless there is some cause to remove it. But what cause can remove guilt? The atonement of Christ cannot remove it. For notwithstanding Christ has suffered death for every man, and died the just for the unjust; yet impenitent sinners are certainly as guilty and ill-deserving as if Christ had never laid down his life for them; yea, they are unspeakably more guilty than they would have been, if Christ had never made a propitiation for them. Hence it is certain, that the atonement of Christ, cannot take away the guilt of impenitent sinners.

Again, repentance cannot take it away, for they are supposed to be finally impenitent. If it were allowed, that repent-

ance can remove guilt, which is not true; yet those who are to be punished in a future state never will repent. Hence their ill-desert cannot be removed by repentance. The same guilt which they carry into eternity with them, must for ever remain, notwithstanding any alteration in their feelings. They never will have any penitential, godly sorrow for their past sins. Their character will be fixed, and it will be the character of impenitents. Hence their ill-desert can never be removed by repentance. Again, this ill-desert cannot be removed by any temporary punishment. It is not the nature of punishment to take away criminality and ill-desert. Who can conceive, that a guilty person can be punished, until he becomes innocent? But if punishment could take away guilt, then a guilty person might be punished until all his guilt be destroyed, and he be as entirely innocent as if he had never committed a moral evil. What parent ever corrected a child with a view to remove his guilt, and make him innocent of the offence he had committed?—What court of justice ever commanded a criminal to be beaten, with a view to take away his criminality, and restore him to innocence? The design of punishment is not to remove guilt, but to display justice. We cannot conceive, that God by punishing a sinner for ages and ages, or for any limited duration, should remove his guilt, and make him innocent. Now, if neither the atonement of Christ, nor penitence, nor temporary punishment can take away the ill-desert of finally im-

penitent sinners, then it must remain for ever. But if it will remain for ever, then to punish them according to their desert, must be to punish them for ever. The duration of their punishment ought to be in exact proportion to the duration of their guilt; or God ought to punish them as long as they deserve to be punished. Nothing short of this will be a rendering to them their desert. If the guilt of the least sin will continue for ever, then to punish that sin according to its desert, must be to punish it for ever. Hence one thing implied in God's punishing the finally impenitent according to their deserts, is punishing them as long as they deserve to be punished; and that is to all eternity. Nor is this all, for,

2. His punishing the finally impenitent according to their deserts, further implies punishing them in proportion to the degrees of guilt. Some, it appears from what has been said, will have greater degrees of ill-desert than others, and therefore, in order to give those that are lost a just recompense of reward, God must inflict greater degrees of misery upon some, than upon others. The guilt of all is the same in duration, and therefore all must be punished for ever, but since the guilt of some is greater, far greater than that of others, the punishment of some must be greater, far greater in degree, than that of others. There appears to be a propriety in God's proportioning the degrees of eternal punishment according to the degrees of guilt in the finally impenitent. And scripture assures us this will be the case in the great day of de-

cision. Our Saviour expressly declares, that it shall be more tolerable for some impenitent sinners, than for others, when they shall receive their final doom. The great design of punishment will thus require God to punish the finally impenitent according to their deserts, which are the same in duration, but different in degree. It becomes God to manifest his full and just displeasure against the finally impenitent, and render to them their deserts. Justice requires, that he should punish them all for ever, and wisdom requires, that he should proportion the degrees of their punishment to the degrees of their guilt. And shall not the Judge of all the earth do right? He certainly will. It only remains to show,

IV. Why good men desire, that God would punish the finally impenitent according to their deserts. It appears from the prayers of good men, that they do desire this. I do not mean the prayers of Christians at this day, who make a practice of imploring God to destroy the man of sin, and his subjects; but I mean the prayers of good men recorded in the bible. David frequently imprecates the final destruction of finally impenitent sinners. I shall repeat only one instance. "Give them according to their deeds, and according to the wickedness of their endeavors; give them after the work of their hands; render to them their deserts." Elijah, the prophet, desired and prayed for the final ruin of finally impenitent sinners. "Wot ye not what the scripture saith of Elias? how he maketh inter-

cession to God against Israel." And the spirits of just men made perfect cry to God, to give unto impenitent sinners their desert. John says, "I saw under the altar, the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood upon them that dwell on the earth?" These passages are sufficient to make it evident, that good men do desire God to punish the finally impenitent according to their deserts. But it is still worthy of our serious enquiry, why good men, who are truly benevolent, desire God to inflict eternal punishments upon any of their fellow creatures. Saints certainly have a clear and awful sense of eternal misery, and yet they desire, that God would inflict it upon those, who are finally impenitent. What good reasons can they have for such a desire? Here I would say,

1. That it is the nature of true benevolence to love justice itself. The justice of God is a truly amiable and glorious attribute of his nature. It is an essential branch of his infinite benevolence. And since saints view the justice of God in this light, they must be pleased to see the displays of it. Finally impenitent sinners will be the proper objects, upon whom to display divine justice. They will for ever deserve to be punished, and therefore divine justice will for ever appear in their eternal punishment. This is a good reason why good men should desire, that a just God

should give a just recompense of reward to all that die impenitent.

2. It is the nature of true love to God, to desire that he may be for ever glorified. But he cannot be for ever glorified in impenitent sinners without punishing them according to their deserts. They deserve eternal punishment, and therefore, God cannot deliver them from it, by annihilation. It does not appear consistent with moral rectitude to put an end to a creature, who deserves to exist forever under the weight of the divine displeasure. Hence God must continue the impenitent in existence for ever. But if he continues them in existence forever, he must either punish them according to their deserts, or else make them happy, contrary to their deserts, and without the atonement of Christ. But he can do neither of these things, consistent with his glory. What must he do then to glorify himself, by the finally impenitent? There is but one thing he can do, to answer this purpose; and that is to punish them according to their deserts. This good men see and feel, and therefore their supreme love to God makes them sincerely desire, that he would render to them their just desert. Besides,

3. There is another good reason, why saints desire, that God would punish the finally impenitent for ever, and that is the general good of the universe. The just punishment of the wicked will for ever tend to promote the holiness and happiness of all holy creatures. Hence, the apostle demands, "what if God, willing to show 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?" All good men desire the felicity of all holy beings, and must desire that God would take the best way to promote it. Hence, their very benevolence must make them desire God to punish the finally impenitent for ever.

From what has been said, it may be remarked,

1. That since the guilt of sinners essentially and necessarily consists in their intention, design, or endeavor to do evil, neither the purpose nor agency of God will afford any excuse to the finally impenitent. If it be admitted that the divine purpose and efficiency be concerned in the production of moral evil, it will not follow that the nature of moral evil is different from what it would be, if its existence were effected by a different cause.—While the nature of sin remains, the ill-desert of sin remains. No sinner can ever be relieved from the pain, which will arise from a conviction of his depravity and ill-desert, however clearly he may perceive that the purpose and agency of the divine Being were concerned in designing and forming his moral character. The reprobate will, indeed, know that God intended they should for ever be impenitent, and that his agency was concerned in fitting them for destruction. But they will also know that they intended to do what they shall have done,

and that they were active in fitting themselves for destruction. They will know that God was holy, and wise and good in his designs and in his agency in forming their moral characters, and that they were unholy, unwise and sinful in the very intentions and actions which were decreed and effected according to the sovereign and eternal counsels of heaven. The more fully and clearly they see the holiness, the wisdom and the goodness of God, as they will be displayed upon themselves, the more thorough and painful will be their sense of their own impurity, folly and sin in fitting themselves for the damnation of hell. They will feel that their own intentions and voluntary exertions render them justly deserving of eternal destruction. Hence they can never find the least covering or excuse for their sins, nor the least argument against the endless punishment, which they will for ever feel, that God ought to inflict, and they ought to suffer.

2. As good men for good reasons desire that God would punish the finally impenitent according to their deserts, they are prepared to rejoice when they shall have a full view of their punishment. According to the scriptures, the righteous will behold the pains and the torments of the wicked in hell. And they will greatly rejoice when God shall show his wrath, and make his power known upon the vessels of wrath fitted to destruction. But their joy will not arise from ignorance nor malevolence. For their views of the divine purpose and agency in the destruction of the rep-

robate, and of their characters, and ill-desert, and of the effects which will be produced by their punishment, will be very clear, and have no mixture of error. Nor will they ever feel the least emotion of ill-will against their impenitent fellow creatures.— For they will love them with as much benevolence as they love themselves. The elect will be perfect in their benevolence towards the non-elect. In their highest joys in view of the divine glory, which will shine upon the vessels of wrath; when they see the sin and the woe of their fellow creatures, “they will weep such tears as angels shed.” But from their very benevolence they will rejoice, because there are good reasons why they should be destroyed, and why God should decree and effect their destruction. If the righteous were not benevolent in their rejoicing in view of the destruction of the ungodly, they would be criminal, and a conviction of their criminality would enkindle the flames of hell in their own breasts. But as their knowledge and their love shall increase, their joy will increase in beholding the endless perdition of the reprobate. “The righteous shall rejoice when he seeth the vengeance.” NAD.

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Some Remarks on the Manner of Preaching the Gospel.

MR. EDITOR,

I WAS led to the following remarks by a passage in a letter from the Rev. Samuel Grey, Missionary with the Tus-

caroras, inserted in the Christian's Magazine. The passage is as follows:—“I think the great art of preaching to Indians, lies in reducing the style and sentiments to their capacity: And instead of proving the authenticity of sacred writ by arguments to them abstruse, we are to assume the authority it gives us; bring forward its great truths in the most plain and simple manner; with zeal and fervency urge them home to their consciences, leaving the result in the hands of the great agent of the new covenant.”

The truth of the above remark, respecting the best manner of preaching to the heathen, cannot be questioned. May it not also be partially applied to the greater part of hearers, who are civilized and called doctrinal Christians? May it not be applied to the learned as well as to the illiterate? It is well known that an important part of the preacher's business is to instruct men in the first principles of theology and the Christian scheme. If he has nothing didactic in his addresses, he cannot be a useful teacher, nor his people well instructed Christians; but it must be acknowledged, that in many of our sermons, there is much speculative reasoning, which is illy adapted to warm the heart, alarm the conscience, and excite a deep sensibility concerning the things of another world. Many, eminently great and good ministers, have been unsuccessful. Doubtless one reason why infinite wisdom thus determined, was to shew that the power is from the Lord, who can make use of the weakest instruments,

in his purposes of grace on the hearts of the most stubborn sinners. Another reason may be, the speculative and argumentative manner in which they address their hearers. If they address men on the subject of depravity, they learnedly prove the truth, without once saying, "thou art the man; thou art condemned already; and the wrath of God abideth on thee." The first method is an appeal to reason, and the last to conscience. Reason may be coldly and formally convinced, while neither the heart or conscience is touched; indeed, this class of hearers may be so flattered by their rational belief and a moral life, designed only to obtain the applause of men, as never, with respect to themselves, to be convinced of sin, righteousness and judgment to come, or taste the sweets of unfeigned piety. They may be formalists both in doctrine and practice.

The same preachers may learnedly prove the need of a Saviour, adducing their authorities from the holy scriptures, and correctly point out the offices of Christ in the work of redemption, and never bring their hearers to a solemn trial, whether they have repentance towards God, and faith in Christ. They may never have said to them, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Doubtless there are certain fundamental doctrines on which true and saving religion is built, for we find them abundantly expressed in the holy scriptures; still, in these things, we should not depend too much on speculative

reasoning and demonstration. The sacred writers, under the inspiration of the Holy Spirit, take many of these things as granted. Moses, in his history of the creation, did not first attempt to prove the being of a God, but he begins, "In the beginning God created the heaven and the earth." I do not find that Paul ever spake more expressly on the subject than this, "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: so that they are without excuse." The sacred writers pre-suppose many things concerning the being of a God, and the state, guilt, and misery of human nature. They do not come forward laboriously to prove there is sin in men, but boldly address them as sinners, under the guilt of sin, and in need of such a Saviour as the gospel offers. They charge them directly with inconsideration, and bondage to sin and the world. They depend on natural sense or conscience to make the application. In whatever natural conscience consists; whether it be a distinct power or faculty which takes truth and applies it to the state of the mind, or whether it be the common power of judging exercised in points of moral good and evil, is immaterial to the present subject. That there is in every man what is commonly called natural conscience, none can deny, for to some degree it hath been felt by all. All allow the being of a God, though many have grossly misconceived his character: all

even the heathen, have some consciousness of sin, guilt and misery; else they would not repair to means of expiation and prevention as is universal in the world. In every sermon, this consciousness of sin, guilt and accountableness to a superior being or God ought to be solemnly addressed, by which means the hearer becomes a preacher to himself, more powerful than any rational demonstrations whatever, although enforced by proofs from the scripture. A mere jumble of solemn words without instruction, and calculated only to throw the passions into confusion, is equally useless and wrong: Still, this does not justify cold and formal reasoning on subjects of infinite importance. Instruction on doctrinal subjects ought to be communicated in such a form as affects the heart and conscience, and thus the sinner will begin to confess to himself, "I am the man"—and to enquire how shall I escape my miserable state?

The description of a Moravian missionary (extracted from the authority before named) is full in point to this subject. "For ten years he labored without the conversion of a single soul. He thought that he must prove to them the existence of a God, and the original stain of our natures, before he could preach the peculiar doctrines of the gospel; and he never could get over this first step; for they either could not, or would not understand it. At length he saw his error, and the plan of operations was altered. Jesus Christ was preached in simplicity without any preparation. The Greenlanders seem-

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ed thoughtful, amazed, and confounded; their eyes were opened to their lost and ruined state; the gospel was every where received in love, and proved effectual to the destruction of the kingdom of darkness—numbers came from the borders of the northern ocean to hear the words of life; and perhaps the greater part of the population of this country has now received the truth." But it will be said these were heathen! allow it, and what matters that? Numbers in congregations professedly Christian, have thought little more of their own miserable condition and need of a Saviour than these Greenlanders did, before Christ was displayed in all his dying love to save men from eternal misery. Before men will act under the influence of truth, their consciences must be addressed; they must be told and made to believe, "ye are sinners; death, a speedy death is before you, here is an Almighty Saviour, repent, return from your sins to obedience, rely on him, love and obey him, and he will save you from death eternal." I have always observed this manner of addressing Christian congregations to be most successful. While it is the means of alarming secure sinners, it also awakens backsliding Christians, and every ardent saint will unite his prayer with the voice of the speaker. And is this strange? Certainly it is not. Even in the affairs of this world you cannot bring men to exertion, by a cold address however rational it may be. They may have patience with what they esteem speculative and rational demonstration,

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but action is not the effect produced. This paper is not designed to discourage doctrinal instructions, but to lead all to that manner of teaching men which will be felt by their hearts and consciences. It is more difficult to describe than to conceive, but what is meant, is that pathos, and solemnity of diction, which is commonly blessed by an unction from on high. Where this is joined with the unadulterated doctrines of the gospel, it proves to be that kind of teaching which the apostle calls, "in demonstration of the Spirit, and in power;" but where this is wanting, the means of grace are defective. We can promise nothing to the efforts of men, where the Spirit of God is denied, but the Spirit acts both through the common laws of nature, and in the sovereign efficiency of sanctifying grace; therefore, we ought not to separate these universal laws of operation. When we hear Jesus crying on the cross, in the midst of his agonies, "Father, forgive them they know not what they do,"—it seems to be crossing nature itself, to describe the scene without application to the hearer, and in the cold language of a mere speculatist.

While on this subject, Mr. Editor, permit me to add, that Pulpit Eloquence is now become a very fashionable theme of conversation, and the effort of many, and no man hath been more affected and edified by it than I have myself. But what is Pulpit Eloquence? This is a sacred question, and one very difficult to answer. It is a rare gift, in which nature and grace must combine, and which few

possess. Some mistake elegance of diction for Pulpit Eloquence, but nothing is more true, than that the former may exist to a high degree when there is nothing of the latter; at the same time it is allowed, that gross inelegance, and the want of common grammar will prevent the effect desired. Others seem to suppose that it consists in wild flights of imagination, which are checked neither by reason, personal reverence, or a regard to the solemn example of diction in the word of God. But we never have found that the most happy imagination hath been able to produce seriousness or edification in common Christian congregations, without a humble and solemn use and application of the truths of the gospel. The preacher of false taste and little piety, may search heaven and earth for images, he may distort language, he may endeavor to bring down the angels of heaven, and mingle them with the imperfect saints of earth in their present worship, yea, he may address eternal Deity in a manner as artificial and rhetorical as the heathen addressed Jupiter and Minerva, without being the instrument of awakening one sinner, or comforting the heart of the least of the saints. The multitude may be astonished, a few proud critics may approve or disapprove, and all those be contented, who wish their consciences to remain still slumbering: but not a soul will be found enquiring, "What shall I do to be saved?" The reason of this is plain. By the exhibition, the hearer hath been led

from himself, a miserable sinner who needs salvation, to admire the parts of the speaker; from attention to the truth, to a particular manner of expressing it, and his conscience hath had no part in the business. Unhappy hearer! the sabbath of the Lord hath been lost to thee.

The question returns, What is true Pulpit Eloquence? As I am one from whom an exhibition of it will never be expected, I decline an answer to the question, but as I often have, and pray that I may again feel its effects, I will add a few words on these. The speaker, however admirably he may have performed, will be forgotten by the hearer, under a more solemn impression of a present God. The peculiar manner of expressing the truth, whether by word or action, will be lost in a sense of its weight and importance. The conscience will become tender, the heart be filled, and the whole mind made solemn. Conviction of sin and joy in the Holy Ghost may be hoped for as the consequence, in sinners and in Christians, and that all will retire under such impressions, as naturally lead men from the sanctuary to the closet.

LAICUS.

[Soon after the preceding remarks of *Laicus* came to hand, an Oration was received, delivered by Edward D. Griffin, D. D. Professor of Pulpit Eloquence, in the theological Institution, Andover, Massachusetts. As this is the best answer to the question, which *Laicus*

declined answering, What is Pulpit Eloquence? The Editor has presumed to make the following Extract.]

“**B**UT through whatever medium an impression is made on the mind, it must be made by divine truth, or it is made in vain. And it must be made by the power of God. We do not expect, nor desire to send forth preachers, with powers of persuasion competent of themselves to triumph over human ignorance and opposition. Paul may plant, and Appollos may water; but it is God who gives the increase. Ministers may indeed convince the understanding, and affect the passions, without any special interposition of God. They may preach what the divine Spirit may effectually apply to the heart. But the success of the gospel is insured, not by human eloquence, but by the interpositions of omnipotent grace. This is true in the fullest and most absolute sense. It is as true as that the sound of the trumpets did not demolish the walls of Jericho; as that the three hundred men, standing still in their place, did not destroy the hosts of Midian; as that the God of the armies of Israel, and not the sling and the stone, prevailed against the champion of the Philistines.

“These are some of the ways through which, with dependence on God, divine truth is to be introduced to the apprehension and feeling of men. But how to manage the different powers of the mind, in subserviency to this end, is one of the

nicest points to be examined in the study of pulpit eloquence.

"The *understanding*, as the leading faculty, must chiefly be addressed. But the labor of the preacher does not end here, as though the soul were nothing but intellect. There is a *conscience* to be affected. Men must not only possess speculative knowledge; they must feel the pungency of divine truth,—the conviction of obligation and ill desert. Their conscience must be assailed by the solemn application of truth to themselves. The affections must indeed be reached through the understanding and conscience; but not by a cold dissertation on abstract propositions; they must be touched by objects placed in their most affecting attitudes, and by truth tenderly applied to the heart. No attempt to excite the affections ought to be made, except for some useful end. Addresses to the passions merely to melt the mass, without seizing the occasion to fix the stamp of truth, is an artifice infinitely beneath a preacher of the everlasting gospel. In a mind properly disciplined, the *imagination* will keep pace with the affections. It must never outstrip them. When the imagination of a preacher gets unharnessed from the affections, and runs wild, it leaves an audience with no better emotion than wonder, mingled perhaps with contempt. The power of *sympathy* must also be brought into action; but for this purpose the preacher himself must feel. No imitation of passion, no substitution of ardour for real feeling, will avail. He must feel; and he must express his

feelings in the language, tones, looks, and gestures of nature. No theatrical starts, no affectation or grimace, no pomp or turgidity, may be employed. Nature is not less the perfection of this art, than of painting, statuary, and descriptive poetry; and one of the essential attributes of nature is *simplicity*.

"The basis of pulpit eloquence, then, is good sense and real feeling;—good sense instructed by the word of God, and real feeling excited by His Spirit. Between the *eloquence of thought* and the *eloquence of words*, the difference is as great as between gold and dross. The eloquence of thought bears away the soul; the eloquence of words may please the ear, but it never reached the heart. It is a pitiful device to gain popularity, unworthy of any man of sense, and in a preacher of the gospel, utterly contemptible. It is nothing better than a detestable species of clerical foppery. How infinitely different are such effeminate effusions, from the dignity and solemnity of Christ's sermon on the mount! The disgust which has been often produced by this spurious eloquence, has excited prejudices, even in good men, against every attempt to improve the eloquence of the pulpit. But this is rushing to the other extreme. Was not Aaron eloquent? Was not Apollos eloquent? Was not Paul eloquent? Was not Jesus of Nazareth eloquent, who spake as never man spake?

"The masterly specimens of Paul's eloquence, before the court of Areopagus, on the stairs of the castle Antonia,

and before Agrippa, leave no ground to wonder at his being ranked, even by a heathen writer, among the three most distinguished orators of antiquity. But the eloquence of Paul was *the eloquence of thought*. His preaching was not with the enticing words of man's wisdom; but in demonstration of the Spirit, and of power. He came not with the excellency of speech, not with the wisdom of words, lest the cross of Christ should be made of none effect. He did not indeed deem it improper to seek out, like the royal preacher, acceptable words; but the force of his eloquence lay in the greatness of his conceptions, poured from a heart warmed by the Holy Ghost.

“Against such eloquence who will venture to object? And indeed on what principle can you exclude eloquence from the pulpit, while you admit it at the bar, and in deliberative assemblies? The preacher of everlasting truth has certainly the noblest subjects that ever elevated and enkindled the soul of man;—not the intrigues of a Philip,—not the plots of a Cataline; but the rebellion of angels,—the creation of a world, the incarnation and death of the Son of God,—the resurrection of men,—the dissolution of nature,—the general judgment, and the final confirmation of countless millions of men and angels in happiness or misery.—No subjects are so sublime;—none so interesting to the feelings of a reflecting audience: no orator was himself ever so deeply interested in his subject as a godly minister is in the truths which he presses

upon his hearers. If on any topic he can become impassioned, and be carried beyond himself, it is on the theme of immortal love, and the everlasting destinies of men.

“It must be admitted, however, that there is a material difference between the eloquence of the pulpit, and that of the bar, or popular assemblies. Cicero, set to manage concerns of a worldly nature, and having to address himself only to feelings natural to men, found the passions which he wished to move already existing: Paul went forth as an instrument to create new tastes, and to awaken feelings which nothing but a supernatural influence could create. Cicero could rouse the selfish passions,—could give private interest a tongue to plead his cause; and never appealed to any thing in man superior to the natural love of justice, or the love of country: Paul, commissioned to spread the triumphs of universal benevolence, aimed to excite none but holy feelings. Cicero sometimes found it his interest, by unlawful means, to enlist the prejudices of the judges. He would introduce the accused, with his wife and children, clad in habiliments of mourning, to awaken passions which had no connexion with the justice of his cause: Paul presented nothing but the truths of God. Cicero's object was to make men *act*: Paul's aim was lost unless they acted from *holy motives*. Cicero had nothing to do with the *dispositions* of men, further than to *carry a point*: Paul's point was the *dis-*

position itself. Cicero relied on his powers of persuasion, as he depended on any of the stated operations of nature; for there was a natural connexion between the motives which he urged, and the emotion or action which he wished to produce: Paul saw no such connexion between his preaching and the salvation of men; and he went from country to country with an eye of dependence immovably fixed on the throne of God. And yet Paul was not the less eloquent. He knew that he had as good a *right*, and he found as much *encouragement*, as the Roman orator, to employ all the arts of persuasion; only he confined himself to the exhibition of *divine truth*. And it was not in vain that he was more eloquent than other men. Not only did he charm the ear, and chain attention to his lips; not only did he command the natural avenues to the soul; but, by the flashes of his eloquence, he threw light upon the *understanding* and *conscience*, as another man could not have done.

“These remarks are intended, in some measure, to illustrate the importance of pulpit eloquence; and to show the utility of a course of instruction which may convey to our youth some just ideas of this sacred art. I could wish that more talents and piety, that more learning and taste, were combined in this department. But the small portion of these qualifications which has fallen to my lot, will, I hope, be steadily devoted to the object in view. If, by divine aid, I may be so happy as to give a moderate

degree of satisfaction to the friends of the institution, and render some service to the cause of Zion, my highest hopes will be answered, and my reward will be great.”



MR. EDITOR,

IF you think the following remarks to be correct, on the importance of giving to youth an early and thorough acquaintance with the sacred scriptures, you are desired to give them a place in the Magazine.

THERE is no duty in which the inhabitants of this christianized country are more deficient, than in giving to the youth under their care and government a proper knowledge of the doctrines, precepts and duties enjoined in the word of God. A knowledge of these doctrines and duties is necessary for their happiness both in the present and future world; it is necessary for a safe conduct through life, for peace in death, and acceptance with God, the common judge of men; yet many, who know all this, are utterly deficient in their duty. Many of these deficient persons are moral in their conduct, and profess to believe the scriptures are the unerring word of God; some of them profess to be Christians, in the highest sense the word can be used; all of them are anxious to teach their children and youth in the principles of natural science; they render themselves the slaves of servile labor, by day and night, to provide them an earthly patrimony; the first symptom of

disease in the child distracts their souls, and the whole surrounding country is searched for medical aid : Yet on those subjects, which give the only wisdom, by which human life is rendered tolerable, and the salvation of eternity is secured, there is no expense, no care to give instruction. This is a surprising neglect in those who are only nominal Christians ; much more surprising when found in many of whom we have better hopes, that they are Christians indeed. It can be imputed only to that hardness of heart and blindness of mind, whereof a remainder is found in the best men, through which they are in some respects still immured and enslaved by the world.

It is most apparent, that children are by God their Creator and only Redeemer, placed in the hands of parents as ministers for their eternal good. To them is committed by Providence, their introduction to being, the nursing of their bodies, the nurture of their intelligent faculties as nature brings them to some degree of maturity, their government, their instruction in things which they are capable of knowing, and the formation of those habits with which they enter into life.—Accordingly, it is given in charge to parents, that they educate their children in the nurture and admonition of the Lord. The precepts on this subject, the admonitions, the judgments for neglect, the rewards of fidelity, found in the holy scriptures, are innumerable. Who can read the history of the sons of Eli, and of Timothy the offspring of Lois and Eunice,

without seeing the effects of parental education ! and who can reflect on the state of the negligent Eli, although he was the high priest of the Lord, without a tear over his backsliding !

Consider also the awful consequences of an irreligious education on those who are its subjects. To know this we have only to make an appeal to experience. Look on the world, look on families and the event of an irreligious education. In the means of an irreligious education, I would not confine myself wholly to the conduct of parents, who are unholy and in some things openly vicious ; but extend it to all, who are deficient in the duties of religiously instructing and governing the youth committed to their care. In this number many may be found, who have excelled in some virtues, while defective in this. Godly men have often failed in the religious instruction of their children. The pious king David was afflicted in his children, and I do not know that we have any evidence he was faithful in this respect. Let all parents who now live take the warning.

But the importance of the duty appears in the clearest manner from considering the awful consequences on the youth, both for time and eternity. Mark the lives of those who are irreligiously educated ! Perhaps they may be rich and honorable, for riches and honor in this world are no particular mark of divine favor. The probability is however that poverty and a loss of reputation,

will be the consequences in this life.

Considering the depravity of human nature, what a state this world is, how many temptations and allurements surround men, there is every reason to suppose such youth will come into life unprincipled, very thoughtless of a supreme God, ignorant of his perfections, and their own obligations to love, serve and obey him; ignorant of their obligations to exercise benevolence, truth and justice to men; ignorant of their own hearts, and the nature and eternal danger of sin; ignorant of all the wiles through which tempters destroy; also, of their need of salvation, and the way and means by which it is effected. We may trace them through life in the ways of thoughtlessness and impiety; we may come and stand by the side of their dying beds, and see that they have been arrested unexpectedly, ignorant of truth, doctrinally unacquainted with the change they are to make, and trembling in anticipation of the moment, which must speedily separate them from time.

How can the parent, who hath been so intense in securing an earthly patrimony, or furnishing the mind with such knowledge as only subserves the interests of this world, behold such a scene without feeling a mind appalled through his own neglect!

Perhaps he will plead incompetence for his own duty, and ask how he shall discharge the arduous task of instructing his youth in all the moral and Christian duties which are necessary for a wise conduct in

this life, and to receive its rewards in a future? I here recur to some of my first remarks as an answer to the question, The importance of early instructing youth in the doctrines, precepts, and duties enjoined in the holy scriptures. Neglectful parents, if they will do their duty in the use of means, which are placed fully within their power, may hope God himself will instruct their children by his own word and Spirit. God hath not left us to weak reason for instruction concerning our own duty and salvation. With the gift of his Son, he hath also given us his word and Spirit, and when his word is seriously studied, he commonly gives his Spirit.— Without these the adult must remain in as deep and fatal ignorance as the child. If a knowledge of the scriptures be necessary for all men, why deny the youth his share? If the parent replies, the child cannot understand the deep things of the holy oracles, I am bold to answer, this is a mere evasion. Many things are written in the scriptures which the parent cannot comprehend, and these must be received on the weight of evidence for their divine authority. Those who make this objection are moved by a pride springing from their own ignorance, or from wilful error. All the truths of revelation, necessary to instruct in the duties of a wise life, are written in the most intelligible manner. The language is plain and familiar, the style perspicuous, the arrangement simple, and without art, as if on purpose to accommodate truth to the illiterate. The instruction is given, in an

historical preceptive or doctrinal form as best suits the subject; and all this is done with that solemnity and benevolence, which must have a powerful tendency to awe and melt the human heart. The character, the holiness, the sovereignty and love of God are described with such plainness of diction, that the instructor must resort to the very words of the scriptures, either to conceive aright himself, or to teach another. The displays of love and compassion in the gospel exceed all that a created mind can originate, and they are best brought down to human conception by the plain narration of facts recorded in the evangelical history. The preceptive parts of the scriptures, enjoining a virtuous temper and practice, allowed by all to be necessary for the happiness of this life, are concise and clear, more copious than all which have been given by uninspired men, and so expressed as to show their origin from a heart that is good, animated by a true faith in Christ, and preparation for the glory of another world.

The short narratives of men and nations recorded in the scriptures, contain much historical knowledge which cannot be found in all the profane writers. The Old Testament is the gospel in miniature, either typically expressed, or prophetically promised. The lives of bad men with their event, leads to tremble at the nature and consequences of sin. The lives of good men are our example, their comforts, if we are faithful, may be our comforts, their imperfections are for our warning,

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and by following in their steps we may obtain glory. All this instruction is enforced by the solemn rewards of eternity. But why in this short paper do I enter on a description of the excellence of the holy scriptures? a subject sufficient for volumes, and it can never be exhausted. I was led to it by a strong desire to enforce on parents and masters the duty of instructing youth in the holy scriptures. If such think they cannot explain the sacred oracles, perhaps they think correctly, but this doth not excuse them from the duty of furnishing the young with the holy volume, enjoining them to read, and leaving them to their own understanding. The understanding of a child is often more correct than the explanation of a remiss parent.

LAICUS.

Religious Intelligence.

Narrative of a Revival of Religion in Paris, State of New-York, in a Letter from the Rev. Eliphalet Steele of Paris, to Rev. Alvan Hyde of Lee, dated February 12, 1810.

REV. SIR,

YOU requested me, in your letter, to give you a particular account of the revival of religion in Paris. With great pleasure, Sir, I undertake to give you *some* account; but a *particular* account of what has taken place since the awakening began, which is now about eight months, would fill a small volume.

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The awakening here has been remarkable on several accounts,

1. On account of the sudden and unexpected appearance of it, bursting forth like fire which had long been pent in, and then, all at once, found an opening. The number which attended conferences, weekly, before the awakening, would not average thirty; but in about three weeks after there appeared some particular attention among people, the number was increased to, or nearly to three hundred, on Sabbath-day evening; when, on account of numbers, we meet in the meeting-house. Conferences were set up, and attended every night in the week, except Saturday, and sometimes three in a night, in different parts of the society. If I went to visit a particular family, it would be known in the neighborhood, and in a few minutes, the room where I was would be filled with people, solemn as the grave.

2. On account of the great numbers which were arrested by Almighty power, almost at once. For the divine work took place, in almost all parts of this society, in a short time after it first commenced.

3. On account of the anguish and overwhelming distress generally, among those who were awakened to any great degree. Some such cases there always are, where there is an awakening, but here they were common. I will mention one instance of the many,—this will explain what I mean. A young woman about twenty years of age lived at an house where the man was *rejoicing in hope*; his wife was then in great dis-

ress; so was this girl; after several days, the woman's mind became calm, but full of joy, and sweet consolation. The girl perceived the alteration in the woman's countenance, and enquired what was the matter. The woman told her her feelings. Then the enmity of the young woman's heart roused up, and rose to a dreadful height. I felt, she told me, that God was unjust, cruel, hard. My anguish and distress were so great that I could not shed a tear. I walked the room, but felt as if I should die; several times I took up the bible, and thought I would read, but threw it down again. I thought I would pray; but as God had given that woman relief, and left me in this distress, I would not pray to him. All this time my pain and distress were so dreadful I could not shed one tear. If I remember rightly, she was about half a day in this situation, she would not read, or pray, or cry. She at length, *came to herself*. She thought she could not live so, she should die in a little time. I will try to be reconciled to God,—I will try to submit to him. And behold immediately, her eyes ran down with tears, her distress was gone. She could read the bible with pleasure, pray with fervency, and rejoice with joy unspeakable.

One reason why the distress of awakened sinners has been uncommonly great, speaking generally, was this, I have thought. The church have taken great pains to diffuse doctrinal knowledge among the people. So that now when people, even

young people, come to feel the truth, they are convinced that their depravity is their own crime; and that it is voluntary exercise. One instance out of many.—I was conversing with a young girl,—among other questions, I asked the following: Are you really sensible that you are a sinner? Yes, Sir, I know I am. Does it appear to you that you are a *great* sinner? Yes, I am full of sin. Well, you know your duty; your duty is to be reconciled to God, to repent and believe the gospel. Yes, Sir, I know that is my duty, but I cannot do it. But you know your cannot, as you express it, is in your will, your choice. The reason you live, day after day, in impenitency and unbelief, is because you do not desire to repent; it is your choice to live and act as you do. She answered, I know that is the case, all the difficulty is in myself. On this, she burst into tears.

Among the awakened, there is no contest about the doctrines of depravity, divine sovereignty, decrees, &c. These are all readily admitted. I say no contest; I mean, they are not disputed; they know they are in the bible. But ask them whether they embrace them, approve, and are pleased with them, they readily own they are not.

4. The awakening has been remarkable on this account also, it has been among persons from about 60 years of age, down to 11 years old, and all intermediate ages. But much more among persons under 30. And the greatest number under 21 years, of any given age.

5. The order and regular

conduct of people, are worthy of particular notice. The awe and solemnity on their minds, was, no doubt, one reason of this. When an hundred, or hundreds, were met in conference, there was, generally, a profound silence, except the voice of the speaker. All were solemn, and attentive, and still.

6. I also remark, that the awakening has been, mostly in families, where one, or both the parents were professors of religion. In a few instances, however, it has been otherwise, and but a few. Thus God appears to own and bless his own institutions.

I find it will not do to be so particular. Twelve were admitted into the church, October 29th, and some before. I will come to November, without noticing particulars. The time was much occupied, the two last weeks in November, and the two first in December, examining candidates for admission into the church. The meetings, on these occasions, were pleasing and solemn, beyond description. The candidates were mostly young people. The greatest part was under 21 years of age. This was a tender, an affecting, and rejoicing scene to me; eight or ten children, (so I call them,) fifty or sixty spectators in the room; myself, an old man, a number of old professors present: then to look on these young persons, which we hope God had called into his kingdom to support his cause, when we were sleeping in our graves; that they were the seed of Christ, which should serve him here, when our work was done; filled me, sometimes

with such sensations, that I was scarcely decent in my deportment ; and often I was so overcome with a sense of divine, sovereign grace, that I was constrained to sit silent, and leave the business of examination with some of the brethren. In the four weeks abovementioned, forty were examined. The propriety and correctness of the answers, which these youth gave to doctrinal questions, surprised, as well as pleased me. I was afraid their minds were almost a blank ; but I found that God had taught them more in four or five months, than I had taught them in double that number of years.

I will here repeat some questions, which I suggested to a child thirteen years of age, and her answers. I spoke to her, as to a child. Marinda, (that was her name) you are a little girl, and your sins are little, a'nt they ? No Sir, there are no little sins, I sin against God. But child, you never did a great many sins, did you, you are a little girl ; and such little children as you cannot commit a great many sins, can they ? O, Sir, I never did any thing but sin in all my days, I am full of sin. Well, if it be so, Marinda, you do not care much about it, do you ? Yes, Sir, because it is all against God. Well, what if it is against God, you don't care any thing about God, do you ? I believe I do care some about him. But, my child, you don't suppose you love God ? I think I do, I hope I do. Do you think you love God ? Yes. I wish then, you would tell me, for what you love him. Her an-

swer was in these words, Because he is holy.

I do not design you should infer from this instance, that all the young people answered all questions with like propriety. There was a diversity, as to that.

Lord's day December 31, they were admitted into the church ; forty in number. Such a sight I never witnessed before. It was impressive, solemn, joyful. Being most of them young people under 21 years of age, I had my anxieties lest some uncomfortable circumstance should happen through ignorance, and breed disorder. But there was perfect order and solemnity. Of the 40, admitted at this time, 26 were young unmarried persons. Ten males, 16 females. Several families, two sisters in each. Two families, a brother and two sisters each. In one family, eight have been the subjects of the work. Seven joined the church at once ; six own brothers and sisters, and one sister-in-law, wife of the eldest son. Conversing with the father of these children, I told him, if he was not thankful for what God had done in his family, he was the most ungrateful man in the world.

In the year 1809, fifty-four new members were added to this church, and four who moved here from other churches : an increase of 58 members last year. A number, I know not how many, will offer themselves for examination soon. There are now several instances of persons under deep impression. Some new cases which I have lately heard of. Conferences still kept, as formerly ;

and they are full and solemn. Every Thursday afternoon, I have a conference designed for young people. At one of these there were between 80 and 90 in number. There are as many, generally, as can be accommodated in a large room.

Thus, I have given a sketch, and but a sketch, of that, with which my heart is full. O, that it was humble! I can with propriety adopt the words of Peter, spoken on another occasion:—*Lord, it is good to be here.— Come magnify the Lord with me, and let us exalt his holy name together. Grace! grace! what a display of SOVEREIGN GRACE! That God should indulge me with a sight of such a work; and make use of me as an instrument in a work so great, so glorious and all divine! a work, which I believe, fills heaven with joy. O what shall I render to the Lord for all the kindness he has shewn to me, and the people to whom I minister!*

When an awakening takes place, as here, the minister often sinks under the weight of increased labor; but although I have in some instances attended conferences almost every evening in the week, besides visiting by day, I have to acknowledge divine goodness, in giving strength of body, to endure it all. My health is now better than it was for about two years before last June.

I am,

Rev. and Dear Sir,

Yours in Friendship,

E. STEELE.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR.

AGREEABLE to your request, I now give you the following account of a revival of religion in this place. If you think proper, you will give it a place in your Magazine.

AT the time of my Ordination over the first church and society in Glastenbury, which took place June 24th, 1807, there was a general stupidity among all classes of people relative to the things of religion. I cannot describe the sensations I felt when I visited among the dear people lately committed to my pastoral care, and found so few disposed to converse about the concerns of an eternal world. Zion seemed to be covered with dust. The friends of God, filled with dejection and discouragement, were almost buried and lost in the rubbish of the world. Our prospects, relative to religion, were covered with an almost impenetrable gloom. The house of God was in a great measure forsaken, family worship neglected, and experimental religion, by many, treated with contempt. In this state of darkness and gloom, few were disposed to cry to God for mercy. During the year 1807, but three persons from the world were admitted, into our communion. The following year but four were admitted, and three of those were long before in covenant.

Soon after my settlement in this place, I proposed to some of our serious people a weekly

meeting. The proposal was agreed to, and the appointment was accordingly made. These meetings for about a year and an half were but thinly attended. Such was our deplorable condition. In this state of darkness and ruin, God, who is rich in mercy, was pleased to cast upon us a compassionate eye. At the close of the year 1808, there appeared a more general disposition to listen to the glad news of salvation. On this account the number of weekly meetings was increased, and began to be more full and solemn. During the winter of 1809, it became apparent that there was an unusual attention to religion among us. There appeared to be a general solemnity through the congregation, and a considerable number was evidently awakened from their stupidity to some sense of their wretched condition. Filled with alarm in view of their approaching ruin, one and another were heard to make the enquiry, "What shall I do to be saved?" The attention has continued with very little interruption, from its commencement to the present time. It seems evident that the Spirit of the Lord is yet striving with the people. Our last meetings witness that God has not yet forsaken us. They are now more fully attended than at any former period; and considering that God works only for his name's sake, we hope that our great unworthiness will not be a bar to the bestowment of future blessings. The friends of religion seem to be awakened to greater fervency and importunity in prayer. We have reason to believe

there are those who cry unto God day and night for the prosperity of Zion. Perishing sinners, who never pray for themselves, are remembered with tenderness and affection in their addresses at the throne of grace. Those who have experienced the love of God shed abroad in their hearts, manifest a tender concern for others who are insensible of their danger. They can say to such in the language of piety, "O taste and see that the Lord is good."

Since the revival commenced, more than forty persons have entertained hopes that they "have passed from death to life." Of these twenty-four have been added to the church, and the rest will probably soon make a public profession of religion. About thirty are now under serious impressions of mind. How many of these will be converted and finally saved we cannot foretel; but there is great reason to fear that some of them will be added to the list of those that perish. We have reason to fear this from the example of some who were awakened the past year. Several who for a time were apparently under deep concern, now appear to be almost as thoughtless as before, and probably very soon their "last state will be worse than the first."

The work of the Lord among us bears no resemblance to a sudden shower, or a rapid torrent. The effusion of the Holy Spirit has not been as in many places, like a mighty rushing wind, but as the still small voice. It resembles the

small rain or the gentle dew. It is "as the dew of Hermon and the dew that descended upon the mountains of Zion." Instances of awakening have not been frequent, but divine influences have appeared to be constantly distilling upon us; and we have reason to bless God for the present promising appearances.

This blessed and glorious work, which we ought to remember with humility on account of our numberless provocations, and with gratitude to God for his unspeakable mercy, has not been confined to any particular class or age. The old and the young have been hopefully brought into the kingdom of Christ, are prepared to speak of the wonders of redeeming love, and to praise the glorious God for the displays of his sovereign grace and mercy. The gray-headed of sixty, and the blooming youth of eighteen, are prepared to unite in this song, "Worthy is the Lamb that was slain, to receive riches, and wisdom, and strength, and honor, and glory, and blessing, for thou hast redeemed us to God by thy blood."

The work has not been confined to any particular part of the society. Those whom God has chosen as vessels of mercy, and as we trust to be to the praise of his glorious grace, are found scattered through the place. The work as yet has been far from universal. Tho' there has been something of a general thoughtfulness among all classes about the concerns of their souls, yet many whole families have been passed by, and we have reason to fear, are left

in a state of sin, condemnation and ruin. We know not how many of these will stand desponding, wondering and perishing. We cannot now say, how many of them will take up the lamentation, "The harvest is past, the summer is ended, and we are not saved." Oh, that such would "repent and be converted, that their sins may be blotted out, when the times of refreshing come from the presence of the Lord?" Where God has entered families by his Holy Spirit, he has seldom made all the subjects of his grace.— He has manifested himself a holy sovereign, not only where he has passed by some families, and left them in a perishing condition, but where he has entered others and taken one or two members, while the rest are left to the hardness of their hearts.

Those who have hopefully become subjects of divine grace, have all been brought to see and acknowledge the total depravity of their hearts, that they were wholly opposed to God, and averse to every thing that is good, that they were condemned by the divine law, and that God would be perfectly just in their eternal punishment. Sensible of their exceeding vileness, they have renounced all merit of their own, all dependence upon their own righteousness, and placed themselves at the feet of Jesus, saying, "Lord save us: We perish." The term of convictions has been unusually long. But very few, it is believed, have entertained hopes that the enmity of their hearts was slain, and they reconciled to God, within six weeks from the time they were first

awakened. Most of those who profess to have experienced the comforts of the Holy Ghost, were under conviction for more than three months, previous to a change. Instances of great distress and terror have been but few. Convictions have ordinarily been gentle and gradual. There has appeared no enthusiasm, disorder and confusion among those who have been subjects of this blessed work. Those who hope they are born of God have been far from boasting. When they have been called upon to give a reason of their hope, they have been ready to answer, "with meekness and fear." They have been sensible that the heart is deceitful above all things, and usually expressed a fear that they should be deceived. The doctrines which were preached, and which they have received, are such as exalt the glorious God, and lay the pride of man in the dust. The distinguishing doctrines of the gospel, such as total depravity, regeneration and election, have been plainly preached. Those who were fully opposed to these doctrines have, through the influence of Almighty grace, been brought to reconciliation and have received these as the doctrines of Christ. They who once were blind are made to see.

Such has been the work of the Lord among us. It has indeed been a slow, gradual work, and we hope and earnestly pray that it may continue for a long time to come. Its blessed fruits yet remain, and we trust in the mercy of God, they will never be lost.

This work of God has not

been carried on without opposition. We have found that if we would be the disciples of the Lord Jesus Christ, we must suffer persecution. But we have found perfect safety under the great "Captain of our salvation." It has appeared that "the foolishness of God, is wiser than men, and the weakness of God is stronger than men." Opposition has indeed arisen, but it is proper to observe it has arisen not from those that "fear God and work righteousness," but from those who do not believe in the bible as a revelation from heaven. It is not strange that such should be opposed to the effusions of the Holy Ghost.—All that they have done is to show their enmity and rage, and wallow in their own shame. The blessed work of the Lord still prospers, and they find all their attempts to hinder its progress totally abortive. It is hoped they will be led to a serious consideration of their ways, lest they be "found fighting against God," and "kindle a fire in his anger which will burn to the lowest hell."

On the whole, we have great reason to praise and bless God for what he has done. In his great mercy he has appeared to comfort and rejoice the hearts of his own children, and to pluck sinners as brands from the burning. "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." I conclude by earnestly soliciting the prayers of every Christian reader. O, pray for us, that this blessed work may continue, that

the Holy Spirit may not be withdrawn while multitudes of sinners are just ready to sink into endless perdition. "Pray for the peace of Jerusalem." "Ye that make mention of the name of the Lord, keep not silence and give him no rest, until he establish and make Jerusalem a praise in the earth."

I am yours, &c.

P. HAWES.

Glastenbury Feb. 20, 1810.

*Extract of a Letter from the
Rev. Bancroft Fowler, Wind-
sor, Vermont.*

"FOR four or five weeks past, there has been a serious and solemn attention to religion in this place. God appears to be pouring out his Spirit upon us as a people. There is scarcely a house in the neighborhood in which I live, in which there have not been some in distress for their souls. A considerable number have hopefully passed from death unto life. The solemnity appears to continue, and there are daily new instances of spiritual concern. We have meetings in this village every evening in the week, Saturday excepted, which have been generally very full notwithstanding the badness of the roads; and also some in other parts of the parish. I have not time at present to give you any further particulars."

*Memoirs of Mrs. Martha Davis,
consort of deacon Clark Davis,
of Watertown.*

THOUGH Mrs. DAVIS was blessed with pious parents, who dedicated her to the Lord in infancy, and educated her in habits of seriousness; she was not in her own view a subject of grace, till the age of thirty-five. The first part of her married life was passed in a society where what is called, owning the covenant was in practice. She obtained baptism, for her children, but did not come to full communion. In a short time, she removed to a place where the pastor and the church received members only to full communion. For several years, she entertained a very favorable idea of having children baptized, when the parents did not come to the Sacrament of the supper. At no great distance from this time, it pleased the Lord to bring her under conviction of sin. In a review of life, she found that her religion was no more than the form of Godliness. Among other things which brought disquietude to an awakened conscience, she included the baptism of her children, was afraid that she had not dedicated them to the Lord Jesus. Having passed a number of months, under deep concern of mind, she obtained a hope of an interest in the promises, and made a public profession of her faith. Her example was profitable to many. She was free to converse with Christian friends, upon doctrinal and experimental religion; often appeared affected with her hardness of heart; and as-

cribed all her salvation to rich and sovereign grace, through the Lord Jesus Christ, placing herself among the least of saints. She spake often, and very feelingly, upon revivals of religion : was greatly rejoiced when hearing of a special work of God in different places, and earnestly prayed for the prosperity of Zion. She was ever ready to sympathise with afflicted families ; to visit the chambers of the sick and the dying. She was tried by the loss of friends, and was resigned : not sorrowing as others, who have no hope. She was very useful to young professors of her sex, by guarding their minds against that coldness and those doubts which too often succeed the warmth and engagedness of their first espousal to Christ. She often expressed the trials of the ministers of Jesus, and the danger of their being discouraged, in the present dark times, and the special duty of every Christian to remember them in prayer. She loved the house of God, the preaching of the word, the sacraments, and religious conference meetings. Her mind for the most part was free from the appearance of melancholy. She believed that the highest good of God's moral kingdom would be advanced. She often lamented, that professors have so little engagedness in religious conversation ; that those should be so great strangers, who hope soon to dwell together in that house not made with hands. As she drew near to the close of life, she appeared more deeply engaged in preparing to meet her God. It was noticed by the family, that for a number of weeks before

her last sickness, she was uncommonly attentive to the sacred writings, was often in secret, and more particular in giving religious instruction to her children. The disease with which she died came suddenly, when she was in full health. She departed on the seventeenth day of the fever, (which was typhus) in the 47th year of her age. During this term, she retained her reason for the greatest part of the time. In the beginning of her sickness, she was convinced that it must be unto death. She was asked if the exchange of worlds brought terror to the mind ; she replied, I have no fears to distress me, I know in whom I have believed. She was then asked, What gives you support, in this trying and painful hour ? To which she replied, It is a hope which is as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil, where Jesus the forerunner has gone. I have prayed, said she, for a number of months, to understand the nature of Christian submission, this has been in my mind, more of late, than what has been common in years past. I trust, that through the grace of God, I have learned in whatever state I am, therein to be content. Do you desire to be restored to health ? To which she replied, Life is sweet, my friends are near and dear to me, my daughters need a mother, my son is so young that he will soon forget me, but I am willing to leave them in the hands of God : It is safe trusting in the Lord ; the judge of all doeth right ; I have no choice, only let the will of the Lord be done.

The next day she asked her husband, if he thought that she should ever enjoy any more health; he said that he hoped that she might. She then remarked, I do not care how much I undergo, if I can but spend the little time to the glory of God. On the Sabbath, having an interval of ease, she desired that some part of the Psalms might be read. Upon hearing some verses in the 119th, she said, O how full of instruction! every word is instructive. She was asked if she knew that it was Sabbath day. She said, O yes, it is communion day. I hoped to attend this Sacrament; but we must be satisfied with the crumbs which fall from our master's table. In giving advice to her daughters, she said, ask a blessing upon every thing you do, upon your words, and even upon your thoughts. It was mentioned that a number had been received to full communion in the church, since her sickness. She said, I rejoice, religion is the one thing needful. In seeing the family and others very deeply affected, she said, why do you weep and lament for me? It will be but a short time before we shall meet again. If we are faithful, we shall meet never more to part. Nearer the close of life, she was asked how the objects of another world appeared. She answered, O, exceedingly delightful! I can look forward to eternity with great delight. On the evening before her death, she looked upward and said, O, the angels are gathering around to conduct me home! She called the family together, consisting of a

husband, two daughters, and a little son, and gave them her parting directions, advising them to attend to religion in preference to any other object; to be of one heart and mind. She continued a few hours unable to speak, and left this world of sorrow, July 6th, 1809. Blessed are the dead, who die in the Lord.



The Editor's solicitation for liberality to the Bible Society of Connecticut.

THE Editor, when he heard of this institution, flattered himself that it would receive more liberal support than we have reason to believe it has experienced. Many hearts have been rejoiced by its donations, but not so many as it was hoped.—Whence can this proceed? It must be from inattention to a great and most interesting subject. It cannot be that charity is wearied, for it faileth not, delights in doing good, and ceaseth not to communicate. Is it because Christians have not ability? To suppose this would be to deny the bounty of God to his people. Is it a criminal neglect in Christians? Ah! I fear we have hit the fatal cause. This fatal cause which hath lethargized the visible kingdom of Christ, for many ages, under the attacks of its most potent enemies. It may be said, can the people of Connecticut be destitute of the holy scriptures? The writer, judging from recent examinations of his own, is ready to assert there are several hundreds, if not thousands of houses and cotta-

ges in the state, were the word of life cannot be found. One part of these people are indigent, and hunger presses every penny earned from their hands; another part have the means of purchasing, while a love of the world prevails over a sense of their duty and the means of salvation. No man can deny the fitness of dispensing charity to the first; the last, by receiving a bible or testament gratis, may be induced to read what will be to them the words of eternal life; also, many who have not the scriptures, when they find Christians disposing of them without reward, may be induced to procure them by their own efforts. The salvation of these souls is precious, and blessed is he who ministereth thereto. What minister of religion, what Christian, what friend of happiness here and hereafter, can deny his aid to a design so benevolent, and full-fraught with blessings to immortal souls. The next annual meeting of the Society will be at the time of the general election in Hartford.

Although the officers of this Institution have been once named in this Magazine, it may be proper to repeat them to obtain the full confidence of the public. The writer has been informed, that the committee of distribution request all ministers and others who interest themselves in the benevolent design, to give them the earliest information of the proper objects of this charity.

The above has been inserted from a sense of duty, without the solicitation or knowledge of

any one, who is a member of the society.

HON. JOHN COTTON SMITH,
President.

JED. HUNTINGTON, Esq. }
 REV. SAMUEL NOTT, } V. P's.
 REV. AZEL BACKUS, }
 REV. SAMUEL MERWIN, }
 MR. JOSEPH ROGERS, Treasurer.
 MR. HENRY HUDSON, Secretary.

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Hon. *Chauncey Goodrich, Samuel Pitkin, Esq. Ichabod L. Skinner, Esq. Rev. Amos Bassett; Rev. Abel Flint, Rev. Henry A. Rowland, Rev. Calvin Chapin, Rev. Andrew Yates, Rev. Henry Grew.*

Note.—A short summary of the efforts and success of the London Missionary Society, and the British and Foreign Bible Society, will be in our next Number.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

THE following copy of a letter to a friend, is submitted to your inspection and disposal.

REV. AND DEAR SIR,

IN compliance with your request, I transmit some remarks upon the manuscript sermon which we perused at a late interview. The genius of it is so distant from my habitual mode of thinking, that it is difficult for me to possess, correctly, the views of the author; and as I must depend upon recollection for the sentiments it contains, I may misconceive and misrepresent them, and my remarks be impertinent; but I submit them to your inspection and candor. So far as I form an opinion of the theory,

it is summarily this.—God originally exacted of man, perfect obedience to his law, as the basis of acceptance, and his favor. By the transgression, it became impracticable, that the privileges could be possessed upon that basis, and by the interposition of a Mediator, that term is relinquished; and hence he asserts, that “since the apostacy, God has enacted no law which requires sinless perfection, or perfect obedience;” hence also, he accepts imperfect, sincere obedience, and has made promises to those who love him, to the penitent and humble; and hence, “whoso keepeth the law, happy is he,” even as he who believeth shall be saved. This, I think, is the genius and substance of the sermon. Upon these subjects, I remark,

I. However correct the real views of the author may have been, the expression, “God has enacted no law, since the apostacy, which requires perfect obedience, or sinless perfection,” is very exceptionable, and the sentiment totally inadmissible. It implies, that God has relinquished his original demand of sinless perfection, and does not now require perfect obedience. If this were not his real sentiment, he should have expressed himself more cautiously. If it were, he should have supported the proposition by some authority superior to his confident assertion—by some text of scripture which affirms explicitly, or by direct implication, that God doth not now require rational creatures to love him with *all* their hearts, that he will tolerate them in

dividing their affections between himself and other favorite objects, and in *servng two masters*. But texts of this import, it is presumed, he will never produce; all the law and the prophets, which were since the apostacy, insisting, *Thou shalt love the Lord thy God with all thy heart*. Be ye holy, for I, the Lord your God, am holy. The requirements of sinless perfection, or perfect holiness, appear to have a foundation in nature and reason. As God is supremely excellent, he is worthy of supreme and undivided affection; and as he is the creator, preserver, and benefactor of rational creatures, it is perfectly equitable and proper that he should demand their entire and perfect obedience or service; and inflict an adequate punishment, if they refuse it.

Upon what supposition hath he affirmed, “that God doth not now require sinless perfection?” Is it because the original demand was rigorous and unjust? If it were, the violation of it was no crime. And the fatal effects of disobedience, what are they, the calamities of an arbitrary and a merciless administration? And the gospel, where is the grace of it? Is it an act of restitution for injuries sustained by man, a dispensation of relief from unjust and cruel edicts? If the original demand of perfect obedience, or sinless perfection, were equitable and proper, what reason can be given, why it should be annulled? Do not God’s character and prerogatives equally demand it now, as they did before the apostacy? Or hath the situation of man procured

him an exemption from it? Has the apostacy destroyed his intellect? If it hath debilitated his faculties, as God regulates his demands by the capacity of the subject, not according to what a man hath not, but according to what he hath, he is now as *capable* of sinless perfection, as he was before the apostacy. Can any reason be assigned for the diminution of the original demand of sinless perfection, which will not operate equally for the total abolition of it?

Is there not an impropriety, or an absurdity, in the expression, God hath enacted no law since the apostacy, which requires sinless perfection, implying, that God now requires, or will accept, a *perfection which hath sin mixed with it*, a partial obedience only. But if he doth not exact entire, supreme love, or the love of the whole heart, as where there is no law, there can be no transgression, the deficit is no sin, the quantity of obedience required, being yielded, the command will be perfectly obeyed, and this will be sinless perfection. If I might be indulged in expressing my own apprehension of these subjects, I should insist, that God's original demand of sinless perfection, and the inviolability of man's obligation to perform it, are maintained with undiminished vigor, and are established irreversibly, as the ordinances of heaven; and every deviation is an iniquity to be punished by the judge; and consequently, for divine approbation, present sinless perfection is of absolute, essential necessity; but through the apostacy, this hath become absolute-

ly unattainable by man, and God hath instituted a dispensation of grace, through a Mediator. In this, the original demand of perfect obedience is continued in its whole extent; but the obedience is yielded by the substitute, and pardon and divine favor are extended to those who comply with it, *as acts of grace*, for his sake *only*, or for the consideration of his obedience and merit, *without any respect to the personal qualification, or moral virtue, of the subject, as the proper basis of them*, and if, under this dispensation, God approves and blesses the humble, and those who obey him, it is not because he has so reduced his demands, that holiness, or grace, exercised in an imperfect degree, is commensurate with them; but because mercy and truth meet together in the person of the substitute, to whom they are united, and for whose righteousness sake *only*, the Lord is well pleased with them; and but for which he would address the holiest and the best, as the prophet addressed the king of Israel, *What have I to do with thee; get thee to the prophets of thy father, and to the prophets of thy mother, surely, were it not that I regard the presence of Jehoshaphat, Christ, I would not look toward thee, nor see thee.*

Such are my views of the subject, and such, I persuade myself, are the real views of the author, at least, in his closet, though he hath expressed himself in terms remote from them, and tending to subvert the gospel of Christ. He affirms,

II. 'That God has made promises to those who love and

obey him, as he hath to believers in Christ.

Though it be true, that God hath made promises to those who love him, to the humble and penitent, I am not disposed to admit the assertion in his sense of it. The capital features of the sermon impress the sentiment, that under the present administration of God's government, he hath abandoned the original demand of sinless perfection, and now extends his favors to the sincere and upright, in the same manner, as under the primitive dispensation, he would have granted them to the perfect. In illustrating this, he draws a parallel between those who love God, and believers in Christ, and insists, that God respects the moral goodness of those who obey him, promises and rewards them in the same manner as he doth believers in Christ Jesus; and to obviate objections, applies the humble confession of the church, *All our righteousnesses are as filthy rags*, to the doings of the unregenerate, implying, that this is not true of the righteousness of saints; and insinuating, that saints reflect upon their moral goodness with complacency, as acceptable to God, and a source of confidence and joy to themselves, an insinuation to which I suspect, they will by no means accede: and the expression of the apostle, *Those things which were gain to me, I counted loss for Christ*, to his pharisaic righteousness,—omitting his assertion, *Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord*, which would have confu-

ted the sentiment he designed to support. The parallel combines two propositions which are false and deceptive.

1. That they who love God, and they who believe in Christ, do, or may exist, as distinct and separate characters. Upon any other hypothesis, his argumentation is illusive and vain. If his assertions considered them as involving each other, and constituting one identical character, they would only beat the air, by proving, that God has made promises to those who believe as he hath to believers, in Christ. But that they who believe in Christ, and they who love God, are distinct and separate characters, according to scripture, is not true. Faith worketh by love, and cannot subsist without it. Neither can love exist without faith. They mutually involve each other, and a lover of God, and a believer in Christ are the same character, and the same person. The system of reasoning, consequently, is like a baseless fabric.

2. That God has made promises to exercises and acts, separate from faith, or for other considerations than union to Christ, or for his sake.

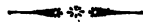
This is obviously connected with the other. Faith and love being considered as separate qualities, or graces, not involving each other, if God has made promises to those who love him, as he hath to believers in Christ, their love is the objective cause of the promises made to them, as faith, or Christ, is the objective cause of the promises made to those who believe in him, and the causes or motives of these promises, are as distinct

as the characters, or faith and love, to which they apply, are remote one from the other; and if God has made promises to those who love him, to the contrite and humble, not as believers, their love and humility are the procuring causes of these promises, so far Christ profits them nothing, and to them he hath died in vain; but one single text sufficiently exposes the fallacy of his reasoning. *All the promises of God in him, Christ, are yea, and in him amen, to the glory of God by us.*

It is true that God loves the righteous, has complacence in the exercises of love, humility, and repentance, as holy exercises, but these exercises are so disproportioned to their objects, and attended with those great and criminal defects which so counterbalance all the moral virtue, and efface all the beauty of them, that they would be infinitely odious to God, and procure his wrath, rather than promises of favor, if faith were not combined with them, and were they not, indulge the expression, purified with the blood, and perfumed with the merit of Jesus. The sentiments expressed in the sermon, so manifestly tend to divert the mind from the grand subjects contemplated in the gospel, to declare, or vindicate, God's righteousness, expose the exceeding sinfulness, or turpitude of sin, abase human pride, exalt Christ, and glorify sovereign grace, that this (and probably all the preceding remarks,) hath been suggested by your own reflection, and to propose it, would be superfluous.

The remarks already have been protracted far beyond ex-

pectation, and I will conclude with adding, Is it not to be deeply regretted, that in these times when the human mind is so fluctuating and sceptical, any person should adopt a system of reasoning so exceptionable, which so mutilates the doctrines of the gospel, and in its consequences, is so inimical to the cross of Christ: Surely, this was not the only, nor the true, resource of demonstrating, that *Whoso keepeth the law, happy is he.* Let us take heed to ourselves and our doctrine, contend earnestly for the faith once delivered to the saints, and may God bless our labors with abundant success. I am, —.



ORDINATION.

ORDAINED, on Wednesday the 14, ult. in the second society in Preston, the Rev. HORATIO WALDO. The introductory prayer was given, by the Rev. Samuel Nott, of Franklin; the sermon, by the Rev. Daniel Waldo, of Suffield; the consecrating prayer, by the Rev. Dr. Benedict, of Plainfield; the charge by the Rev. Dr. Strong, of Norwich; the right hand of Fellowship, by the Rev. Lemuel Tyler, of Preston; and the concluding prayer, by the Rev. Jonathan Murdock, of Bozrah. The deep and solemn attention, of a very crowded assembly, marked the peculiar interest they felt on the occasion, and their approbation of the public exercises. The music was conducted with great propriety, and by its performance, rendered highly devotional, animating and pleasing to the audience.

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[NO. 5.

[Altho' the Divinity of Jesus Christ is a scriptural doctrine, and the foundation on which the Christian scheme and its efficacy for the salvation of sinners rest, some are found who deny his Godhead, and yet have the presumption to call themselves after his name.—In such minor essays, as monthly publications must be expected to contain, great subjects cannot receive a complete discussion ;—something, however, may be done. It is of importance that common Christians be directed to the scriptural proofs of truth. With this view the following Extract is inserted. EDITOR.]

JESUS CHRIST, the Lord and Saviour of mankind. He is called *Christ* (anointed), because he is anointed, furnished, and sent by God to execute his mediatorial office ; and *Jesus* (Saviour), because he came to save his people from their sins. We shall here more particularly consider his divinity, humanity, and character. *The divinity* of Jesus Christ seems

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evident, if we consider, 1. *The language of the New Testament, and compare it with the state of the Pagan world at the time of its publication.* If Jesus Christ were not God, the writers of the New Testament discovered great injudiciousness in the choice of their words, and adopted a very incautious and dangerous style. The whole world, except the small kingdom of Judea, worshipped idols at the time of Jesus Christ's appearance. Jesus Christ ; the evangelists, who wrote his history ; and the apostles, who wrote epistles to various classes of men, proposed to destroy idolatry, and to establish the worship of one only living and true God. To effect this purpose, it was absolutely necessary for these founders of christianity to avoid confusion and obscurity of language, and to express their ideas in a cool and cautious style. The least expression that would tend to deify a creature, or countenance idolatry, would have

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been a source of the greatest error. Hence Paul and Barnabas rent their clothes at the very idea of the multitude's confounding the creature with the Creator, Acts xiv. The writers of the New Testament knew that in speaking of Jesus Christ extraordinary caution was necessary; yet, when we take up the New Testament, we find such expressions as these:—"The word was God, John i, 1. God was manifest in the flesh, 1st Tim. iii, 16. God with us, Matt. i, 23. The Jews crucified the Lord of glory, 1st Cor. ii, 8. Jesus Christ is Lord of all, Acts x, 36. Christ is over all; God blessed for ever, Rom. ix, 5." These are a few of many propositions, which the New Testament writers lay down relative to Jesus Christ. If the writers intended to affirm the divinity of Jesus Christ, these are words of truth and soberness; if not, the language is incautious and unwarrantable; and to address it to men prone to idolatry, for the purpose of destroying idolatry, is a strong presumption against their inspiration. It is remarkable, also, that the richest words in the Greek language are made use of to describe Jesus Christ. This language, which is very copious, would have afforded lower terms to express an inferior nature; but it could have afforded none higher to express the nature of the Supreme God. It is worthy of observation, too, that these writers addressed their writings not to philosophers and scholars, but to the common people, and consequently used words in their plain popular signification. The common people, it

seems, understood the words in our sense of them; for in the Dioclesian persecution, when the Roman soldiers burnt a Phrygian city inhabited by Christians, men, women, and children, submitted to their fate, *calling upon Christ, THE GOD OVER ALL.*
—2. Compare the style of the New Testament, with the state of the Jews, at the time of its publication. In the time of Jesus Christ, the Jews were zealous defenders of the unity of God, and of that idea, of his perfections which their scriptures excited. Jesus Christ and his apostles professed the highest regard for the Jewish scriptures; yet the writers of the New Testament described Jesus Christ by the very names and titles by which the writers of the Old Testament had described the Supreme God. Compare Exod. iii, 14, with John viii, 58. Is. xliv, 6, with Rev. i, 11, 17. Deut. x, 17, with Rev. xvii, 14. Ps. xxiv, 10, with 1st Cor. ii, 8. Hos. i, 7, with Luke ii, 11. Dan. v, 23, with 1st Cor. xv, 47. 1st Chron. xxix, 11, with Col. ii, 10. If they who described Jesus Christ to the Jews by these sacred names and titles intended to convey an idea of his deity, the description is just and the application safe; but if they intended to describe a mere man, they were surely of all men the most preposterous. They chose a method of recommending Jesus to the Jews the most likely to alarm and enrage them.—Whatever they meant, the Jews understood them in our sense, and took Jesus for a blasphemer, John x, 33.—3. Compare the perfections which are ascribed to Jesus Christ in the Script-

tures, with those which are ascribed to God. Jesus Christ declares, "All things that the Father hath are mine," John xvi, 15: a very dangerous proposition, if he were not God. The writers of Revelation ascribe to him the same perfections which they ascribe to God. Compare Jer. x, 10, with Is. ix, 6. Exod. xv, 18, with Heb. i, 8. Jer. xxxii, 19, with Is. ix, 6. Ps. cii, 24, 27, with Heb. xiii, 8. Jer. xxiii, 24, with Eph. i, 20, 23. 1st Sam. ii, 5, with John xiv, 30. If Jesus Christ be God, the ascription of the perfections of God to him is proper; if he be not, the apostles are chargeable with weakness or wickedness, and either would destroy their claim of inspiration.—4. Consider the works that are ascribed to Jesus Christ, and compare them with the claims of Jehovah. Is creation a work of God? "By Jesus Christ were all things created," Col. i, 16. Is preservation a work of God? "Jesus Christ upholds all things by the word of his power," Heb. i, 3. Is the mission of the prophets a work of God? Jesus Christ is the Lord God of the holy prophets; and it was the Spirit of Christ which testified to them beforehand the sufferings of Christ, and the glory that should follow, Neh. ix, 30. Rev. xxii, 6, 16. 1st Pet. i, 11. Is the salvation of sinners a work of God? Christ is the Saviour of all that believe, John iv, 42. Heb. v, 9. Is the forgiveness of sin a work of God? The Son of Man hath power to forgive sins,—Matt. ix, 6. The same might be said of the illumination of the mind; the sanctification of the heart; the resurrection of the

dead; the judging of the world; the glorification of the righteous; the eternal punishment of the wicked; all which works, in one part of scripture, are ascribed to God; and all which, in another part of scripture, are ascribed to Jesus Christ. Now, if Jesus Christ be not God, into what contradictions these writers must fall! They contradict one another; they contradict themselves. Either Jesus Christ is God, or their conduct is unaccountable.—5. Consider that divine worship which the scriptures claim for Jesus Christ. It is a command of God, "Thou shalt worship the Lord thy God, and him only shalt thou serve," Matt. iv, 20. Yet the scriptures command "all the angels of God to worship Christ," Heb. i, 6. Twenty times, in the New Testament, grace, mercy, and peace, are implored of Christ, together with the Father. Baptism is an act of worship performed in his name, Matt. xxviii, 19. Swearing is an act of worship; a solemn appeal in important cases to the omniscient God; and this appeal is made to Christ, Rom. ix, 1. The committing of the soul to God at death is a sacred act of worship: in the performance of this act, Stephen died, saying, Lord Jesus, receive my spirit, Acts vii, 59. The whole host of heaven worship him that sitteth upon the throne, and the lamb, for ever and ever, Rev. v, 13, 14.—6. Observe the application of Old Testament passages which belong to Jehovah, to Jesus in the New Testament, and try whether you can acquit the writers of the New Testament of misrepresentation, on supposition

that Jesus is not God. St. Paul says, "We shall all stand before the judgment seat of Christ." That we shall all be judged, we allow; but how do you prove that Christ shall be our Judge? Because, adds the apostle, it is written, "As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God," Rom. xiv, 10, 11, with Is. xlv, 20. &c. What sort of reasoning is this? How does this apply to Christ, if Christ be not God? And how dare a man quote one of the most guarded passages in the Old Testament for such a purpose? John the Baptist is he who was spoken of by the prophet Esaias, saying, prepare ye the way, Matt. iii, 1, 3. Esaias saith, Prepare ye the way of THE LORD; make straight a highway for OUR GOD, Is. xl, 3, &c. But what has John the Baptist to do with all this description if Jesus Christ be only a messenger of Jehovah, and not Jehovah himself? for Esaias saith, Prepare ye the way of Jehovah. Compare also Zech. xii, 10, with John xix, 34, 37. Is. vi, with John xii, 39. Is. viii, 13, 14, with 1st Pet. ii, 8. Allow Jesus Christ to be God, and all these applications are proper. If we deny it, the New Testament, we must own, is one of the most unaccountable compositions in the world, calculated to make easy things hard to be understood.—7. *Examine whether events have justified that notion of christianity which the prophets gave their countrymen of it, if Jesus Christ be not God.* The calling of the Gentiles from the worship of idols to the worship of the one living

and true God, is one event, which, the prophets said, the coming of the Messiah should bring to pass. If Jesus Christ be God, the event answers the prophecy; if not, the event is not come to pass, for Christians in general worship Jesus, which is idolatry, if he be not God, ii, iii, and iv, of Esaias. Zeph. ii, 11, Zech. xiv, 9. The primitive Christians certainly worshipped Him as God. Pliny, who was appointed governor of the province of Bythynia by the emperor Trajan, in the year 103, examined and punished several Christians for their non-conformity to the established religion of the empire. In a letter to the emperor, giving an account of his conduct, he declares, "they affirmed the whole of their guilt, or their error, was, that they met on a certain stated day, before it was light, and addressed themselves in a form of prayer to Christ as to some God." Thus Pliny meant to inform the emperor that Christians worshipped Christ. Justin Martyr, who lived about 150 years after Christ, asserts, that the Christians worshipped the Father, the Son, and the Spirit. Besides his testimony, there are numberless passages in the fathers that attest the truth in question; especially in Tertullian, Hypolitus, Felix, &c. Mahomet, who lived in the sixth century, considers Christians in the light of infidels and idolaters throughout the Koran; and, indeed, had not Christians worshipped Christ, he could have had no shadow of a pretence to reform their religion, and to bring them back to the worship of one God. That

the far greater part of Christians have continued to worship Jesus, will not be doubted; now if Christ be not God, then the Christians have been guilty of idolatry; and if they have been guilty of idolatry, then it must appear remarkable that the apostles, who foretold the corruptions of christianity, 2d Tim. iii, should never have foreseen or warned us against worshipping Christ. In no part of the scripture is there the least intimation of Christians falling into idolatry in this respect. Surely if this had been an error which was so universally to prevail, those scriptures which are able to make us wise unto salvation would have left us warning on so important a topic. Lastly, *consider what numberless passages of scripture have no sense, or a very absurd one, if Jesus Christ be a mere man.* See Rom. i, 3. 1st Tim. iii, 16. John xiv, 9. John xvii, 5. Phil. ii, 6. Ps. cx. 1, 4. 1st Tim. i, 2. Acts xxii, 12. and Acts ix, 17.

But though Jesus Christ be God, yet for our sakes, and for our salvation, he took upon him human nature; this is therefore called his *humanity*. Marcion, Appelles, Valentinus, and many other heretics, denied Christ's humanity, as some have done since. But that Christ had a true human body, and not a mere human shape, or a body that was not real flesh, is very evident from the sacred scriptures, Is. vii, 12. Luke xxiv, 39. Heb. ii, 14. Luke i, 42. Phil. ii, 7, 8. John i, 14. Besides, he ate, drank, slept, walked, worked, and was weary. He groaned, bled, and died upon the cross. It was necessary that he should

thus be human, in order to fulfil the Divine designs and prophecies respecting the shedding of his blood for our salvation, which could not have been done, had he not possessed a real body. It is also as evident that he assumed our whole nature, soul as well as body. If he had not, he could not have been capable of that sore amazement and sorrow unto death, and all those other acts of grieving, feeling, rejoicing, &c., ascribed to him. It was not, however, our sinful nature he assumed, but the likeness of it, Rom. viii, 2. for he was without sin, and did no iniquity. His human nature must not be confounded with his divine; for though there be an union of natures in Christ, yet there is not a mixture or confusion of them or their properties. His humanity is not changed into his deity, nor his deity into humanity; but the two natures are distinct in one person. How this union exists is above our comprehension; and, indeed, if we cannot explain how our own bodies and souls are united, it is not to be supposed we can explain this astonishing mystery of God manifest in the flesh.

We now proceed to the *character* of Jesus Christ, which, while it affords us the most pleasing subject for meditation, exhibits to us an example of the most perfect and delightful kind.

"Here," as an elegant writer observes, "every grace that can recommend religion, and every virtue that can adorn humanity, are so blended, as to excite our admiration, and engage our love. In abstaining from licentious pleasures, he was equally free from ostentatious singularity and

churlish sullenness. When he complied with the established ceremonies of his countrymen, that compliance was not accompanied by any marks of bigotry or superstition: when he opposed their rooted prepossessions, his opposition was perfectly exempt from the captious petulance of a controversialist, and the undistinguishing zeal of an innovator. His courage was active in encountering the dangers to which he was exposed, and passive under the aggravated calamities which the malice of his foes heaped upon him: his fortitude was remote from every appearance of rashness, and his patience was equally exempt from abject pusillanimity: he was firm without obstinacy, and humble without meanness.— Though possessed of the most unbounded power, we behold him living continually in a state of voluntary humiliation and poverty; we see him daily exposed to almost every species of want and distress; afflicted without a comforter, persecuted without a protector; and wandering about, according to his own pathetic complaint, because *he had not where to lay his head*. Though regardless of the pleasures and sometimes destitute of the comforts of life, he never provokes our disgust by the sourness of the misanthrope, or our contempt by the inactivity of the recluse. His attention to the welfare of mankind was evidenced not only by his salutary injunctions, but by his readiness to embrace every opportunity of relieving their distress, and administering to their wants. In every period and circumstance of his life, we behold dignity and

elevation blended with love and pity; something, which, though it awakens our admiration, yet attracts our confidence. We see power; but it is a power which is rather our security than our dread; a power softened with tenderness, and soothing while it awes. With all the gentleness of a meek and lowly mind, we behold an heroic firmness, which no terrors could shake, and no opposition could restrain. In the private scenes of life, and in the public occupations of his ministry; whether the object of admiration or ridicule, of love, or of persecution; whether welcomed with hosannas, or insulted with anathemas, we still see him pursuing with unwearied constancy the same end, and preserving the same integrity of life and manners.”

“He sets an example,” says bishop Newcome, “of the most perfect piety to God, and of the most extensive benevolence and the most tender compassion to men. He does not merely exhibit a life of strict justice, but of overflowing benignity. His temperance has not the dark shades of austerity; his meekness does not degenerate into apathy; his humility is signal, amidst a splendour of qualities more than human; his fortitude is eminent and exemplary in enduring the most formidable external evils, and the sharpest actual sufferings. His patience is invincible; his resignation entire and absolute. Truth and sincerity shine throughout his whole conduct. Though of heavenly descent, he shews obedience and affection to his earthly parents;—he approves, loves,

and attaches himself to amiable qualities in the human race ; he respects authority, religious and civil ; and he evidences regard for his country, by promoting its most essential good in a painful ministry dedicated to its service, by deploring its calamities, and by laying down his life for its benefit. Every one of his eminent virtues is regulated by consummate prudence ; and he both wins the love of his friends, and extorts the approbation and wonder of his enemies. Never was a character at the same time so commanding and natural, so resplendent and pleasing, so amiable and venerable. There is a peculiar contrast in it between an awful greatness, dignity, and majesty, and the most conciliating loveliness, tenderness, and softness. He now converses with prophets, law-givers, and angels ; and the next instant he meekly endures the dullness of his disciples, and the blasphemies and rage of the multitude. He now calls himself greater than Solomon ; one who can command legions of angels ; the giver of life to whomsoever he pleaseth ; the Son of God, who shall sit on his glorious throne to judge the world. At other times we find him embracing young children ; not lifting up his voice in the streets, not breaking the bruised reed, nor quenching the smoking flax ; calling his disciples not servants, but friends and brethren, and comforting them with an exuberant and parental affection.— Let us pause an instant, and fill our minds with the idea of one who knew all things, heavenly and earthly ; searched and laid open the inmost recesses of the

heart ; rectified every prejudice, and removed every mistake of a moral and religious kind ; by a word exercised a sovereignty over all nature, penetrated the hidden events of futurity, gave promises of admission into a happy immortality, had the keys of life and death, claimed an union with the Father ; and yet was pious, mild, gentle, humble, affable, social, benevolent, friendly, and affectionate. Such a character is fairer than the morning star. Each separate virtue is made stronger by opposition and contrast ; and the union of so many virtues forms a brightness which fitly represents the glory of that God ‘ who inhabiteth light inaccessible.’ ”

[*Buck's Theol. Dict.*



[In the former Numbers of this Magazine we have given an account of the Constitution of the Presbyterian Church of North America: There is, however, in this country a respectable portion of the Presbyterian Church, who are called Seceders. This division originated from a separation in the original Presbyterian Church in Scotland. Although the causes from which this separation arose, have little or no influence on the state of the Churches in this country, it still continues here. It is easier to divide than to unite ; and frequently small circumstances of later origin will perpetuate a division, which in the beginning arose from important considerations.—The following Extract is inserted to give some information in a matter, with which Christians in New-England are little acquainted. EDITOR.]

SECEDERS, a numerous body of Presbyterians in Scotland, who have withdrawn from the communion of the established church.

In 1732, more than forty ministers presented an address to the general assembly, specifying, in a variety of instances, what they considered to be great defections from the established constitution of the church, and craving a redress of these grievances. A petition to the same effect, subscribed by several hundreds of elders and private Christians, was offered at the same time; but the assembly refused a hearing to both, and enacted, that the election of ministers to vacant charges, where an accepted presentation did not take place, should be competent only to a conjunct meeting of elders and heritors, being Protestants. To this act many objections were made by numbers of ministers and private Christians. They asserted, that more than thirty to one in every parish were not possessed of landed property, and were, on that account, deprived of what they deemed their natural right to choose their own pastors. It was also said, that this act was extremely prejudicial to the honor and interest of the church, as well as to the edification of the people; and, in fine, that it was directly contrary to the appointment of Jesus Christ, and the practice of the apostles, when they filled up the first vacancy in the apostolic college, and appointed the election of deacons and elders in the primitive church. Many of those also who were thought to be the best friends of the church ex-

pressed their fears that this act would have a tendency to overturn the ecclesiastical constitution which was established at the revolution.

Mr. Ebenezer Erskine, minister at Stirling, distinguished himself by a bold and determined opposition to the measures of the assembly in 1732. Being at that time moderator of the synod of Perth and Stirling, he opened the meeting at Perth with a sermon from *Psa. cxviii, 22*. "The stone which the builders rejected, is become the head stone of the corner." In the course of his sermon, he remonstrated with no small degree of freedom against the act of the preceding assembly, with regard to the settlement of ministers; and alleged that it was contrary to the word of God and the established constitution of the church. A formal complaint was lodged against him, for uttering several offensive expressions in his sermon before the synod. Many of the members declared that they heard him utter nothing but sound and seasonable doctrine; but his accusers, insisting on their complaint, obtained an appointment of a committee of synod to collect what were called the offensive expressions, and to lay them before the next diet in writing. This was done accordingly; and Mr. Erskine gave in his answers to every article of the complaint. After three days warm reasoning on this affair, the synod, by a majority of six, found him censurable; against which sentence he protested, and appealed to the next general assembly. When the assembly met in May 1733, it

affirmed the sentence of the synod, and appointed Mr. Erskine to be rebuked and admonished from the chair. Upon which he protested, that, as the assembly had found him censurable, and had rebuked him for doing what he conceived to be agreeable to the word of God and the standards of the church, he should be at liberty to preach the same truths, and to testify against the same or similar evils, on every proper occasion. To this protest Messrs. William Wilson, minister at Perth, Alexander Moncrief, minister at Abernethy, and James Fisher, minister at Kinclaven, gave in a written adherence, under the form of instrument; and these four withdrew, intending to return to their respective charges, and act agreeably to their protest whenever they should have an opportunity. Had the affair rested here, there never would have been a secession; but the assembly, resolving to carry on the process, cited them, by their officer, to compeer next day. They obeyed the citation; and a committee was appointed to retire with them, in order to persuade them to withdraw their protest. The committee having reported that they still adhered to their protest, the assembly ordered them to appear before the commission in August following, and retract their protest; and, if they should not comply and testify their sorrow for their conduct, the commission was empowered to suspend them from the exercise of their ministry, with certification that, if they should act contrary to the said sentence, the commis-

sion should proceed to an higher censure.

The commission met in August accordingly; and the four ministers, still adhering to their protest, were suspended from the exercise of their office, and cited to the next meeting of the commission in November following. From this sentence several ministers and elders, members of the commission, dissented. The commission met in November, and the suspended ministers compeered. Addresses, representations, and letters, from several synods and presbyteries, relative to the business now before the commission, were received and read. The synods of Dumfries, Murray, Ross, Angus and Mearns, Perth and Stirling, craved that the commission would delay proceeding to an higher censure. The synods of Galloway and Fife, as also the presbytery of Dornoch, addressed the commission for lenity, tenderness, and forbearance, towards the suspended ministers; and the presbytery of Aberdeen represented, that, in their judgment, the sentence of suspension inflicted on the foresaid ministers was too high, and that it was a stretch of ecclesiastical authority. Many members of the commission reasoned in the same manner, and alleged, that the act and sentence of last assembly did not oblige them to proceed to an higher censure at this meeting of the commission. The question, however, was put, —Proceed to an higher censure or not? and the votes being numbered, were found equal on both sides: upon which Mr. John Goldie, the moderator,

gave his casting vote to proceed to an higher censure ; which stands in their minutes in these words :—“ The commission did and hereby do loose the relation of Mr. Ebenezer Erskine, minister at Stirling, Mr. William Wilson, minister at Perth, Mr. Alexander Moncrief, minister at Abernethy, and Mr. James Fisher, minister at Kinclaven, to their respective charges, and declare them no longer ministers of this church ; and do hereby prohibit all ministers of this church to employ them, or any of them, in any ministerial function. And the commission do declare the churches of the said ministers vacant from and after the date of this sentence.”

This sentence being intimated to them, they protested that their ministerial office and relation to their respective charges should be held *as valid* as if no such sentence had passed ; and that they were now obliged to make a *secession* from the prevailing party in the ecclesiastical courts ; and that it shall be lawful and warrantable for them to preach the Gospel, and discharge every branch of the pastoral office, according to the word of God, and the established principles of the church of Scotland. Mr. Ralph Erskine, minister at Dunfermline, Mr. Thomas Mair, minister at Orwal, Mr. John McLaren, minister at Edinburgh, Mr. John Currie, minister at Kinglassie, Mr. James Wardlaw, minister at Dunfermline, and Mr. Thomas Nairn, minister at Abbotshal, protested against the sentence of the commission, and that it should be lawful for them to complain of it to any subsequent

general assembly of the church.

The secession properly commenced at this date. And accordingly the ejected ministers declared in their protest, that they were laid under the disagreeable necessity of seceding, not from the principles and constitution of the church of Scotland, to which, they said, they steadfastly adhered, but from the present church-courts, which had thrown them out from ministerial communion. The assembly, however, which met in May 1734, did so far modify the above sentence, that they empowered the synod of Perth and Stirling to receive the ejected ministers into the communion of the church, and restore them to their respective charges ; but with this express direction, “ that the said synod should not take upon them to judge of the legality or formality of the former procedure of the church judicatories in relation to this affair, or either approve or censure the same.” As this appointment neither condemned the act of the preceding assembly, nor the conduct of the commission, the seceding ministers considered it to be rather an act of grace than of justice ; and therefore, they said, they could not return to the church-courts upon this ground ; and they published to the world the reasons of their refusal, and the terms upon which they were willing to return to the communion of the established church. They now erected themselves into an ecclesiastical court, which they called the *Associated Presbytery*, and preached occasionally to numbers of the people who joined them in different parts of

the country. They also published what they called an *Act, Declaration, and Testimony*, to the doctrine, worship, government, and discipline, of the church of Scotland; and against several instances, as they said, of defection from these, both in former and in the present times. Some time after this, several ministers of the established church joined them, and the Associated Presbytery now consisted of eight ministers. But the general assembly which met in 1738, finding that the number of Seceders was much increased, ordered the eight ministers to be served with a libel, and to be cited to the next meeting of the assembly, in 1739. They now appeared at the bar as a constituted presbytery, and, having formally declined the assembly's authority, they immediately withdrew. The assembly which met next year deposed them from the office of the ministry; which, however, they continued to exercise in their respective congregations, who still adhered to them, and erected meeting-houses, where they preached till their death. Mr. James Fisher, the last survivor of them, was by an unanimous call, in 1741, translated from Kinclaven to Glasgow, where he continued in the exercise of his ministry among a numerous congregation, respected by all ranks in that large city, and died in 1775, much regretted by his people and friends. In 1745, the seceding ministers were become so numerous, that they were erected into three different presbyteries, under one synod, when a very unprofitable dispute divided them into two parties.

The burghess oath, in some of the royal boroughs of Scotland, contains the following clause: "I profess and allow with my heart the true religion presently professed within this realm, and authorised by the laws thereof. I will abide at and defend the same to my life's end, renouncing the Romish religion called *Papistry*." Messrs. Ebenezer and Ralph Erskine, James Fisher, and others, affirmed that this clause was no way contrary to the principles upon which the secession was formed, and that therefore every Seceder might lawfully swear it. Messrs. Alexander Moncrief, Thomas Mair, Adam Gib, and others, contended, on the other hand, that the swearing of the above clause was a virtual renunciation of their testimony; and this controversy was so keenly agitated, that they split into two different parties, and now meet in different synods. Those of them who assert the lawfulness of swearing the burghess oath are called *Burghers*; and the other party, who condemn it, are called *Antiburgher Seceders*. Each party claiming to itself the lawful constitution of the *Associate Synod*, the Antiburghers, after several previous steps, excommunicated the Burghers, on the ground of their sin, and of their contumacy in it. This rupture took place in 1747, since which period no attempts to effect a reunion have been successful.—They remain under the jurisdiction of different synods, and hold separate communion, although much of their former hostility has been laid aside.—The Antiburghers consider the Burghers as too lax, and not

sufficiently steadfast to their testimony. The Burghers, on the other hand, contend that the Antiburghers are too rigid, in that they have introduced new terms of communion into the society.

What follows in this article is a farther account of those who are commonly called the *Burgher Seceders*. As there were among them, from the commencement of their secession, several students who had been educated at one or other of the universities, they appointed one of their ministers to give lectures in theology; and train up candidates for the ministry.

Where a congregation is very numerous, as at Stirling, Dunfermline, and Perth, it is formed into a collegiate charge, and provided with two ministers. They are erected into six different presbyteries, united in one general synod, which commonly meets at Edinburgh in May and September. They have also a synod in Ireland, composed of three or four different presbyteries. They are legally tolerated in Ireland; and government, some years ago, granted 500*l.* per annum, and of late an additional 500*l.*; which, when divided among them, affords to each minister about 20*l.* over and above the stipend which he receives from his hearers.—These have, besides, a presbytery in Nova Scotia; and, some years ago, it is said, that the Burgher and Antiburgher ministers residing in the United States formed a coalition, and joined in a general synod, which they call the *Synod of New-York and Pennsylvania*. They all preach the doctrines contained

in the Westminster Confession of Faith and Catechisms, as they believe these to be founded on the sacred scriptures. They catechize their hearers publicly, and visit them from house to house once every year. They will not give the Lord's supper to those who are ignorant of the principles of the Gospel, nor to such as are scandalous and immoral in their lives. They condemn private baptism; nor will they admit those who are grossly ignorant and profane to be sponsors for their children. Believing that the people have a natural right to choose their own pastors, the settlement of their ministers always proceeds upon a popular election; and the candidate, who is elected by the majority, is ordained among them. Convinced that the charge of souls is a trust of the greatest importance, they carefully watch over the morals of their students, and direct them to such a course of reading and study as they judge most proper to qualify them for the profitable discharge of the pastoral duties.—At the ordination of their ministers they use a *formula* of the same kind with that of the established church, which their ministers are bound to subscribe when called to it; and if any of them teach doctrines contrary to the scriptures, or the Westminster Confession of Faith, they are sure of being thrown out of their communion. By this means, uniformity of sentiment is preserved among them; nor has any of their ministers, excepting one, been prosecuted for error in doctrine since the commencement of their secession.

They believe that the holy scriptures are the sole criterion of truth, and the only rule to direct mankind to glorify and enjoy God, the chief and eternal good; and that "the Supreme Judge, by which all controversies of religion are to be determined, and all the decrees of councils, opinions of ancient writers, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the scriptures." They are fully persuaded, however, that the standards of public authority in the church of Scotland exhibit a just and consistent view of the meaning and design of the holy scriptures with regard to doctrine, worship, government, and discipline; and they so far differ from the Dissenters in England, in that they hold these standards to be not only articles of peace and a test of orthodoxy, but as a bond of union and fellowship. They consider a simple declaration of adherence to the scriptures as too equivocal a proof of unity in sentiment, because Arians, Socinians, and Arminians, make such a confession of their faith, while they retain sentiments which they (the Seceders) apprehend are subversive of the great doctrines of the Gospel. They believe that Jesus Christ is the only King and Head of the church, which is his body; that it is his sole prerogative to enact laws for the government of his kingdom, which is not of this world; and that the church is not possessed of a legislative, but only of an executive power, to be exercised in explaining and apply-

ing to their proper objects and ends those laws which Christ hath published in the scriptures. Those doctrines which they teach relative to faith and practice are exhibited at great length in an Explanation of the Westminster Assembly's Shorter Catechism, by way of question and answer, in two volumes, composed chiefly by Mr. James Fisher, late of Glasgow, and published by desire of their synod.

For these fifty years past, the grounds of their secession, they allege, have been greatly enlarged by the public administrations of the established church, and particularly by the uniform execution of the law respecting patronage, which, they say, has obliged many thousands of private Christians to withdraw from the parish churches, and join their society.

In most of their congregations they celebrate the Lord's supper twice in the year; and they catechize their young people concerning their knowledge of the principles of religion previously to their admission to that sacrament.—When any of them fall into the sin of fornication or adultery, the scandal is regularly purged according to the form of process in the established church; and those of the delinquents who do not submit to adequate censure are publicly declared to be fugitives from discipline, and are expelled the society. They never accept a sum of money as a commutation for the offence. They condemn all clandestine and irregular marriages; nor will they marry any persons unless they have been proclaim-

ed in the parish church on two different Lord's days at least.

The constitution of the Anti-burgher church differs very little from that of the Burghers. The supreme court among them is designed *The General Associate Synod*, having under its jurisdiction three provincial synods in Scotland, and one in Ireland. They, as well as the Burgher Seceders, have a professor of theology, whose lectures every candidate for the office of a preacher is obliged to attend. [*Buck's Theol. Dict.*]



On Salvation by Grace.

THERE is a strong propensity in mankind to be saved by their own works, rather than by free grace. This led the Jews to pervert the Mosaic dispensation, and, instead of considering it a school master to bring them unto Christ, to employ it in direct opposition to the way of salvation proposed in the gospel. To expose this fatal error, seems to be the main design of the apostle in writing his epistle to the saints at Rome, in which he draws a contrast between the law of works and the law of faith, or between the way of salvation by works, and the way of salvation by grace. In this Epistle, he represents these two ways of salvation as not only differing from, but as entirely opposite to each other. He says, "If salvation be by grace, then it is no more of works, otherwise grace is no more grace. But if salvation be of works, then it is no more of grace; otherwise work is no more work." He means to as-

sert this plain and important truth; That if men were justified by works, there would be no grace in their salvation. To illustrate this, we shall,

I. Show what it is to be justified by works. And,

II. Show what it is to be justified by grace. And,

III. Show that justification by works, is totally inconsistent with justification by grace.

I. Let us consider what it is to be justified by works.

God has actually justified some of his intelligent and accountable creatures by works.—He placed the angels of heaven in a state of probation, and at the end of their trial, justified some, and condemned others. The elect angels, who continued steadfast in obedience, he justified and confirmed in a state of holiness; but the non-elect angels, who kept not their first estate, but rose up in rebellion against his wise and holy government, he condemned and confined in chains of darkness to the judgment of the great day. Here we have a plain instance of the justification of accountable creatures by works. The elect angels were under a law, and they obeyed the law they were under, which threatened eternal death for the first transgression. This is evident from the fate of those that fell; for they fell by their first offence. Those therefore, who stood and were justified, were justified by their works, or perfect obedience to the law of love. This was treating them exactly according to their personal character. They were innocent and worthy of God's approbation; and he manifested

his approbation, by granting them eternal life. So that they were justified and saved from ruin, by their works, in the same sense, that the disobedient were condemned and destroyed by their works. Both classes were treated according to their personal character. The good were rewarded, and the bad punished according to their works. And God placed Adam, at first, in the same situation, in which he, at first, placed the heavenly hosts; and he might, as well as they, have been saved by his works. For the apostle says, "The law was ordained to give life." Had Adam been perfectly obedient until the end of his trial, he would have been justified and rewarded according to his works. God would have treated him according to his personal character, that is, as an innocent and amiable creature. It is true, such a creature does not deserve eternal happiness according to commutative justice; because, after all his obedience he is still an unprofitable servant; yet in point of congruity or propriety, he is as worthy to be rewarded as to be loved, by his Maker. Thus for men to be justified by works, is to be treated according to their personal character. And this is the very idea which the Jews entertained of justification by the deeds of the law. They desired and expected to be treated according to their personal character, which they vainly supposed to be good. The Pharisee, who went up to the temple to pray, desired and expected to be treated as a blameless person. He viewed himself as righteous, and the publi-

can as unrighteous. He thanked God that he was not like the poor guilty publican; and hoped to be treated with more favour and respect by the Deity. The young man had the same views and hopes concerning himself. He supposed he had kept all the divine commands, and expected to be justified on account of his personal obedience. And even Paul himself built his first hopes of future happiness upon the same foundation. He said, he viewed himself blameless in respect to the law, and therefore he expected to be justified and accepted in the sight of God by the deeds of the law. Justification by the law, or which is the same thing, justification by works, always meant and was understood to mean, treating men according to their personal character.— And those, who maintain this doctrine at the present day, mean the same thing by it that the self-righteous Jews did.— They suppose God has regard to personal goodness in those, whom he justifies and saves. We proceed,

II. To show what it is to be justified by grace. This is God's treating a sinful creature better than he deserves, or granting pardon to one who deserves to be punished. Grace is the exercise of goodness to the guilty. There is no grace in treating an innocent creature according to his personal character; but there is grace in treating a guilty creature better than he deserves. All men have sinned and come short of the glory of God. They all deserve God's wrath and curse, both in this life and in that which

is to come. They have broken that law which curses every one who continues not in obedience to all its requirements. They all deserve to die, and should God treat them according to their deserts, they must perish for ever. If then he pardons or justifies any of our guilty race, he must treat them directly contrary to their personal character. He must entitle those to eternal life, who deserve eternal death; which is treating them infinitely better than they deserve. The justifying of the ungodly is, in its own nature, an act of free, sovereign grace. This Paul acknowledges in respect to himself. He says, "by the grace of God, I am what I am." He had been a blasphemer, and persecutor, and injurious; such was his personal character, when grace found him, and formed him a vessel of mercy and heir of glory. Had he been treated according to his personal character, he would have been sent to hell, when he was struck to the ground.—His pardon, or justification, therefore, was an act of grace, or a treatment directly contrary to his personal character. Now, that God's justifying the ungodly is an act of mere grace, appears two ways. For,

In the first place, he pays no respect at all to their love, repentance, faith, or any other holy exercise; but considers them merely as sinners, who deserve eternal destruction. Though he never justifies any sinners before they exercise holy affections and become truly penitent and submissive; yet he pays no regard to their penitence and submission, which make no atone-

ment for their transgressions. They deserve to die as much after they have repented as before, and justice would be as fully displayed in dooming them to utter ruin. So that the act of justification can have no regard to any real goodness which they possess, but is as complete an exercise of grace towards them, as if they were in the highest exercise of enmity and opposition at the moment of their pardon. Were they justified, while in a state of total depravity and actual rebellion, every one must see, that their justification would be wholly of grace. But it is just as much of grace, when he justifies them without the least regard to any good motives, or affections in their hearts. Besides,

In the second place, God not only disregards their personal holiness, but justifies them entirely out of respect to what another has done for them. He has a sole respect to the atonement of Christ, or he forgives them for Christ's sake, and not their own. If God justifies sinners on account of their imperfect obedience, instead of perfect, this would be as inconsistent with grace, as justifying them on account of perfect obedience; for it would be treating them according to their personal character. But when he pardons them altogether on account of the atonement of Christ, he sets aside their good works, and justifies them freely by his grace.

It now remains to show,

III. That justification by works is totally inconsistent with justification by grace. This is what many have been unable to

see. All who have held to justification by works, have still maintained that justification is an act of free grace. The Pharisee did. He thanked God for his justification, though he supposed God accepted him altogether on account of his own goodness. The Arminians, who hold the doctrine of justification by works, still insist that justification is an act of free grace. And the Calvinists, who say that Christ by his death on the cross paid the debt, which sinners owed to divine justice, still insist upon it, that justification through his atonement is an act of free grace. The way, in which these persons endeavour to reconcile justification by works with free grace is this : they allege that it was grace in God to give Christ to die for the sins of men ; that it was grace in Christ to make his soul an offering for sin ; and that it is grace in God to accept the ransom of Christ in the room of sinners. But if Christ has actually satisfied divine justice in the room of sinners, it is no act of grace for God now to accept them on account of *his perfect*, or *their* imperfect righteousness. So that justification by works is altogether inconsistent with justification by grace. And this the apostle plainly affirms. He says, " If it be of grace, it is no more of works ; or if it be of works, it is no more of grace." These two ways of justification cannot coalesce in the least degree ; but are totally distinct, and diametrically opposite. This will appear, in the first place, by comparing them together. We have seen what it is for God to

justify his creatures by works. It is treating them according to their personal character. Thus he justifies the elect angels. They continued, through their probationary state, perfectly holy and innocent ; and on the sole ground of their sinless obedience he confirmed them in holiness and entitled them to eternal life. This was no act of grace, but an act of general justice. And should God justify any of mankind, upon account of their *imperfect* obedience, it would be equally justifying them by the deeds of the law and not of grace. For, in justification by grace, God treats men directly contrary to their personal character. He sets aside all their love, repentance and faith, and pardons them altogether on account of the atonement of Christ, which did not pay the debt which they owed to divine justice ; but only rendered it consistent with the divine character to forgive the guilty and ill-deserving. Now, it is easy to see, that no man can be justified both by works and by grace. He cannot be justified according to his personal character, and at the same time have no regard paid to it. Or, in other words, he cannot be justified by his works, while his works are wholly set aside, and he is justified on Christ's account alone. Suppose two persons are arraigned before a human tribunal and both acquitted. The one because he is found innocent ; and the other, though found guilty, because of the intercession of a powerful friend. The first is acquitted or justified by his works, or treated according to his personal

character. The second is acquitted or justified by the influence of another, or treated directly contrary to his personal character. There is no grace in the justification of the first ; but the justification of the second is wholly of grace : as much so as if he had been acquitted without the interposition of his friend. Now it is impossible that the first person should be justified by *grace*, while he was justified by *works*. And it was no less impossible, that the second should be justified by *works*, while he was justified by *grace*. Just so it is in the case of men's justification before God. They are guilty and deserve to die. They have nothing to recommend them to the pardoning mercy of God. Accordingly he cannot justify them both by *works* and by *grace*. To justify them by *works* would be to treat them as innocent creatures ; and to justify them by *grace* is to treat them as guilty creatures. But it is utterly impossible to treat them, at one and the same time, and in one and the same act, both as innocent and guilty creatures. Hence the apostle's conclusion is correct and decisive ; that if God justifies sinners by *grace*, it is no more of *works* ; for if it were of *works* it could be no more of *grace*. As soon as justification by *works* or by *grace* are plainly stated and fairly compared, it clearly appears that they are diametrically opposed to, and subversive of each other. And this will further appear, if we consider,

In the second place, the declarations of scripture upon this subject. The apostle Paul especially says a great deal to make

it appear that justification by *works* and by *grace* are totally repugnant to each other. To the saints at Rome he says—“ Being justified freely by his *grace* through the redemption that is in Christ Jesus. Where is boasting then ? It is excluded. By what law ? of *works* ? Nay ; but by the law of faith.” Again he says—“ What shall we then say that Abraham our father as pertaining to the flesh hath found ? For if Abraham were justified by *works*, he hath whereof to glory, but not before God. For what saith the scripture ? Abraham believed God, and it was counted to him for righteousness. Now to him that worketh is the reward not reckoned of *grace*, but of debt.” That is, if a man be justified for what he has done, and treated according to his personal goodness, it is an act of justice, and not of *grace* ; but if a person be justified by faith in another, and renounces all his own righteousness, then his justification is an act of *grace*. In the first case, a man has whereof to glory, or to boast ; but not in the second case, where all ground of boasting is entirely removed. But the apostle goes on to illustrate the contrariety between justification by *works* and by *grace*. He says, “ If they who are of the law be heirs, faith is made void, because the law worketh wrath. For where there is no law, there is no transgression. Therefore it is of faith, that it might be of *grace*.” The apostle here argues, that if men are justified by the deeds of the law, it would be inconsistent with faith, and if inconsistent with faith, it would be also in-

consistent with grace. To the churches of Galatia he says, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. I do not frustrate the *grace* of God; for if righteousness come by the law, then Christ is dead in vain." Again he says in the same epistle—"For as many as are of the work of the law are under the curse. For it is written, cursed is every one that continueth not in all things, which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident; for the just shall live by faith. And the law is *not* of faith; but, the man that doeth these things shall live in them." Here justification by the law and by the gospel are set in direct opposition to each other. The apostle asserts that justification by faith is by grace, and stands entirely opposed to justification by works. Thus it appears, both from scripture and reason, that justification by works is wholly inconsistent with justification by grace.

From what has been now said on this subject it may be remarked,—

1. That it is easy to perceive and distinguish a number of the essential doctrines of the gospel. Since the gospel is founded in grace, all those doctrines are essential to it, which grow out of grace. The doctrine of elec-

tion grows out of grace, and has no regard to personal character. It is therefore an essential doctrine of the gospel. The doctrine of justification by faith is a doctrine of grace, and therefore it is essential. So is the doctrine of regeneration. The doctrine of the saints' perseverance is also an essential doctrine. The doctrine of moral depravity is the foundation of grace, and therefore essential. If men deny either of these doctrines, and would be consistent, they must deny the whole gospel.

2. If justification by the deeds of the law be inconsistent with justification by grace; then there is no grace in the law. It is often said that the law has grace in it and knows mercy. But if this were the case, then men might be justified by the deeds of the law, and at the same time be justified by grace. This we have seen is absurd. Indeed it is absurd that any law should have grace in it, because it would destroy itself. Suppose a law should be passed, threatening a murderer with death; yet promising pardon upon repentance. Would not the promise destroy the penalty and make void the law?

3. If sinners are saved from eternal destruction through grace, they do certainly deserve eternal destruction. There can be no grace in saving them from a punishment, which they do not deserve. Nor can any sinner comply with the gospel, and receive eternal life through grace in Jesus Christ, without approving the penalty of the law, which denounces eternal death against every transgressor. "For

the wages of sin is death ; but the gift of God is eternal life, through Jesus Christ our Lord."

DAN.



On the Security of Sinners.

THE security of sinners, concerning the consequences of a vicious and unholy life, must appear surprising to those who consider the present consequences of transgression, and the rewards that will be appointed to all in another life. An insensibility of duty and danger is not confined to those who have been long habituated to the grossest indulgences of vice. It is seen in many, whose doctrinal knowledge is correct, whose education hath been regular, and who are free from the stain of infidelity. They profess, and perhaps do believe in the authenticity of the scriptures, also, that some kind and degree of religion is necessary for their eventual peace, yet pass through days and years without any anxiety or self-examination whether they are in the way of peace. That such persons are not incapable of feeling, appears from the care and distress often discovered on worldly subjects.—To obtain interest or honor they are sagacious, watchful in the choice of opportunities, animated in their exertions, and mortified by the want of success.—Place the world before them, they are all engaged ; place heaven in their view, and they doze in security.—This security is habitual, for many pass through a whole life without apparent feelings on the subjects of religion,

unless, at certain moments, when the awful events of providence may strike them dumb with amazement, for a short season ; and it is surprising to behold, how soon they are able to cast away even these warnings, becoming more hardened than ever.

If men have actually brought themselves to disbelieve a God and the eternity of their own existence, we may expect to see them trifling, it would be worthy of their character ; and trifling, in their apprehension, would be the only dignity and peace. But we can make no such excuse for persons indoctrinated in religion ; no such cause can be assigned for their security. They are sinning against light, against their known interest, and against principles acknowledged, and by which they must be self-condemned.

Further, this security is continued while they know it will hereafter be regretted, and the faint resolutions they may make appear to have no effect, and are forgotten on the first appearance of a tempting object. Such appearances as these have led some to say, that the unholy are partially deprived of the powers of reason, infatuated, or impelled by some physical or natural power to continue in a state of secure transgression. But there is no need of recurring to such causes as these to account for all the crimes and security that have appeared in the world.—The moral state of the heart which is natural to men will produce all these strange and fatal evils, and perhaps others much more strange, if a restraint from God did not interpose to pre-

serve the present order of society, and rescue the wicked from the dominion and punishment of sin.

The following reasons are sufficient to account for all the security of mankind. I shall begin with that which is the source of all others.

A want of love to God and the truth.—To the heart, as a fountain, the holy scriptures impute all the error, crimes and sinful security of men. Jesus Christ bears his testimony that out of the heart proceed all the things which defile and render men guilty. Also it was said of all men, both Jews and Gentiles, that as they did not like to retain God in their knowledge, they were given up to a reprobate mind. The carnal mind is enmity against God: For it is not subject to the law of God, neither indeed can be. These sacred descriptions of the human heart sufficiently account for all their security while walking on the brink of ruin, and ready to come before the Judge who must condemn them. Unless impelled by some urgent power, men will not even think of an object which they dislike; they will not think of a truth they dislike, unless it be with the fixed purpose of opposition.—So long as sinful men can retain a false idea of the character of God, formed according to their own taste, they may, with an unholy pleasure, both think and speak of him; while they mistake error for truth, and sin for holiness, they may be zealously engaged in their defence. Correct their false apprehensions by setting the real character of God and his truth before them,

they immediately endeavor to expel the object from their thoughts. Nothing but the power of the Spirit can arrest their attention and fix their thoughts on what is disliked. A just sight of God renders them unhappy, and all men will endeavor to fly from present unhappiness.—Therefore God is not in all their thoughts.

Further, those who do not love God, see no beauty in him that he should be desired. All his moral nature, all his laws, his whole providence, his whole scheme of government with its righteous reward, as opposed to themselves, are undesirable subjects of meditation, therefore, forceably crowded from the mind.—When God is out of sight, men are secure in sin.—Neither a sense of duty or danger will of itself, and without an accompanying divine power, lead an unsanctified person one step towards real piety, or to think seriously on the importance of its obtainment.

From this want of love to God, which we have stated as the original cause of all sinful security, there will arise a dangerous inattention to the whole system of moral and evangelical truth.—All moral and evangelical truth hath the stamp of holiness impressed by God himself, the Lawgiver, Redeemer and Judge. For the same reasons that the sinful put God away from their knowledge, they withdraw their attention from the doctrines and precepts of religion. Thus, their doctrinal knowledge is but faintly conceived; their consciences become seared, and they desist from making personal application to themselves of

those things, which it is of infinite importance to feel efficaciously.

Particularly it is disagreeable to reflect on the wages of sin.—*The wages of sin is death*; death both of the body and mind, some kind of pain and trouble both in this and the world to come.—Nothing is a clearer proof, that the mind, when left to itself, will put away painful subjects of meditation, and court such as are pleasing to the heart, which may be found in the idle imaginations, with which the mind is often incessantly filled. How many strange imaginations, fanciful hopes, and false expectations concerning the things of this world, are found in the human mind! The things which are agreeable are sought, and the very imagination of them pleasing to the weak and depraved heart.—From this inclination to think of things which are agreeable, the hours are passed away in visions of fancy, which ought to be filled with a real sense of truth and duty.—The former are sought from their being agreeable to a sinful taste, the latter rejected because disquieting to the conscience.

Numerous sensible objects, pleasures and interests with which we are surrounded, that are agreeable to the depraved heart, prove a cause of increasing and continuing sinful security. The mind never exists without an object of supreme love, and some efforts for self-gratification. As a sight of divine holiness is not agreeable to the heart; as the duties of religion are not pleasant, other objects will be selected, and of these, there are many in the sen-

sible world to which the sinner attaches all his thoughts. A view of these inflames all his desires; to obtain them he meditates and exerts every active faculty of body and mind. No earthly object can be too small or debased to absorb his thoughts. He becomes a worldling, is inflamed with ambition, avarice and sensuality, cleaving to the animal senses as the inlet of good, and their objects as his portion. Goaded with a thousand cares and desires, and ever in pursuit of what he cannot gain, he forgets God, his duty, and immortality.—Thus the things of the world prove a snare, to deep sinful security.

The example and influence of others prove another cause of this security. When the sinful look abroad, they see a great majority of mankind in the same deplorable state. By this they are tempted and their carelessness is kept in countenance.—Surely, they think, I am as safe as others, and all these cannot be in danger. False reasoning strengthens all the causes which have been mentioned; a habit is formed deeper and more difficult to change than the Ethiopian's stain, the heart is hardened, the conscience rendered silent, and the beginning inattention ripened into the fixed security of death.

Such are the consequences which follow from that loss of supreme love to God which took place in the first apostacy of man. It must then be that the security flowing from sin is as difficult to remove as sin itself. They rise and fall in strength together. This is an essential part of that spiritual ignoranc-

in which the scriptures describe all to be found, which is the parent of vice and sloth, and so difficult to remove, that nothing short of divine power can effect a deliverance. This insensibility of duty and danger, is one among innumerable proofs of the original and general depravity of our nature. No cause less than this could effect the security described on subjects of the greatest importance.— What can be more calculated to excite feeling than happiness and misery? What so much as eternal happiness and misery! What is able so powerfully to fix the attention, as just descriptions of an infinite God; eternity and all its great interests and wonderful scenes? Yet these do not, without an interference of the Holy Spirit, stop the sinner in his course, or even engage his thoughts. It must be a deep depravity to produce such effects.

P — D —.

The Christian Soliloquist.

NO. I.

REPENTANCE.

HOW true is the Bible! It gives an exact description of my heart. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." How plainly I now see what I have so often been told, but never could believe!—I am wholly sinful in all my thoughts and desires, in all my words and actions. I am altogether as an unclean thing, and all my righteousnesses are as filthy rags.

Notwithstanding my outward appearances of virtue and morality, and my fair professions of goodness, pride and folly, envy and vanity, deceit and hypocrisy and every iniquity have dwelt and reigned in my heart. How could I hate God and his holy law! O that I had loved God with all my heart and soul, with all my mind and strength; and my fellow creatures as myself! God is ever present. He always sees me. He searches my heart. My whole life is now before his eyes. How vile and hateful must I be in the sight of God! He is all beauty and glory. His name is holy. His law is holy, just and good. His decrees, though once they filled my heart with enmity and distress, are wisest and best. How wonderful is the conduct of God towards sinful creatures and towards me, the chief of sinners, the worst and vilest of the human race! In infancy, in childhood, in youth and even unto this day he has been full of goodness and compassion to me; but I have been evil and unthankful. Wherever I have been, and whatever I have done, I have hated God and abused his mercies, "The crown is fallen from my head. Wo unto me, that I have sinned!" Can I ever sin against God again? I am afraid of every temptation. O Lord God, keep me from sin. "Create in me a clean heart, O God; and renew a right spirit within me." What can such a wretch do? I have destroyed myself. God is holy, just and good in condemning such a monster of enmity and wickedness. With what beauty and glory will his justice

shine in my damnation? For such creatures has he given his Son to die on the cross? It is impossible! Surely other sinners are not so sinful and guilty as I am. I rejoice that they can be saved. But I cannot ask for forgiveness. I have hated Jesus Christ. I have rejected his counsel against myself. And yet he keeps me from falling into hell! How could I ever have sinned against such love and mercy! "My heart is deceitful above all things, and desperately wicked." "Behold I am vile! I abhor myself." 121

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*Extracts from the Minutes of the
General Association of Massa-
chusetts, proper.*

"THE GENERAL ASSOCIATION of Ministers in this State, desirous to satisfy the frequent inquiries and reasonable claims of the Christian public, deem it their duty in this communication, to make a brief, but fair and unreserved statement of the principles of their union; of the important ends, which it is their aim to accomplish; of their leading transactions, at their meeting the present year; and of the animating considerations, which excite them to perseverance. Necessary information has in a considerable degree been given in our former reports, and in other communications on the subject. But nothing, it is conceived, has yet been done to supersede the necessity or probable utility of a more particular statement.

"This association proceeds on the maxim, which is suppor-

ted by the uniform experience of all civilized nations, *that mankind are formed for society, and that the social bond contributes immeasurably to the comfort of individuals and the welfare of the world.* The social principle, which in all places and among men of all descriptions is so beneficial, operates with the greatest freedom, and yields its most precious fruits in the kingdom of Christ. HE is the Prince of peace. LOVE is the essence of his religion, the fulfilling of his law. In the very nature of the Christian religion, a foundation is laid for that, which the efforts of worldly wisdom have never produced, *a perfect and happy society.* The followers of Christ, acting under the influence of his religion, *are all one.* The General Association, with increasing concern and sorrow, have witnessed the divisions and alienations among the servants of one common Lord, the disciples of one common Teacher. They have sympathized with the church in her afflictions, and mourned over her bleeding wounds. It has been their prayer, that the healing, uniting spirit of the gospel may prevail; that all, who love the Lord Jesus Christ, may love one another; and that his kingdom may now appear to be, what in reality it is, a kingdom of righteousness, peace, and joy in the Holy Ghost.

"On this pleasing occasion we are constrained to express the joy we feel, in view of the increasing harmony among the ministers and disciples of Christ, both in Europe and America. It is to be considered, as a token for good; as a sign from heav-

en, that blessings are intended for the church. In proportion to the prevalence of Christian love and unity, the friends of truth are prepared for suitable exertions, and encouraged with a prospect of success. We rejoice, therefore, in every event, which tends to banish strife and division from the Christian world, and will readily and earnestly promote every measure, which is calculated to turn the zeal and energy of Christ's faithful ministers from every minor and unessential distinction, and to engage them in defending and propagating those evangelical principles, which have always been the basis of the church.

"In the organization of this body, we are supported by that principle of *Christian liberty*, which all Protestants have so highly valued and surrounded with so many safeguards. We number it among our best blessings, that this nation is free from civil and ecclesiastical tyranny; that we may worship God according to our own consciences; that we have a right to associate ourselves together for the purpose of mutual advantage, and the general interest of religion; and that we may adopt any rules, and pursue any measures which will not infringe the rights of others. In the exercise of this *Christian liberty*, the General Association "admit as articles of faith, the doctrines of Christianity as they are generally expressed in the Assembly's Shorter Catechism;" and consider these doctrines, which have been generally embraced by the churches of New England, "as the basis of our union."

"Here we deem it proper to repeat a declaration made in our report for the year 1807; "that we wholly disclaim ecclesiastical power or authority over the churches, or the opinions of individuals."

"The essential objects of the General Association are thus stated in our constitution; viz. "To promote brotherly intercourse and harmony, and our mutual animation, assistance, and usefulness, as ministers of Christ; to obtain religious information relative to the state of our particular churches, and the general state of the Christian church in this country and through the Christian world: and to co-operate with other similar institutions in the most eligible measures for building up the cause of truth and holiness." What can be more unexceptionable; what more consentaneous to the spirit of the gospel, and the practice of primitive Christians, than for ministers to meet annually for such purposes? The cares and labors of the apostles were not restricted to place or country. Their benevolent affection had no limits. The prosperity of the church in every part of the world lay near their hearts. This object they never forgot. In every thing, which related to this object, they felt a lively interest. With hearts expanded by Christian affection, they sent to far distant churches to *know their faith*. They travelled from place to place, that they might learn the state of believers, and be under advantages to promote their good. Influenced by ardent love, the primitive saints often met to-

gether in order to enjoy free conversation, to increase their mutual acquaintance, to unite in their devotions, and to mingle their sorrows and joys. If these examples are worthy of our imitation, and these objects, of our pursuit; we must rejoice in that course of divine providence, which has united us in this General Association. From experience we are now led to conclude, that our objects are attainable. The pleasures and advantages of our meetings have hitherto equalled, if not exceeded our anticipations. We observe in others, and enjoy in ourselves the happy effects already produced. These effects, it is earnestly expected, will constantly increase, as the Association shall be enlarged; as its objects shall be more generally understood by the public; and as our zeal, constancy, and union shall be more conspicuous.

“The Committee for taking minutes of the narratives made the following report; viz.

“With peculiar emotions of gratitude to the great Head of the church, the General Association of Massachusetts have listened to the information, which has been given by the members, of the state of religion more particularly within their limits. The Lord reigneth, let the earth rejoice. The church lives, and will live and flourish. The gates of hell shall never prevail against it. Although in some places the ways of Zion mourn, because so few come to her solemn feasts; the Association are happy in being able to state, that the order, harmony, and peace of the churches within their limits are generally con-

tinued, and that an increasing attention to public worship and other means of religion is apparent. In some towns, in the course of the past year, God has been pleased to pour out his Spirit for the conviction and conversion of sinners, and the edification and comfort of his children. The places, in which divine power and grace have been more particularly manifested in revivals of religion, are Tyringham, West Stockbridge, New Marlborough, Great Barrington, Stockbridge, and Hinsdale in the county of Berkshire. In Worthington, Cummington, Plainfield, Goshen, Chester, Blanford, and some other places in the county of Hampshire, many additions have been made to the churches since the last meeting of the general Association.

“Accounts from other Associations, in the limits of which no special awakening has occurred the last year, are in a good measure favorable. From other parts of the Commonwealth, not represented in this body, very pleasing information has been received of revivals of religion. In Uxbridge, Franklin, Hanover, Falmouth, and Nantucket, the Lord hath appeared in his glory in building up Zion.

“Such information cannot fail to awaken the liveliest gratitude to God, to impress a deep sense of our increasing obligations, and to rejoice the hearts of all, who love our Lord Jesus Christ in sincerity.

“Confiding in the faithful promise of God, they will be excited to pray for the peace, enlargement, and purity of the church. When Zion travail-

eth she bringeth forth children.

"This Association learn also with peculiar satisfaction, that in those places within their limits, in which there have been special displays of divine grace in preceding years, but few instances of apostasy or backsliding have occurred; and that an increasing union of sentiment and affection among the friends of Zion is apparant.

"They also feel it to be their duty to acknowledge the great goodness of God in the flourishing state of the Theological Seminary, and in the increasing utility and success of the Missionary Societies. Nor must they omit to mention the prosperous religious state of some of the Colleges in New England, particularly Yale College, and the animating hopes, which are thereby excited in the churches.

"From the delegates of the General Associations in Connecticut and New Hampshire it appears, that in some places there have been astonishing displays of divine grace in the conversion of sinners; that particularly in Connecticut, and within the limits of the General Assembly of the Presbyterian churches, Zion has arisen from the dust, and the fruits of the Spirit have abounded to the praise and glory of God; that in general infidelity and error are becoming less bold and formidable, and the attention of the people to public worship more constant and serious.

"While, then, we lament the general insensibility to the things of religion, which has appeared in some places; let us adore the

God of all grace for the favorable signs of the present day, especially for the power and sovereignty of his grace in calling such multitudes into the kingdom of his Son."

"Voted, that the report of the Committee respecting the state of religion be committed to the disposal of the Committee of publications.

"Voted the thanks of this Association to the Secretary for his faithful services during the three years past.

"The Association united in singing a psalm; and the meeting was closed with prayer by the Rev. Aaron Bascom."

"From the foregoing statement it will manifestly appear, what are the principles and objects of the General Association, and in what transactions they were engaged at their last meeting. Can any man suppose, that their design will be abandoned? Can it enter into the imagination of a single individual, that an Association commencing with such pious views, proceeding thus far with such happy union and such encouraging success, and attended at the present time with such propitious circumstances, will be suddenly forsaken? Its principles abjured? Its objects renounced? Past success and present prospects overlooked? And all the good, attained and expected, rashly lost? In such a cause, and with such animating motives to perseverance, surely no association or individual can be in danger of *putting his hand to the plough and looking back.*

"Before we can be reasonably expected to relinquish our purpose we must be satisfied,

that the principles of our union are unsound and dangerous. By conclusive arguments it must be proved, that the social bond, as soon as it unites together a considerable number of gospel ministers, loses all its force, or at least ceases to be of any advantage; that the character of Christians, or the nature of their religion is so unsocial, that union among them becomes mischievous, in proportion as it becomes extensive; that although a few of them in the same neighborhood may, without hazard, associate themselves together, and frequently meet to consult the interests of the church; an attempt to go beyond the limits of neighborhood, and associate a larger number, is hostile to the cause of Zion. Some satisfactory argument must be offered to make it appear, that we are chargeable with a direct or indirect interference with some other body of men; that we have transgressed the bounds of the liberty, with which Christ hath made us free, and which is confirmed to us by our civil constitutions; or that we have, in some way, violated the equal rights of our brethren or fellow citizens. And something must be done to evince, that the religious doctrines, which we unitedly embrace, are unscriptural and false. Until these things are made evident, it will be no mark of candor or justice for men to cry out against our Association, as founded on narrow party principles, and tending to ecclesiastical domination and oppression. All that we would ask of those who differ from us is, that they would leave us with-

out restraint to exercise our own rights and pursue the objects, which our consciences approve. In our serious apprehension, no ends can be more momentous than those, at which we aim; viz. to banish mutual prejudice and alienation from the family of the faithful; to promote among them the peace of God; to strengthen each other's hands and encourage each other's hearts; reciprocally to communicate all useful information respecting the state of religion in our churches and societies, and thus to awaken serious and tender solicitude and unceasing prayer for the general welfare. In short, to co-operate in every eligible measure for the advancement of the kingdom of Christ. The cause which we wish to promote has engaged the love and counsels of God, and the labors of angels and saints. It is the cause of those, for whom Christ died. It is the cause of the church, which God has chosen, as the place of his glory, and his rest. Will not every friend of the Redeemer say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

"Exertions similar to ours have recently been made both in Europe and America. The ministers and disciples of Christ, grieved and distressed with their long divisions, have sighed for union and peace. Alarmed by the boldness and triumph of their enemies, they have found it necessary to lay aside their trivial disputes, and combine

their strength for the safety of their common cause. Extensive and happy has been the influence of these united exertions both in Christian countries and among the heathen. The success, which has attended them, invites us to harmony, and strongly urges us to resolution and zeal. When others have done so much for the cause of truth and love; shall we, with equal or superior advantages, do nothing? Shall the ministers of Christ in Massachusetts sleep, when ministers in every other part are awake? Shall we be content in a disjointed, broken condition, when the Christian world in general is yielding to the benign influence of the love of Christ, and tasting the joys of mutual affection and confidence? When so much is to be done; when such astonishing things are to be accomplished, before the millennial glory; shall we indulge in indolence? Sinners are to be converted, and all the great events of divine providence are to take place, through the instrumentality of creatures. It is indeed the power of God which carries into effect his benevolent designs. But he confers on his people the honor and happiness of being active in their accomplishment. Parents, who are diligent in the religious instruction of their children; churches laboring for their own and each other's order, holiness, and peace; pastors, who faithfully preach the unsearchable riches of Christ to their beloved flocks; missionaries, who are moved with compassion to proclaim salvation to the ignorant and perishing heathen; ministers, who unite their counsels

and endeavors for the suppression of error and vice, the general interest of religion and the spread of the gospel; and trembling believers, who, feeling that they can do little in any other way, daily prostrate themselves in secret devotion before the throne of grace, and with fervent love, pray for the out-pouring of the Spirit and the prosperity of Zion; these, and all others, who are obedient and prayerful, may have the satisfaction to know, that they are promoting the cause of infinite wisdom and goodness, and helping forward the illustrious and blessed period, when the knowledge of God shall fill the earth.

"This is a day of great events, both in the civil and religious world. The King of kings is fast preparing the way for the final consummation. The scene is coming to its close. From the prophecies of scripture and the motions of divine providence, we are led to expect that the day of Zion's enlargement beauty, and joy draws near. Ministers and churches ought to arise from the dust; to shake off the sloth and slumber of past ages; to be filled with spiritual life, and clothed with the garment of salvation. Let us be resolute, active, and constant in advancing the kingdom of grace; and lift up our heads with rejoicing in prospect of the kingdom of glory. *"Behold, I come quickly."* Confiding in everlasting strength, and fearless of remaining danger, let us go forth in one holy band, to meet our approaching Redeemer. *"Even so, come, LORD JESUS."*

An account of a Revival of Religion in Granville, State of Ohio.

MR. EDITOR,

SENSIBLE that a knowledge of the works of God in the conversion of dying sinners, has often a happy effect in enlivening the friends of Zion, and in alarming the consciences of the secure, I feel it important to communicate the following for the public, should it meet with your approbation.

IN the first place, I deem it suitable to remark, that this settlement, consisting of about forty families, was originally from Granville, Massachusetts. To facilitate the settlement of a new country, they formed into a company, to proceed with united strength. And being religiously disposed, twenty-seven of this number were regularly constituted a congregational church of Christ. A sermon was preached on the occasion of their departure; and being committed to God, they took an affectionate leave of their friends and country, and looked forward to this western wilderness, at the distance of 700 miles.

After a long, yet prosperous journey, they reached their chosen ground, where nothing appeared but a lonely wilderness. Being determined to erect an altar for God, and invoke his blessing, as soon as the Lord's day appeared, they assembled, and endeavored to wait on God in a public manner. From this beginning, under the open sky, they have ever maintained the form of godliness, and, I trust, something of its power also.—

In this way, they continued about six months, far from their sister churches, and the sound of a preached gospel.

In the mean time, immoral inhabitants from abroad came to traffic with them on the sabbath; but receiving a direct refusal from every quarter, and a request to disturb them no more on that day, they soon abandoned their sinful practice, and came to worship with them.—By this we may learn the happy effects of religiously regarding the day of the Lord.

But we have here to remark, that the fatigues and embarrassments of settling a new country, in some measure damped their religious ardor, and iniquity before long began to abound. The numerous youth having not the usual restraint of a preached gospel, began to indulge in what the world loves to call innocent amusements.

The church was at length affected with the prevalence of iniquity, and began to weep for the low state of Zion. This was the unhappy situation of the people when I first visited them, two and a half years after their arrival.—Having engaged to preach with them on probation, the work of God, of which I am now to give an account, soon commenced. It began among the youth in a still, small voice. Soon it was said that one had hopefully experienced recovering grace, and was astonished at the wonders of redeeming love. This immediately excited the displeasure of some, and the open ridicule of others. From this small beginning, the work spread rapidly among the youth. Animated by this, the church

laid aside her mourning garb, and took her harp to praise the Lord. No sooner did her prayers appear before God, than they appeared to be answered with abundant mercy. The enemies of religion early took the alarm, and their fears increased as the work of God progressed. They ridiculed and despised the idea of seriousness, hoping this would drive it far from their companions. But their hopes were defeated.

About this time appeared the fourth of July, which day the church desired religiously to celebrate. The opposers of the work now united their strength, and made unwearied exertions to have at least one more season of merriment before they bid farewell to their worldly pleasures. But "there is no peace, saith our God, to the wicked." A secret uneasiness crept into almost every heart, and they could not enjoy themselves as they used to do. They closed at an early hour, and while some retired ashamed of their doings, one went with a wounded heart. This was a zealous advocate for mirth and vanity, an open despiser of religion, and a profane Universalist.—Happily we may add, he found no rest to his guilty soul, till he found it, as he trusts, in a bleeding Saviour.

The progress of the work, through the months of July and August, carried with it such convincing evidences, as to silence almost every reviler.—Still though they saw their number repeatedly lessened, yet those of them that were able, held fast their carnal weapons, determined never to give them up.

But God is stronger than feeble rebels; and that this might appear, he saw fit to make singular displays of conquering grace.

Two young men who had long maintained this determined opposition to religion, came to the house of prayer, with a secret intention to excite some smiles among the serious youth that afternoon. But God met with them, and the season was very differently spent. They tried in vain to pluck the arrow of conviction from their wounded hearts. One said to the other, "My companion, what shall I do, I cannot endure this. I once thought I never would give up to seriousness, but I now see I must yield. This must be of God. Come, let us join our young companions, and with them seek an interest in Christ."—The Lord now dealt with them as one having authority; and in one week they were both hopefully brought to lay down their carnal weapons, and calmly submit to King Emmanuel.

"Their tongues broke out in unknown strains,
"And sung surprising grace."

Rev. Samuel P. Robbins of Marietta repeatedly visited this people, though at the distance of 70 miles; and Lord's day, Oct. 16th, administered to this church the sacrament of the Lord's supper, admitted 11, and baptized 17 children. This was a solemn and truly animating day, not soon to be forgotten: animating in that some patterned after pious Abraham and Sarah, in dedicating themselves to God, and then their numerous offspring. Thus good is the ex-

tensive covenant of grace, which embraces pious parents and their dear children. Though the Lord made bear his arm for the salvation of sinners in many instances after this, yet nothing occurred worthy of particular remark.

In respect to the work of grace we have experienced, I would offer a few remarks. And,

1. No appearance of enthusiasm has been known. It is true, much noise and confusion have attended the great revivals in this western country; but we are happy to remark nothing of this has appeared among us. We have reason to believe God has made distinguishing displays of his power and grace, but yet in a still, small voice.—All the work has been carried on with remarkable stillness and solemnity. Many of our sanctuary seasons have been like funeral occasions; the greater part of the audience appearing as solemn as though they were sitting on the borders of the grave and looking into eternity. At times a silent tear would steal down a youthful cheek, and this was all to be seen or heard.

2. The number which we hope have experienced a saving change is about fifty. This number is not large for a general revival through a populous town, but when we consider the infancy of this settlement planted scarcely three years ago, we are constrained to say, God has dealt wonderfully with us. The universality of this work of grace, is perhaps seldom equalled. For some months I could scarcely enter a house in the settlement, without finding one or more ready to inquire what

they should do to be saved, or in humble language to speak of the wonders of redeeming love. We have here with peculiar pleasure witnessed, that God has hopefully renewed not only two, three and four, but even five and six in a family. In short, it was rare indeed to meet one who had nothing to say upon the great subject of religion. Seven united with this church previous to my visiting them, and forty since, in the space of seven or eight months. The church now consists of more than seventy members.

3. The subjects of this revival have uniformly embraced the humble doctrines of grace. Such as the absolute necessity of a change of heart, entire dependence on God, salvation alone through Christ, together with divine sovereignty. They have generally had a deep sense of their native depravity, and that there was no hope for them but in the mercy of God. And finding themselves justly exposed to eternal destruction, they have admired the gospel plan of salvation which reached the case of such perishing offenders.—The character of God has appeared to them in its beauty and excellency by reason of which they loved him, they said, with an ardent love. And many have expressed a peculiar happiness in feeling their entire dependence on so glorious a Being. The moralist who had long settled down upon his morality, and firmly believed there was nothing more he could do for salvation, has nevertheless been brought to see himself in a deplorable situation, and much to do to prepare for eternity. He

confessed he must perish eternally if he depended on morality alone to carry him to heaven. He renounced entirely his delusive hope, and we trust, was soon enabled to embrace a hope in Christ Jesus, to the abundant joy of his heart.

The person to whom I allude wrote me the following: "My former favorite life of morality now appears to me odious indeed. I plainly see and am convinced that to believe in morality alone, is the most dangerous sentiment any can be established in. Thousands go to destruction by imbibing this delusion. I would therefore most earnestly request all such as are placing their hopes of heaven upon this notion, to renounce it immediately; for if not, it will surely land them in endless perdition. All the morality we can possibly possess, without a genuine change of heart, I am persuaded can never fit one soul for heaven."

Some among us have experienced a kind relief from the burthen of sin, and have enjoyed a calmness and serenity of mind, hitherto unknown, and have, for many weeks, given convincing evidence to Christian observers, that they had passed from death to life, but yet dare not hope they were Christians. They would confidently observe, "It cannot be I have experienced any thing saving, I am so unworthy of the least notice of God. My heart is such a fountain of corruption, I am sure there can be nothing good in it." Others, no doubt, really enjoyed secret foretastes of heaven, but viewing themselves unworthy, hell deserving sinners, dare not

indulge themselves in such exquisite delight. At length their views become so great, and their feelings so agreeable to the gospel, that they were constrained to acknowledge that the Lord had done great things for them. The language of such has been, "After all my unbelief, I must say I do love the Lord, not because I hope he has shewed mercy to me, the chief of sinners, but because he is the chief among ten thousands, and altogether lovely."—Our Sabbath assemblies, as well as our conferences, have been full and solemn.—At the close of our weekly conferences, many a sweet interview has been enjoyed, at the door of the house of prayer; young and old appeared alike unwilling to leave the house. Some calmly rejoiced in the comforts of religion, and others were bowed down beneath the weight of sin; and all engaged in the concerns of religion. These seasons exhibited a pleasing scene.

4. It is worthy of remark, that not one among all that appeared to be really awakened, has turned back to the world. They have experienced, as we trust, pardoning mercy, or are yet in some degree pleading for it. I wish I were able to describe how distinguishingly God has made it appear, in every stage of the work, that his glory he would not give unto another. But I am not. Our eyes have here beheld, and our ears have heard, what I cannot communicate. God has seen fit to display himself in such a manner as to constrain our fathers and mothers in Israel, to say, "Tho' we have witnessed many reviv-

als in our day, yet have we never seen one like unto this. We hope therefore to say, "Not unto us, but unto thy name, O Lord, be all the praise."

5. Nearly the close of this revival, one of the hopeful converts was brought to the trial of his hope. Some months after he trusts he found favor in the sight of God, he was laid upon a bed of sickness, and apparently drew near the borders of the grave. He however at all times in his sickness, manifested resignation to the will of God. Some of his youthful friends visiting him, he addressed them as follows: "My young friends, it now appears to me I must die. But I feel willing to go just when God shall call. I have no desires to tarry any longer below. I am tired of this vain world, and tired of my wicked heart. I long to go where sin is not known, and where I can continually enjoy the presence of my Savior." On visiting him myself, I found his mind much in the same frame. He observed, "Death has no terrors for me, I am perfectly willing to go; and all that I wish for or can desire is, that God's will may be done, let what will become of me." He then asked me whether such feelings would do for a dying bed. His life however was spared, and he continues to give evidence that he is born of God.

I have now given an imperfect account of what God has wrought among us, and hope it will in some way prove beneficial to the cause of Zion.—Should this fall into the hands of the pious, let them remember that Zion's God still reigns,

and makes the wilderness blossom as the rose.

TIMOTHY HARRIS.

Granville, Ohio, Feb. 11, 1810.

Memoir relative to the translations of the Sacred Scriptures; to the Baptist Missionary Society in England, dated Serampore, Aug. 14, 1807.

VERY DEAR BRETHREN,

THE BRETHREN OF THE MISSION AT SERAMPORÉ beg leave to lay before you, and their fellow Christians in Britain and America, especially those who have interested themselves in the Translations of the sacred scriptures into the Eastern languages, the present state of that work; and that you and they may have an opportunity of forming a clearer idea of its nature and progress, they intreat permission very briefly to state the circumstances which gave rise to the the undertaking, and which have attended its progress.

2. Nearly fourteen years have elapsed since the first and remote step was taken in this work, by Mr. Carey's immediate and assiduous application, on his arrival in India, first to the Bengalée, and afterwards to the Sungskrit languages.* Nearly five years since, circumstances

* Justice to the memory of our deceased brother, Mr. John Thomas, requires us to mention, that the idea originated with him; and that, tho' more particularly calculated for other parts of Missionary labors, he had actually translated Matthew and James before Mr. Carey's arrival.

seemed to call our attention to the translations of the sacred Word, not merely into the Bengalee language, but into those spoken in the neighboring countries, and closely allied with the Bengalee by their springing from one common parent, the Sungskrit; and by an affinity in the great mass of words in idiom and construction, scarcely to be imagined but by those well acquainted with the fact.

3. The circumstances which encouraged us to this undertaking have already been partly detailed to you. The indispensable nature of this duty as far as within our power, the perishing state of our fellow-creatures around, and the inestimable value of the word of God as the means of everlasting life, had long impressed us—and the facility of acquiring languages, with the greater part of the words and the idiom of which the Sungskrit and Bengalee had already made us acquainted,—the ease with which learned natives could be obtained, the advantages arising from proper helps in the originals, and from having been already accustomed in some degree to the work,—the printing press, and the opportunities of casting new founts of types,—these with the well-known effects of the Divine blessing upon persevering, tho' feeble attempts to glorify Him, encouraged us to engage in the work.

4. We were by no means, however, without our discouragements; the idea of three or four men succeeding in the acquisition of a number of languages, and the unspeakable responsibility attached to transla-

ting the word of God, with other difficulties, weighed so much with us, that we determined to conceal the fact of our having engaged in such a work, till we had advanced so far as to convince ourselves and others of its practicability.

5. This resolution we in part observed; for though circumstances constrained us to lay our plan before the public much sooner than we intended, yet it was not till more than a year's assiduous application had convinced us that we were not laying before the friends of religion a chimerical scheme, but a plan which required only the continuance of the same Divine blessing which had marked its commencement, in order to bring it to a happy conclusion.

6. With peculiar sensations of gratitude to the Author of all good, we would now, dear brethren of Christ, lay before you the present state of the work in each of these languages, beginning with those most immediately connected with the Sungskrit.

7. The *Bengalee*. It is already known to you, that early in 1801 the first edition of the New Testament was published, consisting of 2000 copies, all of which have been long since distributed. This was followed by an edition of the Pentateuch, consisting of 1000 copies, which have also been some time distributed; and we wait only for ability to put to press a second and improved edition of it. In 1804 an edition of the book of Psalms and the prophecy of Isaiah was published, consisting of nearly 1000 copies, the whole of which have been for some time

distributed: a number of the Psalms alone were also printed off, and distributed at the same time. In 1806 another volume of the Old Testament, containing the book of Job, the book of Psalms, the Proverbs, Ecclesiastes, and the Song of Solomon, was published. This is properly the *third* volume of the Old Testament. The fourth, consisting of all the Prophets, is also nearly completed; it contains about 700 pages. Of all these we have printed the same number of copies, namely, a thousand. Thus far we have proceeded with the *Old Testament*; one volume remains, the second, which will comprise the historical books, from Joshua to Nehemiah, which we expect speedily to put to press.

The first edition of the *New Testament* being distributed, a second became necessary; and a view to future improvement, together with the state of our finances, made a moderate number appear preferable to a very large edition. We therefore agreed to print 1500 copies. As the desire for the Scriptures, however, seemed great, we thought a selection could be made, of which a larger number might be printed. The gospel by Luke, the Acts, and the Romans, were chosen for this purpose; the first, as containing a complete account of the Redeemer's life; the second, as exhibiting the gospel in its first promulgation and progress; and the last, as containing a summary of Christian Doctrine and Practice. Of this selection, which makes above 260 pages octavo, we have printed an edition of nearly 10,000.

8. In the *Orissa*, we have been greatly helped. The proportion of words already familiarized to us by the Sungskrit and Bengalee, may be about nine in ten. This of course has rendered application pleasant, and proficiency comparatively easy. Nearly the whole of the *New Testament* is translated, as well as several books of the *Old*; and in printing we have advanced as far as the middle of Luke. The whole of the *New Testament* will make an octavo volume of about 650 pages. The number of copies we are printing is a thousand.

9. The *Telinga* and *Kernata* languages follow next in the order of the countries. In these the words already known to us through the general medium, are about three fourths: in the former, the translation of the *New Testament* has advanced as far as the Gospel by John, and in the latter to the end of Luke. There is a happy similarity between the characters of these two languages; so that the addition of a letter or two unto the alphabet of one, will enable it fully to express the other.

(To be continued.)

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Death of Miss Davenport.

DIED at Stamford, Connecticut, on the 8th of Feb. last, Miss THEODOSIA DAVENPORT, daughter of the Hon. John Davenport, having just completed the 21st year of her age.

She was a bright and amiable example of early piety. Her great object in life seemed to be

to walk worthy of her high vocation ; and during her sickness she manifested, in a striking manner, the consolations of the glorious Gospel of the blessed God. She fell a victim to the epidemic which prevailed in Stamford last winter. The common apprehensions of personal danger did not deter her from making every exertion in her power to alleviate the distresses of the sick and the dying, at whose beds she assiduously attended night and day. The first twenty days of her illness she passed without any specially alarming symptoms, and at the conclusion of this period appeared to be in a hopeful state of convalescence. Her friends congratulated her and each other on the prospect of her recovery : and united in expressing their gratitude to God, as also in supplicating him to perfect the good work he had graciously begun. In this state she continued for about two weeks, when, without any apparent cause, the fever returned with a violence which baffled every effort made for conquering it ; and on the eighteenth day from the return of her fever, she died.

From the commencement of the second attack, she had an unvarying presentiment of its issue ; and endeavoured to reconcile the feelings of her friends, as well as her own, to the idea of her approaching dissolution. For some part of the time her mind was somewhat deranged ; but in general she was composed and collected, displaying the benevolence, as well as calmness of the Christian character.

On the morning of the day

on which she died, her Pastor, the Rev. Mr. Smith came to her bed-side, and told her—Theodosia, you are very low—we are all apprehensive for you. She replied, I am not apprehensive. Mr. S. asked, “ You know then in whom you have believed ? ” She answered, with emphasis, “ I do know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. My hope is humble, but I trust it is sure. The Cross and Blood of my Redeemer are the grounds on which it rests.” Her feebleness was so great that she could say but little. But her mind was so occupied with heavenly hopes, that the broken sentences of the promises on which she was meditating, and which she was pleading at the mercy-seat, could often be heard by those who observed her attentively.

Throughout the whole of this day she was composed and collected. The occasional deliria which had visited her previously, seemed entirely to depart, to give her an opportunity of uttering her dying testimony to the truth, and of addressing a farewell to her friends. A few hours before she expired, she addressed one of her brothers, telling him, she had long made it her prayer to God, that he should be made to know Jesus, and him crucified, and that she bade him farewell, with the comfortable hope that her prayers were not in vain. She called a little sister to her, and remarked that she had, with much pleasure, observed her attachment to the Bible ; and added, Read,

read it, my sister, it is the word of life—it is my support in a dying hour—let it be your guide in life, and it will be your support in death. Her eye happening to observe a servant girl, of her own age, passing through the room, she called her by name, and added, I wished to see you to bid you good-bye. Remember your Creator in the days of your youth, and he will never forsake you. To others of her friends she addressed advice equally suitable; and finding her weakness increasing, she bade them all adieu; and concluded with the following hymn of the venerable and apostolic Newton.

My soul, this curious house of clay,
Thy present frail abode,
Must quickly fall to worms a prey,
And thou return to God.

Canst thou, by faith, survey with joy,
The change before it come?
And say, "Let death this house destroy,
I have a heavenly home!"

The Saviour, whom I there shall see,
With new admiring eyes,
Already has prepared for me,
A mansion in the skies.*

I feel this mud-wall cottage shake,
And long to see it fall;
That I my willing flight may take,
To Him who is my all.

Burthen'd and groaning then no more,
My rescu'd soul shall sing,
As up the shining path I soar,
"Death, thou hast lost thy sting."

Dear Saviour! help us now to seek,
And know thy grace's pow'r:
That we may all this language speak,
Before the dying hour.

* 2 Cor. v. 1.

The whole scene was peculiarly impressive and interesting. Life did not entirely cease till near evening, yet she was scarcely able to articulate thro' the greatest part of the day. While any degree of excitability remained, a mention of the Redeemer's name, and the glorious hopes of the Gospel, visibly brightened her countenance.

In the several conversations her Pastor had with her, she assented with peculiar emphasis to all the doctrines which exalt God, humble the sinner, magnify the grace of the Gospel, and exhibit the love and compassion of the divine Redeemer.

[Ch. Mag.]

On Afflictions.

SELECTED.

WHOEVER considers the manifold calamities to which mankind are exposed in the present state, must feel some emotion of sorrow. Sin has introduced great misery, and universal disorder into the world. No person, however mean and obscure, or eminent and exalted, can stand invulnerable against the arrows of adversity. It is however the peculiar privilege of a good man, that though, alike with others, he be partaker of the sufferings of humanity, yet he sees a wise hand directing every event, and rendering all subservient to a grand and glorious end. He desires to learn the noble lessons of patience and submission, while his heart glows with gra-

titude to Him; to whom he is indebted for every comfort he enjoys, and without whose permission he knows no evil can transpire.

Afflictions, though not blessings in themselves, yet when sanctified are productive of great good to them who are exercised thereby. Even Demetrius, a heathen, could say, "That nothing could be more unhappy than a man who had never known affliction." And one who was not a heathen has left it on record, That it was good for him to be afflicted. Let us not therefore sink into despondency under a view of approaching difficulties; nor suffer our imaginations to dwell with horror on supposed future events. "The evils and afflictions of this life, indeed, appear like rocks and precipices, rugged and barren, at a distance; but at our nearer approach we shall find little fruitful spots, and refreshing springs, mixed with the harshness and deformities of nature."

It is related of one, who, under great severity, had fled from the worst of masters to the best (I mean he had sought rest in the bosom of Jesus Christ, the common friend of the weary and heavy laden,) that he was so impressed with a sense of the benefit he had derived from his afflictions, that lying on his death-bed, and seeing his master standing by, he eagerly caught the hands of his oppressor, and kissing them said, "These hands have brought me to heaven." Thus many have had reason to bless God for afflictions, as being the instruments in his hand of promoting the welfare of their immortal souls!

It is said of Dr. W., that from his most early infancy to his dying day he scarce ever knew what health was; yet we are told that he looked upon this affliction as the greatest blessing of his life. And the reason he assigned for it was, that, being naturally of a warm temper and an ambitious disposition, these visitations of Divine Providence weaned his affections from the world, and brought every passion into subjection to the divine will.

INSTALLATION.

THE REV. IRA HART was installed, on Wednesday the 6th day of December last, as pastor of the church and society in Stonington. The Rev. Walter King of Norwich, made the introductory prayer; the sermon was delivered, by the Rev. Abel M^cEwen, of New London; the installing prayer, by the Rev. Samuel Nott, of Franklin; the charge, by the Rev. Jonathan Murdock of Bozrah; the right hand of Fellowship, by the Rev. Salmon Cone, of Colchester; and the concluding prayer, by the Rev. Abishai Alden, of Montville. The public exercises were devout and solemn, while the unanimity and exertions of the people to bring about this happy event, rendered it highly pleasing and interesting, to a numerous audience. And it cannot fail of giving real joy, to the friends of Zion, through this State, that such an important part of our Lord's vineyard, which has so long lain desolate, is so far rebuilt, and may hope, in future,

to enjoy the stated administration of the word and ordinances of God.



ORDINATION.

On the 24th of January last, the Rev. REUBEN TAYLOR was ordained a minister of Christ, by the South Consociation of Litchfield County ; and received the pastoral charge of the church and society in Bridgewater, town of New-Milford. The Rev. Bennet Tyler led in the first prayer ; Rev. Azel

Backus preached the sermon ; Rev. Noah Bennedict led in the consecrating prayer ; Rev. Peter Starr expressed the charge ; Rev. Andrew Elliott gave the right hand of fellowship ; and Rev. Ebenezer Porter, led the concluding prayer. The commendable exertions, which the people of this Society have made to obtain gospel principles, and their unanimity respecting the settlement of their Pastor, afford a pleasing hope that their privileges will be suitably and faithfully improved. May the grace of our Lord Jesus Christ be with them.



Donations to the Missionary Society of Connecticut.

1810.		
Feb. 26.	Received of Nathan B. Derrow,	§ 10
	Rev. Abraham Scott, collected in new settlements, . .	3 50
April 16.	Rev. Calvin Ingals, do. do.	5 50
	Enfield Society, Eliphalet Terry, Esq.	15 25
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CONNECTICUT
EVANGELICAL MAGAZINE ;

AND
RELIGIOUS INTELLIGENCER.

VOL. III.]

JUNE, 1810.

[NO. 6.

The Aged Christian's Experience, recommended particularly to the perusal of Youth.

THERE cannot be a more melancholy sight than old age insensible to religion, and hardened in the ways of iniquity. To see a person on the verge of eternity, who has devoted all his life to ungodliness, who is still unmindful of the interests of the immortal soul, deaf to reproof and abandoned to vice, is of all things the most affecting. Who can behold such an object without pity, without sorrow, without the most lively concern? Who, possessed of the least benevolent feeling, but must say, "O that such were wise, that they understood, that they did but consider their latter end!" Deut. xxxii. 29.

On the contrary, what a pleasing, what an interesting sight to behold the aged turning their back upon the world,

walking in the path of godliness, and longing for a better state! "The hoary head is a crown of glory, if it be found in the way of righteousness." Prov. xvi. 31. Piety is always ornamental. In youth, how lovely and amiable! In middle age, how bright and useful! but in old age, how venerable, how commanding, how respectful! This is, indeed, a crown of glory, which, notwithstanding the decrepitude of the animal frame, and the decay of the intellectual powers, yet adorns the possessor, and reflects a splendor in the circle where he moves. How delightful to behold the aged Christian contemplating with gratitude on the divine conduct toward him, and still ardently imploring the continuance of the divine blessing! How pleasant to hear him, with the psalmist, saying, "O God, thou hast taught me from my youth, and hitherto have I de-

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VOL. III. NO. 6.

clared thy wondrous works. Now also, when I am old and grey-headed, O God, forsake me not, until I have shewed thy strength unto this generation, and thy power to every one that is to come." Ps. lxxi. 17, 18.

But we are not going to draw the aged Christian as the picture of perfection. Allowing that he may have greater claims both to knowledge and experience than others, yet it must be remembered that he is still in the flesh, and consequently subject to infirmities. Yea, there are some things which are more peculiar to old age than to any other part of human life, and which even the best and wisest Christians in that stage find too powerfully operating in their own breasts. The weakness brought on by length of years often disposes them to be peevish and fretful. A little thing makes an impression on their spirits. They are ready to imagine every thing militates against them. They will hardly indulge the young in a sprightly conversation, or a lawful vivacity. As the powers begin to be contracted, and the senses lose their wonted operation, the mind often sinks into a state of gloom, and this gloom becomes a medium through which they are apt to look at surrounding objects. Hence their complaints that every thing is worse than formerly; that the present age is so much inferior to the past.

How often does covetousness also strive to predominate at this time of life! How many fears perplex the minds of the aged, lest, during the remaining small portion of their

lives, something should happen to deprive them of their property, or expose them to want! How do they sometimes forget the Providence which hath always attended them, and act as if they thought they were destined to live many years! as if there were many wants to be supplied, and as if the same kind Providence would not take care of them when they shall be once more reduced to that state when they cannot take care of themselves.

These things too often injure the mind of many; and hence arises that lukewarmness to be seen in some aged professors. It is a sad thing, however, to behold Christians declining as they draw near the grave. For to be anxious about the world, when we are going to leave it, indicates a heart little influenced by grace; and is as inconsistent as for a man to adorn himself with gold and silver just as he is going to bed. While therefore the natural infirmities of the aged demand tenderness, and excite our sympathy, yet we cannot but pity and deplore the case of those who make complaints, indulge avarice, and imbibe a worldly spirit.

Aged Christians *in general*, however, have not so learned Christ. They feel these evils, indeed, struggling within them, while they often stop and drop a tear that they who are on the confines of heaven should at any time feel themselves alive to the world. It is not their element. They are seeking a better country; they are desiring to enter into that rest which is prepared for them above. Yes; we are thankful that the

Christian church produces so many instances of long-standing monuments of divine goodness, who have been preserved, notwithstanding the rude blasts of opposition and the fiery trials to which they have been exposed; and which, blessed be God, shall yet stand, immoveably stand, through death and everlasting ages.

We will now proceed to consider what is more particularly characteristic of the aged Christian's experience.

And, first, we may observe in the aged Christian that wisdom and knowledge which are not in general found in those of younger years. "Days speak, and multitude of years teach wisdom." Job xxxii. 7. They have learned much by their experience; the length of time they have been in the world has taught them knowledge. What revolutions have they witnessed in the world! What changes in families! What vicissitudes in every thing about them! What different appearances have surrounding objects assumed! What strange events have taken place! In what different circumstances, perhaps, do they behold themselves to those in which they once were! As they have long been in the way, what a multitude of objects have presented themselves to their view! How have they been tried by their own hearts! How often been drawn away by their own corruptions! By what sad experience have they arrived to a knowledge of themselves! How severe sometimes has been the conflict with the enemy of souls! How have they been deceived by his insidious snares! How con-

stantly opposed by his attacks! How wearied and exhausted by his fiery temptations! What have they suffered from the world, from its frowns, from its smiles, from its cares, its connexions, its allurements! What dark providences, what unexpected and accumulated afflictions, have they in the course of their long pilgrimage been called to bear! But have they gained nothing by the view and the experience of all these circumstances? Yes, verily. How has it enlarged their minds! What a different idea have they of things to what they once had! The vanity of the world, the mutability of the creature, the sudden transitions from pain to pleasure, from dignity to contempt, from friendship to enmity, from the calm to the storm, which they have so frequently witnessed in this state of things, make them moderate in their enjoyments, prudent in their measures, cautious in their pursuits, and suspicious of that security which the world promises to afford. They have seen enough to wean their minds from sublunary things, and to excite them to place their hope and confidence in God only.—
"My soul wait thou only upon God, for my expectation is from him: He, only, is my rock and salvation, I will, therefore, look unto him, and not be afraid. The Lord is my portion, saith my soul, therefore will I hope in him." Ps. lxxii. 5, 6. Isa. xii. 2. Lam. iii. 24.

But this leads us immediately to consider the aged Christian in his proper character, as dead to the world. Indeed, every thing about him and within him, right-

ly considered, has a tendency to remind him of his duty in this respect. The voice of nature cries, nor can he be deaf to her calls. His mortal tabernacle, like an ancient dwelling, gives evident signs of decay. Already; indeed, parts of the feeble mansion have fell. Death has begun his attack. It appears in the faculty of vision, over which the last enemy has drawn a veil. It hath filled the countenance with a pallid look. It has benumbed the animal frame.— Strength is nearly gone : “ the evil days are come, the years wherein there is no pleasure, the grasshopper becomes a burden, and desire fails.” Eccl. xii. 1, 5.

What an affecting sight also now presents itself ! He looks around, but where are the objects that formerly delighted him ? Yonder habitation, once possessed by a friend, now becomes the habitation of a stranger. There dwelt the companion of his youth, and the associate of his middle age ; but he is no more. Behold that whole family, that bid fair to withstand many a storm, now all swept away by death ! He has seen almost every thing decay. O how he looks back to the spot where he formerly enjoyed happiness, where he beheld the objects of his affection, where his comforts were *thick about him !* He revisits the place, he sighs over the spot. It is all barren now. He can only drop a tear, and return. “ He now finds himself almost a solitary being in the midst of a new generation, whose faces he hardly knows. The shades of his departed friends rise up

before him, and warn him that it is time to depart. Nature and Providence summon him to be gathered to his fathers. Reason admonishes him, that, as his predecessors made way for him, it is just that he should give place to those who have arisen to succeed him on this busy stage ; who for a while shall fill it with their actions and their sufferings, and then shall, in their turns, withdraw, and be joined to the forgotten multitudes of former ages.”

But, above all, his nearness to heaven admonishes him to leave the world. How long have I to live, said Barzillai to the King, that I should go up with the King to Jerusalem ? I am this day fourscore years old ; and can I discern between good and evil ? Can thy servant taste what I eat or what I drink ? Can I hear any more the voice of singing men and singing women ? Wherefore, then, should thy servant be yet a burden unto my Lord the King ? Let thy servant, I pray, turn back again, that I may die. 2 Sam. xix. 32, &c.

Thus too the aged Christian can say : “ What is the world to me ? I am sick of its vanities, I am weary of its cares. What are all its grandeurs, its riches, its pomps, its pleasures ? These are only golden chains, that would prevent me from soaring to a better world. Why should I, whose body is infirm, whose powers are decaying, whose connexions are almost all dissolved, and who am continually receiving warnings of my mortality, why should I still cleave to the world ? Indeed, what can there be attracting on earth to

one who is every day waiting for the heaven, and longing to be in the presence of God in a better world? Thus the Christian hears the voice of nature, of Providence, and of eternity, calling him away.

But though the Christian is in a measure dead to the world, yet he can take no complacency in himself. However retired, however calm his last days, yet he cannot help remembering his past imperfections. Hence we may consider *self-abasement* as entering peculiarly into the experience, and forming a striking part of the mind and character of an aged saint. The retrospect which he takes of his past life fills him with shame; and though it has been always his desire to glorify God, and to be employed in his service, yet he knows that he has done nothing as he ought to do, and is humbled under a sense of his little fruitfulness. "It resembles the view which a traveller takes from some eminence of a barren country through which he has passed, where the heath and the desert form the chief prospect, diversified only by a few scattered spots of imperfect cultivation." Let us hear his confession. "Few and evil have the days of the years of my life been. What secret backslidings have I been guilty of! How cold have been my affections! What innumerable mercies have I received; but, alas! what feeble returns of gratitude! How has the world bewildered and deceived me! and though I have been preserved from the ruin to which it endeavored to draw me, yet how often have I been imposed upon

by its smiles, in what difficulties have I been involved by its cares! How little have I done for God! How weak my exertions! Alas! how few characters have been enlightened by my instructions, awed by my reproofs, impressed by my conversation, or reformed by my example! How much time has run to waste! How have I been deceived by procrastination! How has old age crept upon me before I can say any thing has been done! And now I begin to be incapable of doing much. O, if my life were to come over again, methinks how different should it be spent as to many things! I am filled with shame that so many years have past away, comparatively barren and unfruitful." Thus the aged Christian is humbled under a view of his past life; and though there may be a great difference among Christians as to their devotedness of mind and their usefulness in the world, yet they all have to complain. For where is the man, however enlarged his mind, however eminent his piety, however useful his endeavors, but what must feel some uneasiness on reviewing what is past? Can any aged Christian, standing on the verge of eternity, look back with confidence, and say that he has done all that he *could*, all that he *ought*; that there have been no moments of indolence or unconcern; that no evil propensities have ever once been indulged; that he has served God with all that spirituality of mind, that ardent zeal, that constant attention, that he ought; that he has discharged his duty to his fellow creatures with perfect

propriety, and that in nothing he could have done more than he has? Alas, on the contrary, the older, the wiser, the holier the Christian is, the more he is humbled and grieved under a view of himself; the more, like Job, he is ready to exclaim, Behold I am vile; I abhor myself.

Another thing we may distinguish in old age is that cool deliberation, wise caution, and just gravity, not so discernible in the inexperienced. Youth is too precipitate, too confident of its own wisdom, too often ready to assume when it should retire; but age is deliberate, wise, and cautious. How many sad sights has the aged Christian beheld! What numbers he has seen ruined by their rashness; involving themselves and their connexions in the deepest distress by their impatience, their precipitate measures, their self-will! He is therefore determined to view things on all sides, to examine them in all their bearings. He is cool, patient, persevering, knowing by experience how much better it is to wait than to be in haste. Hence, too, his gravity may be accounted for; not because he has lost the fire of youth only, but he has seen the vanity of all things: he feels the consequence of his own errors; he has witnessed a continual scene of vicissitudes. He has beheld earthly enjoyments, like the flowers of the field, raise their heads, expand their leaves, exhibit their bloom, then wither and die. And this, says he, is human life. It is only the world above that is worth seeking. It is only the joy that arises from the hope of the cele-

tial inheritance that is permanent. I sigh for that blessed abode, while I would watch against every thing that would take off my attention from that glorious object.

We are not to suppose, however, that the aged Christian is void of pleasure; that the view he takes of life, however humbling, embitters every thing to him; and that his gravity and cool deliberation degenerates into apathy and unthankfulness. On the contrary, he experiences a pleasure which it is impossible for a young Christian to possess. What a rich repast does it afford his mind to contemplate the dispensations of Divine Providence! During a course of forty, perhaps fifty or sixty years, what wonderful events have come to pass! He has seen the lofty mountain become a plain; the most distressing circumstances become the occasion of the most abundant joys; the death of one comfort the life of others; the very things which were dreaded as the most formidable evils, overruled for bringing about the most extraordinary events.

And what a peculiar pleasure, also, arises from the contemplation of *himself* as being the *object* of the divine care! He has beheld himself, indeed, circumvented in one place, and tried in another. Connexions formed that once he had no idea of. His habitation fixed in a part of the world he was long unacquainted with: strangers becoming friends, and friends becoming strangers. Little events, so called, leading to those of an important nature; but all under the direction of the Dispo-

ser of all things. With what thankfulness can he recollect the evils he has escaped, the comforts he has enjoyed, the various times when his wants have been supplied, and indeed the kindness of Providence on a thousand occasions !

The Christian in old age, then, is not destitute of joy. Besides the satisfaction which arises from a wide view of a wise Providence, his very state and situation often shield him. It is true, his infirmities prevent him from relishing many of those comforts which once he delighted in ; but then "if he is a stranger to the vivacity of enjoyment, he is free at the same time from the pain of violent and often disappointed desire. Much fatigue, much vexation, as well as much vanity, attend that turbulence of life in which the younger part of mankind are engaged. Amidst those keen pursuits and seeming pleasures for which they are envied, they often feel their own misery, and look forward with a wishful eye to the season of calmness and retreat. If old age throw some new distresses into the scale, it lightens, also, the weight of others. Many passions, which formerly disturbed his tranquillity, have now subsided. Many competitions, which long filled his days with disquiet and strife, are now at an end. Many afflictions, which once rent his heart with violent anguish, are now softened into a tender emotion of past woe. In the beginning of life there was room for much apprehension concerning what might befall in its progress. His hopes were interrupted by

many anxieties and fears. Having finished the career of labor and danger, his anxiety ought of course to lessen. Ready to enter into the harbor, he can look back as from a secure station, upon the perils he has escaped, upon the tempest by which he was tossed, and upon the multitudes who are still engaged in conflicting with the storm."

Lastly, we may consider the aged Christian as waiting for heaven. He has nearly finished his work. His race is almost run. The conflict will soon be over. Behold him calmly resigning his relatives and friends to the care of Jehovah. His eye is fixed on the heavenly mansion. He trusts in the merits of the Saviour, and, as he gently passes on towards the celestial gate, his heart ascends to God in cheerful praises, and with heavenly strains he sings,

"My God, my everlasting hope,
I live upon thy truth ;
Thine hands have held my childhood up,
And strengthen'd all my youth.
By long experience I have known
Thy sov'reign power to save ;
At thy command I venture down
Securely to the grave.
When I lie buried deep in dust,
My flesh shall be thy care ;
These with'ring limbs with thee I trust,
To raise them strong and fair."

Reader, are you drawing near to an eternal world ? Has death begun his work ? Are infirmities increasing ? Perhaps you are not among the number of those who are thus exercising faith in the divine promise ; but, influenced by unbelief, and distracted with care, are making your

last, your most gloomy days. But if you are a Christian, why indulge unnecessary fears?—why add to the infirmities of age, the pains of anxiety, the miseries of impatience? Remember what abundant encouragement is held forth for the support of declining age. That gracious God, who has adapted his sacred word for every state and condition of life, hath not forgotten those who feel the sorrows of an infirm body, and are on the confines of the grave and an eternal world. How cheering, how appropriate, are his promises to such! “Even to your old age I am he, and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry and will deliver you.” Isa. xlv. 4. “Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.” Job v. 26. “Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing.” Psa. xcii. 13, 14. Learn to trust, therefore, in him who can alleviate every pain; whose presence and promise can bear you up, when every thing else is receding from you. Be ashamed now to distrust him whom you have always found faithful. Let the wicked be anxious, and careful, and miserable in this declining season; but you, who have a God, a promise, a guide, a Saviour, you should never despond.

Consider how soon you will be in heaven. It is but a short step you have to take. A few moments, and the clock will

strike your last hour. A solemn hour, indeed; but an hour above all others the most delightful to you; an hour in which you shall put off the shackles of mortality; the hour in which you shall bid adieu for ever to all the pains and sins, temptations and sorrows, with which you have so long conflicted. For this happy hour, aged Christian, wait with tranquillity. It is fast advancing: it will surely come. Let your heart rejoice in the thought of its arrival. Look up to heaven, that you may catch a beam of celestial glory; that your countenance may yet shine; and, like a faithful servant, listening with eager attention to hear that voice which will shortly say, “Come up hither, and sit down with me on my throne.”

While, however, it is the divine will you should be continued here, be ever anxious to set a good example. How many look up to you! How many watch your temper, and observe your conduct! “The aged,” says the apostle, “should be sober, grave, temperate, sound in faith, in charity, and in patience.” Tit. ii. 2. Be faithful to your post. Watch against the evils attendant on old age. You know the truth; you have long experienced its power. The day is now nearly gone, the evening is at hand: let the sun go down in its glory, and, like that luminary, irradiating surrounding objects, and reflecting its splendor even when itself is no longer visible to the naked eye. So shall many rejoice in your light, and give thanks to the Father of Mercies that you have been enabled to

adorn his gospel, and at last to die in his service.

Let young Christians learn to revere the aged. There is always something venerable in age; but there is something beautiful in it, when it is adorned with the Christian graces.—“It is, indeed, infinitely better to be full of grace than full of days; but to be full of days and full of grace, what a venerable spectacle! To be full of years and full of faith, full of good works, full of the fruits of righteousness which are by Christ, how comely and beautiful!”—Draw near, young Christians, to these venerable characters. Sit down at their feet; light your little taper from their flaming torch: ask them the way they have come. Respect their report, listen to their declaration; so shall you obtain wisdom from their instruction, prudence from their advice, and gather a thousand fresh motives to go forward in the heavenly path. Remember, too, ever to treat them with tenderness, bear with their infirmities, intreat their prayers; soften as much as possible every care, that they may go down to the grave undisturbed; and bless God in beholding others coming forward to supply the places of those whom age has palsied, or death has snatched away.

My dear reader, do you wish to be happy in old age? Then learn to be wise while young.—To give the first fruits of our time to the god of this world, and the dregs of our lives to the God of Heaven, what an insult! No wonder the old age of some is so dreadfully embittered, when they have spent all their lives in a course of rebellion. Learn,

then, to give up yourselves immediately to God, and think not of foolishly procrastinating till old age comes upon you. There are very few instances of aged sinners being reformed. Vice hardens; the commission of every sin is like forging a fresh chain to bind the soul in misery. It is adding strength to corrupt nature, and exposing to the greatest danger. The very thought of this should make every man tremble who thinks the care of his soul necessary, and yet is for deferring it to the last part of life. But supposing remission of sins and repentance to be granted at last, how miserable to reflect on the evils committed, the long train of painful consequences that have followed, and which, perhaps, can never be remedied—no, not in eternity! O how miserable to think that I, by my awful example, have been the occasion of the damnation of a son, a daughter, a servant, a neighbor! What feelings must I have, what tears must I shed, and what an awful gloom will be cast over old age! Let me entreat my dear reader, if he be still unacquainted with divine things, no longer to indulge the thought of delay. It is religion alone that can make old age pleasant, and death welcome.—Holy Spirit, penetrate the heart of the unconcerned. May they seek thee, while thou art to be found. Shew them their misery and sinfulness. Lead them to the Saviour of sinners! On him may they now rest, and, when the declining days of life shall come, may they go down with peace to the grave, and be for ever with the Lord! Amen.

[*Buck's Ch. Guide.*

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On Redemption.

No. III.

(Continued from p. 100.)

ON this subject it was proposed to illustrate the following sentiment: *Through the redemption of his people, God will for ever display his grace in the highest degree.* Respecting the divine conduct in redeeming the Church, it has been observed, that God formed the plan of this work in eternity; that he gave his Son to make an atonement for the sins of his people; that he gives the Holy Spirit to apply to the elect the benefits of the atonement; that he preserves his people through all their conflicts and sufferings in the present life; that he perfects their sanctification, and raises any one of his people to endless joy and glory in heaven. To show that God manifests his grace in the highest degree through the redemption of his people, it has been observed that they who are redeemed, are the most guilty creatures, yet that they receive the greatest blessings that creatures can enjoy, that they receive these blessings at the greatest expense; that in effecting the redemption of his people, God overcomes the greatest opposition; that the grace of God in their redemption will be perceived by every rational creature with the deepest sensibility, and that this grace will continue to be displayed and be appearing to every rational creature with increasing brightness, and glory in the face of Jesus Christ for ever and ever, Amen!

It is now proposed to of-

fer some reflections, which are suggested by the preceding observations.

1. It is very absurd to deny the eternal purpose of God respecting the redemption of his people. To his eternal purpose the whole work of redemption is ascribed in the holy scriptures. They who deny the doctrine of the divine decrees, as it respects the salvation of sinners, deny what is plainly taught by the Holy Spirit. By denying that God has decreed what number and what persons shall be saved; they do virtually deny that the salvation of sinners is the work of God. If God did not, in eternity, form and fix the plan of redemption from the foundation to the top-stone, what reason is there for believing that the counsel and agency of God, in any respect, are concerned in redeeming sinners? To deny the purpose of God respecting the salvation of sinners, implies that God does not effect this great work, or that he effects what he did not design and determine to do. But who, that has the least regard to scripture or to reason, can be so absurd as to pretend that God effects what he did not design, and determine to perform? Of all absurdities a denial of the doctrine of divine decrees, respecting the salvation of sinners, is plainly one of the greatest that ever was embraced in this world of darkness and delusion.

Besides, if God did not devise and decree the redemption of his people, the praise and the glory of their redemption cannot, with any propriety, be ascribed to him. This sentiment is happily illustrated by an author,

whose labors impose upon the churches an obligation which too many are unwilling to acknowledge. In a discourse on the work of redemption, to which the writer of these numbers is *greatly indebted*, he observes—"To deny the doctrine of the divine decrees, is to rob God of all his glory in the work of redemption. The apostle calls this work, 'the *glorious gospel* of the blessed God.' And if he devised this wise and benevolent design, then all the glory of it justly belongs to him. It is the dictate of reason, to ascribe the merit or glory of any important undertaking to the agent who formed the wise and useful design. If, therefore, before the foundation of the world, or the existence of any created being, God himself concerted, adjusted and adopted the whole plan of salvation, the whole glory of it is all his own. The infinite merit of forming a scheme infinitely better than any other being could have formed, is to be wholly ascribed to his boundless wisdom and benevolence. But to deny his eternal decrees, is to rob him of all this glory, and to bring the highest reproach upon his character.—Should one person be saved, whom he did not intend should be saved; should one person be lost, whom he did not intend should be lost; should one pain be endured, which he did not intend should be endured; should one sin be committed, which he did not intend should be committed; or, in a word, should one event finally take place, which he did not intend should take place; it would demonstrate the imperfection of his

nature. And the least natural or moral imperfection in the Deity would divest him of all his glory, and render him an object unworthy of the trust and confidence of created beings. For, if God could, either intentionally or unintentionally, either *cause* or *suffer* any event to take place, detrimental to the highest good of the universe, no intelligent creature could have the least security of his happiness, or even of his existence. To deny, therefore, that God comprehended and determined all things that ever have existed, or ever shall exist, is to rob him of all his glory, to subvert the whole scheme of redemption, and to sap the foundation of all happiness in the universe. If there be any fundamental error, it is the denial of the doctrine of the divine decrees."

2. The scriptural account of the work of redemption is perfectly rational. It is indeed what the mind of no created being, untaught of God, could have devised or conceived. When sinful worms who are of yesterday and know nothing, in the pride of their hearts, speak of the designs and conduct of God, they show that "the foolishness of fools is folly." Of the propriety and excellency of the divine determinations and operations we are wholly ignorant, until we are so humbled and silenced as to be still and listen to the voice of divine truth, speaking to us in the blessed Bible. When we are willing and desirous to be taught of God, we easily perceive the divine wisdom, and goodness, and glory, shining with great beauty in the redemption of sinners. To every per-

son, whose natural faculties are not under the influence of a depraved heart, the work of redemption appears to be rational, because it appears consistent with the divine perfections. Can a work, which in its origin, execution and consequences, accords with the perfections of God be irrational? Infidels, who form any correct speculations respecting the work of redemption, profess to believe that it is absurd because it implies such condescension and humiliation in the Creator of the universe. What, say they, do you believe that the eternal God, for the sake of sinful worms, became manifest in the flesh? Do you believe that He, who created the heavens and the earth with all their host, took upon himself our nature, so as to be God and man in one person, that he was born of a woman in a manger, and died upon the cross between the two thieves? Such notions are most absurd and foolish. Why, by a word he could have created thousands and millions of holy and happy spirits. Do you think then that he regards mean and sinful worms of the dust with such attention, benevolence and loving-kindness as the Bible asserts? In such creatures, what exists that can attract the attention and affection of the supreme and eternal Creator?—From the very mouths of these infidels we gain a testimony in favor of Christianity. You deny the gospel because it gives such an amazing and overwhelming manifestation of the goodness, compassion and loving-kindness of Jehovah. For this very reason we believe and know that Christianity is not of men, nor of any

created being, but of God. Who, but God, could ever have given such a description of the divine character, designs and conduct, as overpowers and confounds, from the brightness of their glory, the minds of men, and fills the angels with wonder, awe and love? What, but the beauty of divine goodness in the face of Jesus Christ, pains the unholy hearts of infidels and throws anguish and wrath into the hearts of devils? From all created objects we turn our eyes to the cross of our Lord Jesus Christ, and we are assured, tho' he be preached to the self-righteous a stumbling block and to the self-conceited foolishness, that he is the wisdom of God and the power of God to every one, that believeth. For in Him we see such a fulness of grace and truth as we know cannot exist but in the eternal, self-existent and immutable Creator, Preserver and Governor of the Universe. Because we are called fools by infidels and scoffers, shall we ever withdraw our eyes or our hearts from Emmanuel? If there be a God of infinite perfection, who creates, preserves and governs the universe, is not his glory concerned in every creature and in every event? Could he then behold a world of rebels sunk in sin and shame and death, and feel no concern and no compassion for his sinful and guilty creatures? If towards such creatures God should show no concern and no pity, infidels and devils would open their mouths against their Creator. From his own goodness and compassion God would desire to redeem such creatures from sin and woe, if their redemp-

tion were possible. Whether a sinful creature could be saved from wrath and be restored to the divine image, and to the favor of God, could be known only to the infinite mind, and to such finite minds as receive instructions from the first cause of all things. From a revelation, which discovers the counsel of heaven respecting sinful men, we learn that the salvation of sinners, who deserve eternal death, is possible. We are also taught on what foundation, and for what purpose, their salvation is effected. The wisdom and the goodness of God devise the method of salvation, the glory of his great name demands the salvation of sinners, and his almighty power delivers their souls from eternal death. In the redemption of his people all the perfections of God are fully employed and displayed. "It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" Ye self-conceited infidels and self-righteous Pharisees, come to the cross of the Lord Jesus Christ and learn your folly and your wickedness, and no more despise the wisdom and the goodness of God. Is God a being of infinite perfection? Does he not necessarily act according to his glorious character? In acting according to his character, will he not display the glory of his name in the fullest and clearest manner? And does he not so display his name in the redemption of his people? "God who is rich

in mercy, for his great love, with which he loved us, even when we were dead in sins, hath quickened us together with Christ; by grace ye are saved; and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace in his kindness towards us through Christ Jesus." In view of the conduct of God and of his motives in effecting the redemption of his people, who can say with the least reason that the scriptural account of Christianity is irrational?

(To be continued.)

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

On the Influences of the Spirit.

THE scriptures represent the effusions or outpouring of the Divine Spirit under the similitude of rain coming down upon the earth: "He shall come down like rain upon the mown grass, as showers that water the earth." And, when thus represented, it is called a rain of righteousness. "It is time to seek the Lord till he come and rain righteousness upon you."—And there is a peculiar propriety in this representation.—As in the bestowment of natural rain, so in the bestowment of this, God acts as a Sovereign. He acts as a Sovereign with regard to the time of sending it. The natural rain does not come till the Father of the rain, and He that begetteth the drops of the dew is pleased

to send it. A time of drought and a time of rain is under the direction of an all-wise Providence. Each is sent when it is agreeable to his will. It is written—"I will command the clouds that they rain no rain upon it." This is sufficient to show that the gift of this natural blessing is bestowed when God is pleased to bestow it, and withholden when he is pleased to withhold. So it is with a rain of righteousness. This does not come down till God is pleased to send it. That he has his own particular time for favoring his church and people, is evident from what is written of the church—"The time to favor her, yea, *the set time*, is come." But, notwithstanding God has a "set time," or his own particular time for favoring his church, by pouring out his Spirit to enliven it, and to awaken and bring sinners into his kingdom; still, this ought not to be improved as a motive to sloth in Christians, or as an inducement to them to relax their exertions for the advancement of his kingdom. The more engaged they are in prayer for the advancement of it, and for a rain of righteousness, or the influences of his Spirit to be sent down upon them; the more reason they have to think that his time to favor them in this way is not far distant. We find it is almost invariably the case, that, before a season of general outpouring of God's Spirit, Christians, in some, if not many instances, are remarkably engaged in the duty of prayer.

God acts as a Sovereign with regard to the *subjects* on whom, and *places* on which, to send

this rain. This idea may, with the strictest propriety, be predicated of the *natural* rain, to which the influences of God's Spirit are likened. "And I caused it to rain upon one city, and caused it not to rain upon another city." So he pours out his *spiritual* rain and revives religion in one place, or even in one person, and not in another. Fact corroborates this. Some places, he visits with copious showers of divine grace, or effusions of his Spirit; while others, he is pleased to pass by. And how often it is the case, in a time of such general revival of religion, or outpouring of the Spirit, that God comes into a family by his Spirit, and awakens and converts *one* in that family, and *not another*!—How shall we account for these things?—Was it for any thing that he saw in that one whom he took, that he did not see in the other, whom he left; or, was it for any thing that that one previously did, that the other had not done, that induced him to pour out his Spirit upon him, to awaken, convert, and save him?—No! For, if it were, then it is easy for any person of the least sagacity to see that the grounds on which he was awakened and converted would have been his own doings, or what he had previously done;—and the praise of his salvation would have been, at least, *partly*, attributable to himself:—Whereas, the *whole*, according to the scriptures, is due to God. We can account for the divine conduct, therefore, in such cases, only by resolving it into his adorable sovereignty:—"Even so, Father; for so it seemed

good in thy sight." God is under no obligation to give us, at present, any other reason for his conduct in thus doing, than this. And with it, every submissive, humble spirit will be contented—resting with entire confidence that "the Lord is righteous in all his ways;" that, though the dispensations of his grace, as well as of his providence, are in many instances mysterious; yet, that justice and truth are the habitation of his throne.—Thus, we see that God acts as a Sovereign, with respect to his choice either of the subjects on whom, or places on which, to shed down his Holy Spirit "like rain upon the tender herb, or like showers upon the grass." He often chooses those, who, in the eyes of human judgment and wisdom, would have been the most unlikely persons to be made the subjects of his grace. It is written:—"Not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world; and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things which are; that no flesh should glory in his presence." Divine influence descending on the hearts of men, may be likened to natural rain in the manner of its descent.

Sometimes this rain of righteousness comes down in *drops*. It is thus, when but here and there an individual is awakened

and hopefully converted. And this is a great favor, when it comes down in *this* manner, after a long and tedious spiritual drought.—Sometimes it descends in *showers*. This happens, when the outpouring of God's Spirit is very general, and numbers are made its happy subjects. Such showers have visited many parts of the world, of late years; for which, Christians every where have abundant reason to be thankful.—Sometimes this rain descends in a *still* and *gentle* manner;—when the Spirit of God comes like "a still, small voice," and gradually and gently, yet, in the end, effectually awakens sinners to attend to the things of their peace. Sometimes it comes as with "a *rushing mighty wind*," and attended with *thunder* and *great terror*. This takes place, when the awakenings and convictions it produces are sudden and powerful—when conscience storms the breast and thunders in the ear the verdict, *guilty*, and those words of Job respecting the sinner are verified—"A dreadful sound is in his ears!"

Thus we see how variously the Spirit of God operates upon different people; or, in other words, in what ways or in what manner this spiritual rain comes down. Thus, "there are diversities of operations; but it is the same God which worketh all in all."

With respect to the *beneficial* effects of this rain, it may be observed, that, as the effects of rain on the earth are life, growth and fruit; so this rain of righteousness descending upon the soul, in the first place, produces life in it. For it is by nature

spiritually dead. "And you hath he quickened, who were dead in trespasses and sins." Thus, as the natural rain enlivens the face of nature; so does this, the face and heart of man. As the natural rain softens the earth; so does this, the heart. It renders it more capable of receiving good impressions. It meliorates, it softens it to such a degree that the seed of the word disseminated, takes deep root and springs up, bearing fruit, some thirty, some, sixty, and some, an hundred fold.

As one effect or consequence of natural rain is rapid growth and fruitfulness in the vegetable kingdom; so, when a people are favored with spiritual rain, with showers of divine grace; the consequence is, they then grow in grace and Christian knowledge, and bring forth fruit unto holiness. They bring forth the fruit of love, peace, joy, holy fear, meekness, temperance, patience, obedience, faith and prayer. How soon do we see a difference in the appearance of a field of mown grass, or in the vegetable world in general, after a very needful and refreshing shower, from its former appearance! Every thing looks verdant, lively and flourishing. So, when a shower of grace has fallen upon a soul, or upon a people, every thing in a moral point of view wears a new aspect. In the language of holy description, "All things have become new." People are then lively, flourishing and fruitful in holiness. They then make religion their chief business, and every thing else a handmaid to it, and a thing of secondary consideration.—Thus much for the

effects of a rain of righteousness.

In view of the preceding remarks, we are led to observe, how important it is for those who know the way to the throne of grace, to be *earnest in prayer* for the effusions of this heavenly rain upon the places where they reside, and upon the whole world of mankind; and what *encouragement* they have to express their desires unto God—in the closet, in the family, in social meetings and in public! Do you not, fellow Christians, stand in lamentable need of a rain of righteousness in the places in which you live? Do you not discover, in your own hearts, and in the lives of others around you, awful signs of a spiritual drought? As in a dry time, things in the natural world are fast approaching to a combustible state, and ripening for nothing but fuel; so, are not multitudes around you fast ripening for destruction—fast preparing for fuel, to feed the fire of vindictive wrath? Instead of life, growth and fruitfulness in the things of religion, what deadness, coldness, and barrenness are to be seen, even in those who profess to have been made the subjects of divine influence! What reason have we to examine ourselves! If this rain have really fallen upon us, our hard hearts have been softened—have been dissolved by it into the waters of repentance; we find it easy to weep for sin; our souls, naturally dead have been enlivened, and are still so; we still feel more or less of the power and life of religion in them; we grow too, and flourish, and progress in Christian knowledge

and virtue, and bring forth the fruits of godliness in our lives and conversation. We make religion our chief business, and every thing else subservient to it; and thus act with an eye single to the glory of God.—And, can these things be said of us? If so, let us remember where to ascribe the praise: all to the free, rich and sovereign grace of God, abounding through his Son. “Not unto us, not unto us, O Lord, but to thy name give glory for thy mercy, and for thy truth’s sake.” O realize the importance of a shower of divine grace, and the perishing need of it, both on yourselves and others. To this end, consider, that it is only such a shower that can soften the fallow ground of the heart. It is only this that can cause you to grow and flourish in grace and in the knowledge of God our Saviour. It is only this, that can make fruitful in holiness. It is only by this spiritual rain falling upon us, that the church and kingdom of Christ can be enlarged by multitudes becoming awakened and converted, and God be glorified. Yea, it is only by such a shower, as we are now pleading with you to pray for, that your own souls can be refreshed, quickened and comforted. What considerations will raise your desires to God for it, if these do not? O, let me once more plead with you to *feel* your need of such a blessing, that you might plead with God for it in sincerity and fervency of spirit. If your desires for this blessing were in proportion to its value, you would—you could not but cry for it night and day. Let the moral state of your fellow

sinner around you, and the awful, prevailing stupidity and inattention to eternal things, that is abroad in the world, deeply affect your hearts and excite in you desires, ardent desires, for universal effusions of the Holy Spirit;—and then go, and express them all to God. You have abundant encouragement so to do. For, it is written:—“The desires of the righteous shall be granted.” And God has given us to understand that he has “never said to the seed of Jacob, Seek ye me in vain.” He has declared too that he is more willing to give his Holy Spirit to them that ask him, than parents are to give good gifts unto their children. Do you not believe these declarations? Then come to God, relying upon his truth and faithfulness—believing that he is, and that he is the rewarder of them that diligently seek him;—and earnestly beseech him that he would visit us with the influences of his grace, like showers on the mown grass—that religion might be revived, Christ’s kingdom built up among us, God glorified, and souls saved.—Remember that though your prayers may, for wise reasons, (perhaps for the trial of your faith and sincerity) not be immediately answered; yet, they *will* be sooner or later, on condition that you “*continue* in prayer.” If not answered, while living; yet they will be when you are dead. So that
 “It shan’t be said that praying
 breath
 “Was ever spent in vain.—
 “This shall be known when you are
 dead.”

And should God be pleased,
 for wise reason, for the present

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to withhold the influences of his Spirit—the sweet, the soft, the enlivening and fruitful showers of his grace, notwithstanding your importunity therefor; yet be thankful for the few drops which you may have experienced:—and receive consolation from the idea, yea, rejoice in the prospect, that a *complete* fulfilment of the promises remains yet to take place. These have been only partially, and never completely or wholly fulfilled. There have been but drops in most places; and showers in but few. But a glorious period is coming when they shall have a complete, a universal fulfilment—when Christ, by his Spirit, “shall come down like rain upon the mown grass,” in far more extensive and copious showers, than he ever has yet done;—when “all shall know him from the greatest even unto the least;” when every heart, of course, shall be made soft by these showers, and every soul fruitful in holiness and flourishing in grace. To this period, we may look forward, by an eye of faith, with comfort and joy;—and knowing that it is to be brought about through means and efforts, should contribute our mite in various ways, particularly by prayer, for its speedy advancement. And, may God hasten it in his time! PARVUS.

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Report of the Directing Committee of the Connecticut Bible Society; exhibited to the Society at their meeting, May 10, 1810.

To the Connecticut Bible Society, the Directing Committee

beg leave to submit the following Report :

IT will, perhaps, be expected of the Committee, that, in this, their first annual communication, they concisely exhibit a retrospective view of the object sought, and of the measures adopted, from the commencement of the institution.

The object of the Society was two-fold. Although its parts, in their nature and intended consequences, are altogether similar, yet, on some accounts, they seemed worthy of distinct consideration.

Of these, one was the permanent welfare of such individuals and families, in the old and new settlements of our country, as are accomplishing their trials for eternity, and hastening to the judgment of God, without the Bible to guide them in safety. On such, when found, the Society bound themselves, as far as the means should be furnished, gratuitously to bestow the Holy Scriptures, in the common version, without note or comment.

But these did not form the principal part of the Society's object. To come forward, and join the efforts, and add strength to the exertions of other Bible Societies through the Christian world; to assist in extending, as rapidly as possible, the knowledge of revealed truth and salvation, in every language, and among all nations, constituted the chief branch of the design.

With this interesting and solemn object clearly defined and explained, together with the constitution and organization of the Society, the public were

early made acquainted. By considerations taken from the ruined condition of souls that are unacquainted with the redemption and way of peace towards God, proclaimed in the Bible, the well disposed of every denomination were invited to lend their aid, as he had given them power, to the charity thus intended. Such explanations were added as, it is hoped, have proved satisfactory to the few, who appeared, in some measure, to misapprehend, at first, the design and the duty of this undertaking. As far as the Committee have been informed, the object of the Society has met with very general approbation. Indeed, it is needless to say, that the contrary was impossible. None but those, who have never spiritually discerned the divine beauty of the Scriptures, can disapprove measures, whose only tendency is to promote the universal enjoyment of the Bible.

Without loss of time, the Committee, after the organization of the Society, made every arrangement requisite for the correct transaction of the Society's concerns. A system was adopted for the regulation of each article pertaining to the receipt and expenditure of the monies that were to be received; for the liquidation and settlement of the Treasurer's accounts; and for the purchase and distribution of Bibles.

As every member for life is entitled, by the constitution, to two Bibles annually, a permanent Fund appeared indispensable for securing to the Society the means of punctually fulfilling this engagement. Such a

Fund has, therefore, been established, and the superintendence of it committed.

Extensive enquiries were instituted for the purpose of discovering the cheapest, plainest, and best editions of the sacred volume. The preference was, in the result, given to the Hartford impression, as best adapted to the wishes of the Society, and to the expectations of the public.

The time of completing the first edition, however, was such as put it out of the Committee's power to purchase, for charitable distribution, until near the beginning of the current year. When the Bibles were finished, public notice was given, and such members of the Society were supplied, as made application.

By the preceding statement it will appear, that the Society's effective operations, in discovering and supplying the objects of this sacred bounty, commenced within the last six months. It will likewise be seen, that the circumstances, requiring delay, were imperious.

The Treasurer has already received the sum of \$1360 70. Of this sum, 560 Dollars are appropriated to a permanent Fund; \$462 94 have been expended in the purchase of Bibles, and in contingent expenses, viz. for printing and stationary, and for the transportation of Bibles; leaving a balance of \$337 76 now in the Treasury.* The Committee have purchased 723 Bibles; of these, 220 have been delivered to subscribers,

* See the Statement of the Funds at the end of this Report.

307 have been distributed gratuitously, and 196 are now on hand, ready for distribution, when called for by any persons who are disposed to take an agency in the business. From information received from various quarters, the Committee are led to believe that the Bibles now on hand, together with what can be purchased by the money in the Treasury, will soon be disposed of; and indeed that much more money will soon be wanted to carry into effect the benevolent designs of the institution.†

Compared with similar Societies, in the United States, and in distant regions of the Christian world, little, perhaps, may, at first view, seem to have been accomplished by this. The Committee, however, have done what they had the means of doing. And the consideration of every circumstance will make it appear, there is great reason for devout and thankful acknowledgment.

No more than a beginning has yet been made. The time has permitted nothing further than this to be justly expected. Nevertheless, it is a beginning highly propitious and encouraging. Those that know the riches of God's Word are already blessing him for this institution.

Is not the highest possible authority necessary to give and to sanction laws that shall restrain depraved mankind from indulging the enormity of licentious appetite and malignant

passion, amidst the enticing intercourse of the world? Without rules of life founded on such authority, can the conscience be impressed with the fear of consequences, that must be suffered as the appointed wages of iniquity? Can any thing but this effectually secure the practice of truth, equity, and kindness?

But do not the Scriptures contain a perfect system of such laws, given and sanctioned by such authority? Are they not, therefore, essential to the peace and prosperity of mankind, on the earth?

Is not the soul of every one to be saved or lost? And is not our only way of salvation made known in the scriptures? Is there any other name, under heaven, given among men, besides that of Christ, by which the soul can be saved?

Must not, therefore, the worth of a single Bible surpass the powers of human description and thought? How far, then, beyond the power of creatures to calculate, must be the good, of which the foundation is already laid by the benevolence of this Society! Numbers, who, only a few months since, had no Bibles, for either themselves or their families to read, have now, by the smiles of heaven upon these works of charity, the means of learning, how the living God commands them to feel and to conduct themselves towards mankind—and, above all, have now the means of learning not only in the sanctuary, but in their families and their closets, what they must do to be saved. Much greater numbers, it is hoped, both in our own country and

† Since this Report was presented to the Society, the whole of the Bibles mentioned as on hand have been disposed of.

in popish and pagan lands, will be favored with the same enjoyments, by the future efforts of this, combined with those of other Societies.

It is thought proper to mention further, in this report, that the subscriptions have not, the first year, been general, through the state. In this city, however they have been generous. The cause has here been patronized and supported, to a degree highly honorable, and worthy of a Christian people. Respectable individuals, in other places also, have honored the Christian character and profession by the extent of their liberality.

The Committee feel a persuasion, that those friends of God and his salvation, by whom nothing has, the season past, been done to assist in the accomplishment of the Society's purposes, have not indulged themselves in this neglect, through any disapprobation of the institution. It is apprehended, rather, that the omission has been the consequence of a disposition too prevalent, even among good people to postpone in many particulars, the performance of present duty. The Committee, therefore, expect and trust that the hands of the Society will be strengthened by increased exertions. They expect and trust, that those, who wish well to the best interests of mankind, will more generally concern themselves to find the destitute, in their own respective vicinities, and to procure, the means of their supply.

It was apprehended, when the institution originated, that the whole number of those in Connecticut, and in New England generally, who had no

Bibles was not inconsiderable; though, in comparison with the people of other regions, it might be small. As the Committee have already declared, it was judged right to make these the objects of early regard in the distribution of the Scriptures.

But together with a supply of these, the Committee have voted to send Bibles to the new settlements on our western borders, and will embrace the first opportunity that shall present for transmitting them. On credible authority it is affirmed, that many in Canada who use the English tongue are destitute of the Holy Scriptures. These will undoubtedly receive Bibles from the Society, as soon as circumstances shall permit.

The Committee likewise repeat, that a thorough enquiry for the purpose of finding the destitute among ourselves has been made, but in a few instances. As far, however, as the investigation has taken place, *more have been found without Bibles than had been expected.* The conclusion is inevitable. Numbers, in these more ancient settlements, still remain destitute of God's written word.

And here may not the questions be solemnly asked; How long shall this continue to be their lamentable condition? How many of that number will believers in the divine inspiration of the Bible leave to be summoned, in the state of the heathen, to the bar of God? How many will they leave to be called from a Christian land before his tribunal; how many whom the want of Bibles per-

mits to remain careless and ignorant of the great salvation; and who must be exposed to very awful aggravations of the heathen's doom? How many of the number thus liable to perish, may it be hoped, that the gift of the Bible will be the blessed means of "plucking as brands from the burning?"

The Committee, in this view of the subject, would press the careful consideration of its importance, on the minds of the members, and on all that believe the words of eternal life. They hope, that exertions will not be remitted. Rather, they trust, that the friends of God, and of souls, will engage, with increased fervency of zeal, to discover the destitute of Bibles in our county; to procure the means of supplying the Holy Scriptures; and to assist in the communication of these precious treasures to the remotest regions of the habitable earth.

Is not moral—is not religious obligation perpetual and invincible? Is there not found in this obligation an argument which cannot be set aside? "Thou shalt love thy neighbor as thyself." Is not this a rule of duty that is perfect, indispensable, and equally binding upon every person?

Do not the remarkable signs of the times, likewise display the argument in a light peculiarly perspicuous and impressive? Is not the age marked, on the one hand, as an era of exertion, hitherto unknown, to extend, over the globe, the knowledge of redemption and salvation—on the other, as a period unparalleled in open hostility to God; in a denial of Deity to

Christ; and in a philosophic defiance of his holy indignation against the unrighteousness of as many as reject his counsel?

Is not the argument enforced, also, by the version itself which this Society is pledged to circulate—a version in which abiding consolation is administered to the broken in heart, through the atoning blood of Jesus, in connexion with regeneration by the Holy Spirit, and disinterested love to God? How important is the diffusion of this, while other versions, bearing a recent date, and originating in the proud self-sufficiency of a heart wholly depraved, versions that wrest the scriptures of God; that turn his saving truth into a lie; bring in damnable heresies; bewilder the understanding in the mazes of its own misconceptions; and harden and fix the soul in its native state of fitness for perdition, are, with impious industry, obtruded on the world.

But it is the unfailing joy of the righteous to know, that the truth of God shall endure and be triumphant. The kingdom of Christ, whoever may be the favored instruments of his work, will prevail, till "the earth shall be filled with the knowledge of the Lord, as the waters cover the seas." His Word shall run and be glorified.

Undoubtedly, by the preaching of the gospel, and by the circulation of the uncorrupted scriptures, the kingdoms of this world are to become the kingdoms of Christ. All this, however, according to the economy of his gracious dispensations, will be affected instrumentally by the exertions of his people. Of

these, it is the distinguished honor, the inexpressible joy, that he condescends to employ them as workers together with himself, in the accomplishment of his merciful purposes.

Who, then, in the exercise of rational consideration, can avoid fervent longings to experience this joy—to participate in this honor? And who can hope for a blessedness, in its nature, so pure and perfect, but those servants of Christ, that find themselves ready, at every call, as he gives them power, to assist in the diffusion of his word among all the accountable inhabitants of the earth?

In connexion with the knowledge and love of the truths revealed in this best of books, a company, numerous beyond the powers of human calculation, will eventually be brought to everlasting life. Conducted by this, “They shall come from the east and from the west, from the north and from the south,

and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of God.” Conducted by this, “A great multitude, which no man can number, of all nations, and kindreds, and people, and tongues shall stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands.”

What servant of Emmanuel can feel indifferent to the circulation of the “blessed volume” that guides to this glory! And how animating and precious must be the *personal* hope supported by evidence arising from deeds of evangelical charity! And the King shall answer and say unto them, “Verily I say unto you, In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me—Enter ye into the joy of your Lord.”

In the name of the Directing Committee,

ABEL FLINT, Clerk,
Hartford, May 9, 1810.

Statement of the Funds of the Connecticut Bible Society.

No. 1.

Donations to the Society, from May 11, 1809, to May 9, 1810.

WAIT ABERNETHY, Washington,	-	-	-	§ 1	50
Stedman Adams, Esq. Hartford,	-	-	-	3	
Miss Jerusha Allen, Windham,	-	-	-	2	
Asa Andrews, Farmington,	-	-	-	1	
Dr. Leonard Bacon, Hartford,	-	-	-	3	
Rev. Shubael Bartlett, East Windsor,	-	-	-	3	
Miles Beach, Hartford,	-	-	-	3	
Josiah Beckwith, do.	-	-	-	3	
Joel Beecher, Farmington,	-	-	-	3	
Rev. Joshua Belden, Wethersfield,	-	-	-	3	

Hezekiah Belden, Esq. Wethersfield,	-	-	\$ 3	00
John Bennett, Hartford,	-	-	3	
Titus L. Bissell, do.	-	-	3	
Isaac Bliss, do.	-	-	40	
Alfred Bliss, do.	-	-	3	
David Bostwick, do.	-	-	3	
Hon. Jonathan Brace, do.	-	-	3	
William Bradley, Esq. do.	-	-	3	
Ezra Brainard, Haddam,	-	-	3	
Calvin Brainard, do.	-	-	3	
Daniel Buck, Hartford,	-	-	40	
Isaac Bull, do.	-	-	3	
Thomas Bull, do.	-	-	3	
Isaac D. Bull, do.	-	-	3	
Marcus Bull, do.	-	-	3	
Martin Bull, Farmington,	-	-	1	
Russell Bunce, Hartford,	-	-	40	
Samuel Burr, do.	-	-	3	
Horace Burr, do.	-	-	3	
George Caldwell, do.	-	-	3	
Samuel C. Camp, do.	-	-	3	
Sheldon W. Cande, Esq. do.	-	-	3	
Hon. Epaph. Champion, East Haddam,	-	-	3	
Sylvester Chapman, do.	-	-	3	
Thomas Chester, Esq. Hartford,	-	-	3	
Dr. Mason F. Cogswell, do.	-	-	5	
Elisha Colt, Esq. do.	-	-	3	
Joshua Cone, East Haddam,	-	-	3	
Oliver D. Cooke, Hartford,	-	-	3	
Horace Cowles, Farmington,	-	-	3	
Samuel Danforth, Hartford,	-	-	3	
Hon. John Davenport, Stamford,	-	-	3	
Thomas Day, Esq. Hartford,	-	-	3	
Miss Hannah B. Dayton, Washington,	-	-	20	
Jonathan W. Edwards, Esq. Hartford,	-	-	3	
Eli Ely, do.	-	-	3	
Mrs. Fellows, North Milford,	-	-	1	
Rev. Abel Flint, Hartford,	-	-	3	
Erastus Flint, do.	-	-	3	
Peter W. Gallaudet, do.	-	-	3	
Selden Gates, Chatham,	-	-	3	
Rev. Ebenezer Gay, Suffield,	-	-	3	
Erastus Gay, Farmington,	-	-	3	
Daniel Gillet, Windsor,	-	-	3	
Peter B. Gleason, Hartford,	-	-	3	
David Gleason, Farmington,	-	-	3	
Hon. Calvin Goddard, Norwich,	-	-	3	
Hon. Chauncey Goodrich, Hartford,	-	-	3	
George Goodwin, do.	-	-	40	
George Goodwin, Jun. do.	-	-	3	

Caleb Goodwin, Hartford,	3	00
Rev. Henry Grew, do.	3	
Horatio G. Hale, do.	3	
Rev. Prince Hawes, Glastenbury,	3	
Elijah Hazen, Washington,	3	
William Hills, Hartford,	5	
James Hinsdale, do.	3	
Jeremiah Hoadley, do.	3	
Miss Hannah Hooker, Windsor,	40	
Daniel Hopkins, Hartford,	3	
Barzillai Hudson, do.	40	
Henry Hudson, do.	40	
Hon. Jediaiah Huntington, New-London,	50	
Jabez Huntington, Norwich,	3	
Rev. Evan Johns, Berlin,	3	
Rev. Walter King, Norwich,	3	
Rev. Asa King, Pomfret,	5	50
Charles B. King, Hartford,	3	
Andrew Kingsbury, Esq. do.	3	
Oliver Kingsbury, do.	3	
Normand Knox, do.	3	
James Lanman, Esq. Norwich,	3	
James Lathrop, Hartford,	3	
Jonathan Law, Esq. do.	3	
William Lawrence, do.	3	
Joseph Lynde, do.	3	
Rev. Walter Lyon, Pomfret,	3	
Rev. John Marsh, D. D. Wethersfield,	3	
Dyer M'Call, Franklin,	3	
Walter Mitchel, Esq. Hartford,	3	
Simon Mitchel, Washington,	3	
Hon. Jonathan O. Mosely, East-Haddam,	3	
William Mosely, Esq. Hartford,	5	
Henry Newberry, do.	3	
Rev. Samuel Nott, Franklin,	3	
Dr George Olcott, Wethersfield,	3	
Rev. Thaddeus Osgood, Burlington, Vt.	2	62
William Palmer, East-Haddam,	3	
Rev. Elijah Parsons, do.	3	
Mrs. Ruth Patten, Hartford,	40	
Enoch Perkins, Esq. do.	3	
Edward Perkins, do.	3	
Hezekiah Perkins, Norwich,	3	
Anson G. Phelps, Hartford,	3	
Samuel Pitkin, Esq. East-Hartford,	3	
Rev. Ebenezer Porter, Washington,	3	
Rev. Noah Porter, jun. Farmington,	3	
Noah Porter, do.	3	
Elijah Porter, do.	3	
George Porter, do.	1	

David Porter, Hartford,	\$ 3	00
Harry Pratt, do.	3	
George S. Rathbone, Newport, R. I.	3	
Abner Reed, Hartford,	3	
Samuel Richards, Esq. Farmington,	3	
Rev. Thomas Robbins, East-Windsor,	3	
Joseph Rogers, Hartford,	40	
Rensselaer Rose, do.	3	
Thomas Rotch, do.	3	
Jared Scarborough, do.	3	
Rev. Erastus Scranton, Milford,	3	
Rev. Daniel Selden, East-Haddam,	3	
Charles Seymour, Hartford,	3	
Orson Seymour, do.	3	
David Sherman, New-Haven,	3	
Charles Sherman, do.	3	
Henry Sherman, do.	3	
Ichabod L. Skinner, Esq. Hartford,	40	
Hon. John Cotton Smith, Sharon,	50	
Elnathan Smith, Berlin,	3	
Normand Smith, Hartford,	3	
Solomon Smith, Esq. do.	3	
Rev. David Smith, Durham,	3	
Joseph Steward, Hartford,	3	
Eleazer Talman, Chatham,	3	
Solomon Taylor, Hartford,	3	
Eliphalet Terry, jun. do.	3	
Seth Terry, Esq. do.	3	
Thomas Tilestone, do.	40	
Silvanus Tinker, East-Haddam,	3	
Joseph Trumbull, Esq. Hartford,	3	
Moses Tryon, jun. do.	3	
Rev. Lemuel Tyler, Preston,	3	
Rev. William F. Vaill, Guilford,	2	
Daniel Wadsworth, Esq. Hartford,	40	
Edward Watkinson, do.	40	
David Watkinson, do.	3	
Rev. Moses C. Welch, Mansfield,	3	
James H. Wells, Hartford,	3	
William Whitman, do.	3	
Ezekiel Williams, Esq. Wethersfield,	50	
John Williams, Esq. do.	40	
Thomas S. Williams, Esq. Hartford,	40	
Rev. Samuel P. Williams, Mansfield,	3	
Rev. Andrew Yates, East Hartford,	3	

1172 62

Young Ladies' Cent Society, in Hartford, including			
\$ 18 50 from Mrs. Patten's scholars,	-	-	\$ 63 3
Female Association, Washington,	-	-	10
M. T. H.	-	-	25
A Friend in Windsor,	-	-	5
do. New-Haven,	-	-	3
do. do.	-	-	2
do. Hartford,	-	-	3
do. do.	-	-	0 50
A Lady of Washington,	-	-	2
do. Windsor,	-	-	1
do. do.	-	-	1
do. do.	-	-	0 50
Cash,	-	-	0 25
Avails of Sermons, Star in the East,	-	-	58 55
Interest on Money loaned,	-	-	10 25
			<hr/>
			\$ 1360 70

NO. 2.

Disbursements by order of the Directing Committee.

For 723 Bibles,	-	-	\$ 433 82
For printing, stationary, and boxes for Bibles for transportation,	-	-	29 12
			<hr/>
			462 94

NO. 3.

Treasurer's Account Current.

Dr. { Connecticut Bible Society in Account with Joseph Rogers as } Cr. their Treasurer.			
To paid sundry Orders drawn by the Committee, amounting as per statement No. 2.—to—	462 94	By Amount of Donations from sundry persons, named in statement No. 1.—	1172 62
To Balance carried to new Account,—	897 76	By sundry Donations from persons not named, as per statement No. 1.—	119 28
	<hr/>	By avails of sermons, Star in the East,—	58 55
	\$ 1360 70	By Interest on money loaned,—	10 25
	<hr/>		<hr/>
Permanent Fund,—	560		\$ 1360 70
To be expended,—	337 76		<hr/>
	<hr/>	By Balance carried to new Account,—	897 76
	\$ 897 76		<hr/>

JOSEPH ROGERS, *Treasurer.*

Hartford, May 9, 1810.

Donations to the Society from May 9, 1810, when the Treasurer's Accounts were audited, to May 21, when the Report, &c. went to the press.

Jeremiah Atwater, New-Haven,	3	3
Rev. Azel Backus, Bethlem,		3
Brenton Barnard, Litchfield,		1
Rev. Amos Bassett, Hebron,	6	25
Rev. James Beach, Winsted,		3
Ebenezer Benton, jun. Litchfield,		3
James Boyd, Winchester,		3
Mrs. Ann Bronson, Waterbury,	10	
Rev. Calvin Chapin, Wethersfield,		3
Rev. Amos Chase, Litchfield,		3
Jabez Clarke, Esq. Windham,		3
Charles Coe, Esq. Durham,		3
Samuel Curtiss, do.	0	50
Hon. John Davenport, Stamford,	40	
Rev. Timothy Dwight, D. D. New-Haven,		3
Gad Farnham, Litchfield,		1
Miss Rhoda Farnham, do.	0	50
William Foot, Durham,	0	25
James Frisby, Bethlem,		3
Samuel Hall, Durham,		1
Simeon Harrison, Litchfield,		3
Horace Higley, Winchester,		3
Bissell Hinsdale, do.		3
Eli Hotchkiss, New-Haven,		3
Mrs. Ann Huntington, New-London,	10	
Miss E. W. Huntington do.	10	
Miss F. T. Huntington, do.	10	
Daniel Huntington, do.	10	
Thomas Huntington, do.	10	
John Johnson, Durham,		3
James Lee, New-London,		5
James Lewis, do.	20	
Abiel Loomis, Winchester,		3
Rev. Abel M'Ewen, New-London,		3
Elijah Mills, Windsor,		3
James Morris, Esq. Litchfield,		3
Thomas Mumford, Cayuga, N. Y.		3
Mrs. Mary Mumford, do.		3
Abner Newton, Durham,		1
Reuben Newton, do.		1
Leveret Norton, do.	0	25
Dan Parmele, do.		3
Levi Parmele, do.		3
Joel Parmele, do.		3
James Pierpont, Litchfield,		3
Levi Platt, Winchester,		3

Reuben Rice, New-Haven,	-	-	-	-	§ 3	
Guy Richards, New-London,	-	-	-	-	20	
Rev. Ammi R. Robbins, Norfolk,	-	-	-	-	3	
Alpha Rockwell, Winchester	-	-	-	-	3	
Solomon Rockwell, do.	-	-	-	-	3	
Eli Sanford, Litchfield,	-	-	-	-	3	
Henry Sherman, New-Haven,	-	-	-	-	3	
Joseph Skiff, Windham,	-	-	-	-	3	
Rev. David Smith, Durham,	-	-	-	-	3	
Rev. Peter Starr, Warren,	-	-	-	-	3	
Rev. William F. Vaill, Guilford,	-	-	-	-	1	
Samuel Waugh, Litchfield,	-	-	-	-	3	
Morris Woodruff, do.	-	-	-	-	3	
Trustees of the Hale donation,	-	-	-	-	40	
A Female friend, Bolton,	-	-	-	-	20	
A friend, Hampton,	-	-	-	-	10	
A Female friend, New-Haven,	-	-	-	-	3	
A friend, do.	-	-	-	-	0	50
					<hr/>	
					§346	50
					<hr/>	

Some account of the Sandemanians.

SANDEMANIANS, a sect that originated in Scotland about the year 1728; where it is, at this time, distinguished by the name of Glassites, after its founder, Mr. John Glas, who was a minister of the established church in that kingdom; but being charged with a design of subverting the national covenant, and sapping the foundation of all national establishments, by maintaining that *the kingdom of Christ is not of this world*, was expelled from the synod by the church of Scotland. His sentiments are fully explained in a tract, published at that time, entitled, "The Testimony of the King of Martyrs," and preserved in the first volume of his works. In consequence of Mr. Glas's expulsion, his adherents form-

ed themselves into churches, conformable, in their institution and discipline, to what they apprehended to be the plan of the first churches recorded in the New Testament. Soon after the year 1755, Mr. Robert Sandeman, an elder in one of these churches in Scotland, published a series of letters addressed to Mr. Hervey, occasioned by his Theron and Aspasio, in which he endeavors to shew that *his* notion of faith is contradictory to the scripture account of it, and could only serve to lead men, professedly holding the doctrines called Calvinistic, to establish their own righteousness upon their frames, feelings, and acts of faith. In these letters Mr. Sandeman attempts to prove that justifying faith is no more than a simple belief of the truth, or the divine testimony passively received by the understand-

ing ; and that this divine testimony carries in itself sufficient ground of hope to every one who believes it, without any thing wrought in us, or done by us, to give it a particular direction to ourselves

Some of the popular preachers, as they were called, had taught that it was of the essence of faith to believe that Christ is ours ;* but Mr. Sandeman contended, that that which is believed in true faith is *the truth*, and what would have been the truth, though we had never believed it. They dealt largely in calls and invitations to repent and believe in Christ, in order to forgiveness ; but he rejects the whole of them, maintaining that the Gospel contained no offer but that of evidence, and that it was merely a *record* or *testimony* to be credited. They had taught that though acceptance with God, which included the forgiveness of sins, was merely on account of the imputed righteousness of Christ, yet that none was accepted of God, nor forgiven, till he repented of his sin, and received Christ as the only Saviour : but he insists that there is acceptance with God through Christ for sinners, while such, or before " any act,

* So far as the popular preachers (so called by the writer) supposed the essence of a saving faith, to consist in believing that Christ is ours, or died for us in particular, they were doubtless erroneous. This is a dangerous article of Antinomianism. A person may have a saving faith, and still be ignorant of his justified state. Both the Antinomian and Sandemanian faith may exist without personal holiness. Without holiness no man can see God.

EDITOR.

exercise, or exertion of their minds whatsoever ;" consequently before repentance : and that " a passive belief of this quiets the guilty conscience, begets hope, and so lays the foundation for love." It is by this passive belief of the truth that we, according to Mr. Sandeman, are justified, and that boasting is excluded. If any act, exercise or exertion of the mind, were necessary to our being accepted of God, he conceives there would be whereof to glory ; and justification by faith could not be opposed, as it is in Rom. iv. 4, 5. to justification by works.

The authors to whom Mr. Sandeman refers, under the title of " popular preachers," are Flavel, Boston, Guthrie, the Erskines, &c. whom he has treated with acrimony, and contempt. " I would be far," says he, " from refusing even to the popular preachers themselves what they so much grudge to others,—the benefit of the one instance of a hardened sinner, finding mercy at last ; for I know of no sinners more hardened, none greater destroyers of mankind than they." There have not been wanting writers, however, who have vindicated these ministers from his invectives, and have endeavored to shew that Mr. Sandeman's notion of faith, by excluding all exercise or concurrence of the will with the Gospel way of salvation, confounds the faith of devils with that of Christians, and so is calculated to deceive the souls of men. It has also been observed, that though Mr. Sandeman admits of the acts of faith and love as fruits of believing the truth, yet, " all his godliness consisting (as

he acknowledges to Mr. Pike) *in love to that which first relieved him,*" it amounts to nothing but self-love. And as self-love is a stranger to all those strong affections expressed in the 119th Psalm towards the law of God, he cannot admit of them as the language of a good man, but applies the whole psalm to Christ, though the person speaking acknowledges that "before he was afflicted he went astray." Others have thought, that from the same principle it were easy to account for the bitterness, pride, and contempt, which distinguish the system; for self-love, say they, is consistent with the greatest aversion to all beings, divine or human, excepting so far as they become subservient to us.

The chief opinion and practices in which this sect differs from other Christians, are, their weekly administration of the Lord's supper; their love feasts, of which every member is not only allowed but required to partake, and which consists of their dining together at each other's houses in the interval between the morning and afternoon service. Their kiss of charity used on this occasion, at the admission of a new member, and at other times when they deem it necessary and proper; their weekly collection before the Lord's supper for the support of the poor, and defraying other expenses; mutual exhortation; abstinence from blood and things strangled; washing each other's feet, when, as a deed of mercy, it might be an expression of love, the precept concerning which, as well as other precepts, they understand lite-

rally; community of goods, so far as that every one is to consider all that he has in his possession and power liable to the calls of the poor and the church; and the unlawfulness of laying up treasures upon earth, by setting them apart for any distant, future, and uncertain use. They allow of public and private diversions, so far as they are not connected with circumstances really sinful; but, apprehending a lot to be sacred, disapprove of lotteries, playing at cards, dice, &c.

They maintain a plurality of elders, pastors, or bishops, in each church; and the necessity of the presence of two elders in every act of discipline, and at the administration of the Lord's supper.

In the choice of these elders, want of learning and engagement in trade are no sufficient objection, if qualified according to the instructions given to Timothy and Titus; but second marriages disqualify for the office; and they are ordained by prayer and fasting, imposition of hands, and giving the right hand of fellowship.

In their discipline they are strict and severe, and think themselves obliged to separate from the communion and worship of all such religious societies as appear to them not to profess the simple truth for their only ground of hope, and who do not walk in obedience to it. We shall only add, that in every transaction they esteem unanimity to be absolutely necessary.

[*Buck's Theol. Dict.*

Memoir relative to the translations of the Sacred Scriptures; to the Baptist Missionary Society in England, dated Serampore, Aug. 14, 1807.

(Continued from p. 196.)

10. IN the *Guzzerattee*, the translation has advanced also as far as the Gospel by John. The proportion of words already known is about six in seven, which renders this part of our work pleasant also. The first sheet of Matthew is printed off in a quarto size, and in the *Deva Nagree*, the character in which learned works are printed throughout India.

11. We next notice the *Mahratta*, spoken by a nation who, on the western side, are our nearest neighbors. Their language of course early engaged our attention, and the general affinity of languages both invited and amply repaid application. The proportion of words already known to us, was about nine in ten. In this the New Testament is nearly finished, and several books of the Old. The Gospel by Matthew was printed off nearly two years ago, in the *Deva Nagree* character: it was included in about 100 quarto pages. We have now, however, cast a fount of types in the current *Mahratta* character, which will comprise the whole New Testament in 700 octavo pages. Of this edition, which consists of a thousand copies, the Gospel by Matthew is nearly all printed.

12. The *Hindoosthance* has admitted perhaps a greater number of foreign words than any of the dialects of India.— This mixture is indeed so great

as to render two translations necessary; one into that which draws principally on the Persian and Arabic for its supplies of difficult words, and another into that which has recourse in the same manner to the *Sungskrit*. Indeed, the difference in these two kinds is so great, that the gospel translated into the former kind of *Hindee*, under the auspices of the College of Fort William, is in many places quite unintelligible to *Sungskrit* Pundits, born and brought up in *Hindoosthan*; while our *Musulmen* Moonshis have professed, if not felt, equal ignorance relative to common words derived from the *Sungskrit*. In this *Sungskrit-Hindee* version, nearly the whole of the New Testament waits for revision, and the book of Job, the Psalms, the Proverbs, and some other parts of the Old. We have begun printing the New Testament in the *Deva Nagree* character, and in a quarto size: it will probably make a volume of about 600 pages. The book of Matthew is nearly finished. Conscious that a number of defects must unavoidably attend a first edition, we have in this also restricted the number of copies to a thousand.

13. The language of the *Seeks* is a modification of the *Hindee*, and has nearly the same affinity with the *Sungskrit*. Although so nearly allied to the *Hindee*, however, its grammatical terminations are different, and it has a different character, to which the *Seeks* are so much attached, that the mere circumstance of a book being written in it, recommends it strongly to their notice. These considera-

tions have determined us to attempt alluring this nation to the perusal of the sacred word by presenting it to them in their vernacular language and character. A learned Seek, eminently skilled in Sungskrit, has been for some time retained for this purpose, and the translation has advanced to the Gospel by John.

14. We will now mention another version which it has appeared our duty to begin. Tho' the languages spoken by the great mass of people will necessarily have the first claim on the attention of those who feel the worth of immortal souls, and this, however uncouth some of them might appear, yet it has occurred to us that a *Sungskrit* version of the sacred oracles is an object worthy of attention. The language itself, from its copiousness and exquisite grammatical structure, seems fitted to receive the divine oracles beyond almost any other, while its being a language in which the meaning, not only of the terminations but of every individual word has been fixed for ages, enables it to retain and preserve the precious treasure with as much firmness perhaps as the Greek itself. The currency of it exceeds that of any other language in India. Every pundit converses in it; the word of God therefore, in this language, will be rendered equally intelligible to the pundits of Nepaul and of Malabar, of Guzzerattee and Cashmire; while its being the language esteemed sacred by the Hindoo pundits, may incline them to read what their fastidiousness would lead them to despise in the vulgar dialects.

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Under these impressions, we began a translation of the Scriptures into the Sungskrit, which has proceeded so far that the four Gospels are already printed off. The edition is in quarto, and will be included in about 600 pages, in the Deva Nagree, the proper Sungskrit character. This version, while it is to us one of the most easy, will we trust come nearer to the idiom of the original than any of those in the common dialects. Its ample and exquisite grammatical apparatus permitting us to follow the Greek, not only in rendering tense for tense, and case for case, but generally in the collocation of the words.

15. Respecting the *Persian*, we were aware that little could be expected from affinity of languages; and that except the assistance to be derived from the currency of a number of Persian words in the Bengalee and Hindoosthane languages, and a few already familiar through the medium of the Hebrew, we had entirely a new language to acquire. This inclined us to apply to it at an early period; and we had proceeded so far as to complete a great part of the New Testament, as well as the Psalms and some other parts of the Old. Providence however has been pleased in a singular manner to provide for this version, by preparing a person for the work peculiarly qualified; NATHANIEL SABAT, a native of Arabia, a descendant of Mahommed, and once his devoted follower; who, by residing some years in Persia, has acquired that language in a degree of perfection scarcely to

F f

be attained by a European. A number of circumstances concurring to bring him to Bengal, he has been retained for the Persian translation, and is at present at the Mission House, Serampore.

(To be continued.)



Letter from Rev. Mr. Blackburn to Dr. Morse.

Maryville, Jan. 5, 1810.

REV. AND DEAR SIR,

I THINK when I was with you in Charlestown, I stated the number of the Cherokee nation to be between 10 and 12,000 souls, though at that time the enumeration was not completed, and I could not therefore make the estimate with certainty.— But now the persons employed having finished the business, I am able to give you the exact state of the nation in detail. Let it be remarked, that the enumeration is rather below than above the number in every particular; as the Indians, by some means, especially at the first of the business, thought there might be a design eventually to tax them according to that ratio.

In the nation there are 12,395 Indians. The number of females exceeds the males 200. The whites in the nation are 341. One third of those have Indian wives, 113. Of negro slaves there are 583. The number of their cattle, 19,500; do. of horses, 6,100. The number of hogs, 19,600; do. of sheep, 1,037.

They have now in actual operation, 13 grist mills; 3 saw-mills; 3 salt-petre works; and

1 powder mill. They have 30 waggons, between 480 and 500 ploughs, 1600 spinning wheels, 467 looms, and 49 silversmiths.

Circulating specie is supposed to be as plenty as is common amongst the white people.— These advantages have been mostly obtained since the year 1796, and rapidly increased since the year 1803.

If we deduct from the year the number of Sabbaths it contains, and suppose that each spinning wheel turn off six cuts per day, the amount of 1600 will be 250,400 dozen of yarn in one year, this will make when wove into cloth, 292,133 yards.

If we should suppose each loom to put off 4 yards per day, the produce of 467 will be annually 584,684 yards.

Allow 2 hands to a wheel; 3,200 women will be employed in carding and spinning, 467 engaged in weaving and as many to fill the quills.

If each plough be allowed only ten acres, then 500 ploughs would cultivate 5,000 acres, and would employ 1000 hands, as one must use the hoe after the plough. There is also nearly as much land in the nation wrought without a plough as with it. Each acre will produce 50 bushels, which will be equal to 250,000, or 20 bushels to each person. The actual amount will double that sum.

It is often asked, are they increasing, or on the decline? All I can say to this is, that both from my own observation, and that of those most conversant with them, it is evident that there is less space between the younger children of families than those more advanced, and

that in nearly the proportion as the hunting life has yielded to the cultivation of the soil.

The number of Bibles and Testaments, circulated in the nation, including the children of the schools, is upwards of 600, and a variety of other books, as opportunity offered.

On their roads they have many public houses, and on their rivers are convenient ferries; there are many of them learning different trades as their inclination may lead them. But yet there is no church erected, and few feel the impressions of *grace*.

I have filled the sheet with details, and can only pray that the Lord may make your harvest of souls abundant in Charlestown.

I am, &c.

GIDEON BLACKBURN.

[*Pan.*



Extracts from the Annual Report of the Board of Directors, to the New-York Missionary Society;

Presented and Approved, April 3, 1810.

“IN recounting to the brethren of the Society, at their annual meeting, the transactions of the past year, it would rejoice the hearts of the Directors, to be able with truth to announce the rapid progress of the Gospel in every quarter to which their labors have extended. But though they cannot boast of an event so grateful to the lovers of the precious Redeemer, they have cause to believe their efforts have not been altogether fruitless. The constant attendance,

the serious and solemn attention visible among the Tuscaroras, and the earnest zeal and anxious solicitude for the conversion of the brethren, testified by the believing part of the nation, are favorable symptoms, and presages, we hope, of the eventual success of the Mission.

“Notwithstanding the reluctance of the Missionary to trust in appearances, which frequently prove fallacious, he is constrained to acknowledge in a late communication, that the word of the living God has, in some instances, reached the hearts of both white people and Indians.

“No additions it is true, have been made to the church among the Tuscaroras, by baptism, during the ministration of Mr. Gray. Applications for admission to the ordinance, have not been wanting; but these were deservedly rejected, as arising from mistaken ideas of the ordinance, and of the subjects proper to receive it.

“A willingness to accept of baptism at the hand of the Missionary, steady attendance at church, and a disposition to break off from gross sins, were deemed sufficient qualifications for the ordinance, by those ignorant or misguided persons. In a few individuals lately, a better spirit has discovered itself. As these appear to be actuated by better motives; by a deep sense of their undone condition, and a conviction of the necessity of a Saviour's righteousness, they have claims better authenticated; and after receiving the necessary instruction, and affording satisfactory evidence, by their life and conversation, of

the reality of a saving work of grace on their hearts, will doubtless be admitted to a participation in the sacred ordinances of the Gospel, and contribute to the increase of the Church, among the Tuscaroras. The erroneous spirit formerly prevalent among that people, the Missionary humbly trusts, the Lord has rebuked, and is now spreading sentiments more just, and more congenial to the nature of the Gospel of Christ.

“The Rev. Robert Forrest, who at the special request of the Directors, visited the Tuscarora nation, in July 1809, attended their council, and preached for them, gives ample testimony to the exemplary conduct, and growing attention to divine things, both among these Indians, and among the white people in their neighborhood; as well as to the fidelity of the Missionary, and his qualifications for the trust committed to him. And this testimony, in itself unexceptionable, is corroborated by the opinion of other respectable persons, both in the Western District and in Canada.

“Mr. Gray, in summer preaches twice every Sabbath. His first sermon is specially addressed to the Indians; his second is more particularly adapted to the situation and circumstances of the white inhabitants; and their numbers frequently exceed the number of his Indian hearers. In winter he preaches but once, and that almost exclusively to the aborigines; but few of the whites attending. The number of his Indian hearers varies from fifty to seventy; the proportion of females being

commonly the greatest. The general deportment in the house of God is grave and solemn.

“The school erected in the Tuscarora village for the instruction of the Indian children, in the estimation of all, is an object of the highest importance. A knowledge of the English language, and the principles of divine truth imbibed in youth, frequently repeated, and seriously inculcated by a faithful teacher, would not only greatly facilitate the labor of the Missionary, but give direct access through the understanding to the conscience. This department, however, has during the last year languished, through the indisposition of the teacher, whose labors have been much interrupted by the prevalence of a nervous indisposition. Exercise has now, in a great measure, removed the complaint.—The school is increasing, and is at present attended by twenty-four children; of whom eighteen are Indians, sixteen boys, and two girls; the remaining six whites. The Indian children have made but little progress. The most advanced class is only beginning to read. But their progress in manners, is greater than their progress in letters. The Lancaster plan of tuition has been attempted; but hitherto without success.—The common mode of instruction has of course been adopted. The deportment of the teacher is becoming his Christian profession. He is now much encouraged, and able to give stated and regular attendance on his school. But by a statement of his necessary expenses, submitted to Mr. Gray, it appears that

the allowance hitherto made him is insufficient. An augmentation of salary has been judged necessary to the continuance of the school.

“ Since the last annual meeting, a revival of correspondence with the different Missionary associations, with which an epistolary intercourse had formerly been maintained by this Society, has been attempted; but answers have been received only from the northern Missionary Society of this state, and from the London Missionary Society.

“ From the Report transmitted by the former, it appears, they are prosecuting the Missionary cause among the Oneidas with spirit, and not without success. Mr. Jenkins, their missionary, was ordained to the work of the Gospel-ministry in April, 1809; and from that time to the 5th of Sept. in the same year, had baptized thirty children. He steadily officiates at Squasseele and Oneida. The whole number of Indians at Oneida, amounting to 450 or upwards, profess the Christian religion, excepting 3 or 4 persons; yet the number of communicants in May, 1809, did not exceed 18 or 19. An Indian, named Abram, labors also with great zeal in promoting the interest of the Gospel among the Oneidas, and has been earnestly recommended by Mr. Jenkins, to notice and compensation from the Directors of the Northern Missionary Society.

“ The Directors have for some time extended their views to other Indian nations, particularly to the Senecas, among whom, it has been contemplated to erect a school; which is

only delayed until a person can be procured, properly qualified for the office. A committee has been appointed also to enquire what places may with propriety be occupied as Missionary stations; and where it would be advisable to erect other schools. But some time must elapse, before these objects, in all their details, can be prepared for deliberation, and ripened into execution, even if every pecuniary impediment were removed.

“ To inspire every heart with confidence in the bountiful goodness of the divine Head of the church, and to the honor of the Assistant New-York Missionary Society, their liberal donation of \$ 328 53 cts. ought to be recorded with gratitude. This supply will be a seasonable aid to the Directors, in establishing a school among the Senecas; or, should this fail, may be employed to enlarge the sphere of the Society's usefulness in some other quarter.”

ANECDOTES.

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Parental Affection.

GOD hath wisely and kindly implanted in the breasts of parents a most ardent principle of affection towards their children. And, indeed, the various trials and difficulties of a family require more than ordinary regard to conduct it with propriety; to bear with patience whatever transpires, and to watch with constancy against every evil to which children are exposed.

WE discover the greatest affection to our children, by endeavoring to form their minds into a virtuous and religious mould, when we tender to them suitable instruction, and, above all, earnestly pray for them, that they may be preserved from the snare and danger of the present world, and be taught to prepare for a better. "Parents," says Dr. Doddridge, "are greatly solicitous for the temporal happiness of their children. For this they labor and watch; for this they deny themselves many an enjoyment, and subject themselves to many an uneasy circumstance. But, alas! where is the real friendship of all this, while the precious soul is neglected?"

Mr. P. Henry drew up a short form of the baptismal covenant, for the use of his children; it was this—

"I take God the Father to be my chief good and highest end.

"I take God the Son to be my Prince and Saviour.

"I take God the Holy Ghost to be my sanctifier, teacher, guide, and comforter.

"I take the word of God to be my rule in all my actions;

"And the people of God to be my people in all conditions.

"I do likewise devote and dedicate unto the Lord my whole self, all I am, all I have, and all I can do.

"And this I do deliberately, sincerely, freely, and for ever."

This he taught his children, and each of them solemnly repeated it every Lord's day evening, after they were catechised, he putting his *amen* to it, and sometimes adding, "So say, and so do, and you are made for ev-

er." He also took pains to lead them to understand it, and persuade them to a free and cheerful consent to it. When they grew up, he made them all write it over severally with their own hands, and very solemnly set their names to it, which he told them he would keep by him, and it should be produced as a testimony against them, if they should afterwards depart from God, and turn from following after him.

Filial Affection.

"HONOUR thy father and mother," is part of that sacred law given to mankind, ever worthy to be remembered. It becomes us to revere, obey, and love them to whom we are so greatly indebted. Disobedience to parents hath been awfully marked with God's displeasure, while affection for them and attention to them have been eminently sanctioned by him as the means of promoting their felicity and our own honor and esteem. So justly is filial affection appreciated by the Chinese, that they erect public monuments and triumphal arches in honor of those children who have given proof of great filial affection.

A gentleman of Sweden was condemned to suffer death as a punishment for certain offences committed by him in the discharge of an important public office, which he had filled for a number of years with an integrity that had never before undergone either suspicion or impeachment. His son, a youth

about eighteen years of age, was no sooner apprized of the predicament to which the wretched author of his being was reduced, than he flew to the Judge who had pronounced the fatal decree, and, throwing himself at his feet, prayed "that he might be allowed to suffer in the room of a father whom he adored, and whose loss he declared it was impossible for him to survive." The Magistrate was thunderstruck at this extraordinary procedure in the son, and would hardly be persuaded that he was sincere in it. Being at length satisfied, however, that the young man actually wished for nothing more ardently than to save his father's life at the expense of his own, he wrote an account of the whole affair to the King; and the consequence was, that his Majesty immediately dispatched back the courier, with orders to grant a free pardon to the father, and to confer a title of honor on his incomparable son. The last mark of royal favor, however, the youth begged leave with all humility to decline; and the motive for the refusal of it was not less noble than the conduct by which he had deserved it was generous and disinterested. "Of what avail," exclaimed he, "could the most exalted title be to me, humbled as my family already is in the dust? Alas! would it not serve but as a monument to perpetuate in the minds of my countrymen the direful remembrance of an unhappy father's shame!" His Majesty (the King of Sweden) actually shed tears when this magnanimous speech was reported to him;

and, sending for the heroic youth to Court, he appointed him directly to the office of his private confidential Secretary.

A striking instance of Divine Punishment.

A MAN, whose name shall be concealed, in tenderness to surviving relatives, waited upon a magistrate near Hitchin, in the county of Hertford, and informed him that he had been stopped by a young gentleman of Hitchin, who had knocked him down, and searched his pockets, but not finding any thing there, he suffered him to depart. The magistrate astonished at this piece of intelligence, dispatched a messenger to the young gentleman, ordering him to appear immediately, and answer to the charge exhibited against him: the youth obeyed the summons, accompanied by his guardian and an intimate friend. Upon their arrival at the seat of justice, the accused and the accuser were confronted; when the magistrate hinted to the man, he was fearful that he had made the charge, with no other view than of extorting money, and bade him take care how he proceeded; exhorting him in the most earnest and pathetic manner, to beware of the dreadful train of consequences attending perjury.

The man insisted upon making oath of what he had advanced: the oath was accordingly administered, and the business fully investigated, when the innocence of the young gentleman was established, he having by the most incontrovertible evidence proved an *alibi*. The infamous wretch, finding his intentions

thus frustrated, returned home much chagrined, and, meeting soon afterwards with one of his neighbors, he declared he had not sworn to any thing but the truth, calling God to witness the same in the most solemn manner, and wished, if it was not as he said, his jaws might be locked, and that his flesh might rot

upon his bones; when, terrible to relate! his jaws were instantly arrested, and the use of the faculty he had so awfully perverted was denied him for ever; and after lingering near a fortnight he expired in the greatest agonies, his flesh literally rotting upon his bones!

—*—

HYMN.

COMMUNICATED AS ORIGINAL.

ETERNAL GOD ! Creation's scheme displays
 Thy wisdom, goodness and almighty pow'r ;
 Thy wondrous providence demands the lays,
 Of heavenly choirs thy majesty t' adore :
 With angelic hosts above,
 Saints unite to praise his love ;
 Let heav'n's awful arches ring,
 With praise to our Almighty King.

The radiant sun dispenses with his rays,
 Unnumber'd themes of rapture and of praise—
 The silver moon to earth's remotest bound,
 Proclaims thy bounty in her mighty round.
 Twinkling stars exalt thy praise,
 Winds and storms the chorus raise,
 Thunders roar abroad thy name,
 And thine eternal power proclaim.

Redemption's works these wonders far exceed,
 In them Jehovah is display'd indeed ;
 Thro' their influence deserts bud and bloom,
 And like the fragrant rose yield rich perfume.
 O'er Columbia's peaceful land,
 Jesus wave thy mighty hand ;
 Send thy Spirit from above,
 Subdue our hearts to peace and love.

Then shall our hearts with nature join to raise,
 Harmonious anthems to thy worthy praise ;
 Our tuneful lips and hearts in sweet accord,
 Shall join t' adore the mercy of our Lord.
 Saints unite your humble lays,
 Warble forth your Saviour's praise ;
 Join cherubic throngs above,
 To celebrate redeeming love.

ETICUS.

CONNECTICUT
EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

Vol. III.]

JULY, 1810.

[No. 7.

A SERMON delivered at the New Brick Meeting House, in Hartford, on the evening of May 15, 1810; at the request of the Trustees of the Missionary Society of Connecticut:—By Ebenezer Porter, A. M. Pastor of a Church in Washington.

MATTHEW vi. 10.

Thy kingdom come.

IT will be perceived that this is a part of that excellent form of prayer, which Christ taught his disciples. As to matter and method, it is a perfect summary of the chief things which we have to ask of God. Perhaps the powers of language do not admit that another set of words should be chosen, so comprehensive, so evangelical, and so exactly suited to express the feelings of a pious soul, at the throne of grace.

From early childhood, our lips have been accustomed to repeat the petition, "Thy kingdom come." The business of this evening, my brethren, requires that we understand the meaning of this petition, and that we feel correspondent affections of heart.

The kingdom, for the advancement of which we are especially to pray, is a kingdom of holiness. It is to

be set up in the *hearts* of God's chosen people. Of this kingdom God's anointed Son, is sole Lord and Lawgiver. This exalted office belongs to him by the eternal gift and appointment of the Father, in virtue of which he is set as "King upon the holy hill of Zion." It belongs to him by purchase, as the price of his own blood. It belongs to him by conquest. By the sword of his spirit, he sets up his throne in the hearts of the redeemed, and makes them willing in the day of his power. The great end of revelation is to set before us God manifest in the flesh, King of righteousness and King of peace : to teach us the design of his incarnation, the glories of his person, the victories of his grace, and the tremendous ruin that awaits his enemies. Clothed in all the attributes of divinity, we see him assume the form of a servant, to ransom dying sinners. We see him exalted from the cross to the throne. Out of Zion he sent forth the rod of his strength. On the same spot where his sufferings were finished his triumphs began. There his spiritual kingdom commenced, in its visible glory. There the first converts to his gospel were made ; and thence his apostles went forth, to publish its glad tidings through the world. Such is the King of Zion, who is to reign till all his enemies become his footstool : such is his kingdom, which is to rise and prosper, till the standard of the cross shall be planted in every nation, and every knee shall bow to the name of Jesus.

Let us now consider,

I. What is implied in the prayer, "Thy kingdom come." And,

II. What are our encouragements thus to pray.

In this short petition, we include every thing which concerns the preservation and spread of true religion among mankind ; every thing which relates to the peace, purity, and prosperity of the church ; the piety of its members, the fidelity of its ministers, the success of its ordinances.

1. We pray for the continuance of the blessed gospel, where it has been enjoyed. True religion finds a natural enemy in every human heart. Nothing but

the interposition of almighty power prevents its exile from the earth. Whole countries, where the sun of righteousness once shone, have sunk again into the "shadow of death." Infidels and heathen occupy the ground where the apostles of the Lamb preached the everlasting gospel; churches which were planted by their hands, and watered with their tears and blood, and which once were the glory of the east, are now blotted out from under heaven.

In our own land, similar declensions have been witnessed. Some of the churches, which were gathered by the fathers of New-England, on principles of genuine Christianity, have lost their primitive lustre.

Others, which still seem to stand on the foundation of the apostles and prophets, and still recognize Jesus Christ, in his divine character, as their chief corner stone, by the absence of divine influence, and the agency of "evil men and seducers," have fallen into fatal divisions; and have been rent with "divers and strange doctrines."

Others, which are reputed sound in the faith, cast off the restraints of regular discipline, and indulge corruptions in morals, which are a scandal to the Christian name. In the midst of all our light and privileges, it is not to be dissembled that many of our churches, embrace in their communion, members who are grossly heretical in sentiment, and in practice "abominable, disobedient, and unto every good work reprobate."

How is the success of the gospel marred by its treacherous, timid, slothful professors! Point me to a church, formed on the principles, and pervaded by the spirit of real Christianity; and I will point you to a church which is "beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners." Satan's kingdom trembles before such a church. Impiety is overawed by the radiance of its holy example. If we wish the prosperity of religion, we shall pray that the churches may be established in the faith and discipline of the gospel; that their members may feel a sacred regard to the honor of the Redeemer, and their

own covenant vows : and that God may be glorified in the purity, unity, and increase of Zion.

2. The coming of Messiah's kingdom, for which we are to pray, implies the universal spread of true religion among mankind. Limited, as our attention is to a few objects around us, we forget the great family of human beings, to which we stand related. While we are blessed with the best means of intellectual and moral improvement, while we have Christian sabbaths, and Christian ordinances, multitudes of our race have no such blessings. Even in Europe, where the light of science and Christianity has been enjoyed, more extensively than in any other portion of the globe, many still grope in Pagan idolatry, or Papal superstition. In some of its considerable districts, it is affirmed that among the mass of the inhabitants, there is not one Bible to five hundred families. The common people are too poor to purchase, this *precious book* ; and if purchased are too ignorant to read it.

What then shall I say of the immense multitudes of Asia, immersed in the gloom of absolute heathenism, or blinded by the no less fatal delusions of the Arabian Impostor ? What shall I say of the millions that overspread the vast interior of Africa, and the wide extended wilderness of North and South America, to whom the comforts and hopes of the gospel are altogether unknown ? I will say they are *men*, sprung from the same stock, polluted with the same depravity, and destined to the same eternity with us. Their souls are immortal, like ours ; and like ours, must be ransomed by an interest in the one all-sufficient atonement, or perish without hope. The trump of God will awake them from the dust of the earth, to share in all the realities of an interminable hereafter ; to mingle in the groans of the damned, or in the shouts of victory that shall encircle the throne of the Lamb. He that has the heart of a Christian, must desire that the blessings of the gospel may be coextensive with the ruins of the fall. His benevolent wishes are not limited to the ingathering of the Gentiles. In faith and hope, he desires the restoration of the Jews, who were so signally

rejected for their unbelief; and who, in cheerful allegiance to Messiah, shall hereafter be incorporated into the body of his church. Then shall there be one united, happy fold, under one divine shepherd. This illustrious triumph of true religion is the object of the prayer, "Thy kingdom come."

3. As Christ's kingdom is a kingdom of *means*, every prayer for its prosperity, is a prayer for the increase and success of good ministers. The day of miracles is past. Though the head of the church is not dependent on human instruments, he is pleased to use them as the stated medium of his operation. To earthen vessels the treasure of his truth is committed, that the excellency of the power might appear to be of God, and not of them. If the gospel be preached at all, it must be preached by *men*; but *what* men? Men who are strangers to its doctrines and its spirit? Men who engage in the sacred office as a mere *occupation*; while they cloak the vilest insincerity under a fair profession? Can *they* faithfully teach a religion which they love not, and which they understand not? Can *they* patiently perform its services, or bear its cross? No reprobation is too severe for those who thus prostitute the noblest of all employments. That they will do good, no one can expect; it is too much for charity to hope that they will not do immense evil. Open hostility is more honorable than treacherous friendship. The interests of truth can be promoted only by the aid of men whose hearts are devoted to God, and warmed by the influence of undissembled piety. The exigencies of the church, at this day, call for the services of men in the holy ministry, who are possessed of respectable natural talents, improved by study, and associated with fortitude and habitual prudence. In no other employment, is there so much occasion for stability of judgment, and vigor of intellect. Here the most firm, active, and cultivated powers may find ample room for exercise. But if these are important to the respectability and usefulness of public teachers, much more is soundness of faith.

I know it as an opinion of some, that ministers should

have no established sentiments; or at least should *preach* none, as essential to salvation. But shall he who is commissioned as legate of the eternal king, mutilate his message from complaisance to the pride and prejudices of the world? Shall he confound all distinction betwixt the doctrines of Jesus and Plato; and hope to convert men to holiness by accommodating the gospel to their sinful hearts? No:—Christianity is not any thing, or nothing, as it happens. It is not a reverie, nor a whim of fancy. It is a system of eternal truth, built on principles immutable as the throne of God:—principles, that will stand amidst the confusion of dissolving worlds:—principles, that rebel sinners must embrace, or they must perish. Experiment has proved the fact, that when preachers concede the fundamental truths of this religion to appease the carnal heart, still objections multiply upon them. When they reduce this religion to an accordance with the spirit and maxims of the world, they and their preaching are disowned of Christ.—The naked doctrines of the cross are the “power of God unto salvation, to every one that believeth.” He who, like Paul, devotes his life to the preaching of these doctrines, deserves to be ranked among the best and happiest of mortals. In the sublime satisfaction of serving the cause of truth and the souls of men, he forgets the din of this nether world. Its applause and its censures die on his ear. He deems the pulpit a more honorable place, than a throne of state. Let him but be accounted faithful in feeding Christ’s sheep and lambs, under all the penury and trials of the office, he envies not the splendor of wealth and titles. How do the little pageants of this *little* world fade away before such worth of character! The fame that is purchased among battles and blood, how will it bear a comparison with the immortal honors in reserve for a Cary or a Van-Der-Kemp! What a childish thing is the mausoleum of a Cæsar, contrasted with the tears and benedictions shed on the humble grave of David Brainard!

Such are the men whose labors may be expected to aid the progress of true religion. But such laborers are

few. Pressing cries are heard from the infant churches of the wilderness, and from many of the older settlements, for Christian pastors. Where shall they be found? Are the young men of our country emulous to share in the labors and sufferings of the ministry? With few exceptions, they are devoted to pursuits of earthly emolument or ambition. Look to our colleges, and you shall see that the ablest teachers, and the best systems of scholastic and moral instruction, cannot produce piety of heart. Look to Christian families, and you shall see that grace is not hereditary: it is not transmitted by any law of nature or Providence. Who then shall raise up ministers? It is the work of the Holy Ghost. "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Let the whole church awake, and present before the throne of God this united and solemn offering of prayer. Then may we hope to see the dawn of that happy day, when the gospel shall be preached over all the earth.

4. The outpouring of divine influence is an object of special desire to the pious heart, as being essential to the prosperity of the Redeemer's kingdom. The most powerful and well directed means have no independent efficiency to sanctify the hearts of men. Can the most faithful preacher convert his hearers? For such a task he knows himself to be weakness, worthlessness, less than nothing. Without divine influence, he cannot even gain their serious hearing, though he speaks to them of their own eternal interests. See with what affection he weeps for their security, in secret places! With what solicitude he warns them in the name of God! Still they slumber on, deaf to the calls, and blind to the glory of the gospel; and he that tells them of their danger, is "as one that beateth the air." Well may he sit down despondent, and close his lips in silence, if he must count upon human wisdom or strength to give efficacy to the truth of God. The profound talents, learning, piety, and eloquence of St. Paul, could not convert one soul. "So then, neither is he that planteth any thing, neither he that watereth,

but God that giveth the increase." To his sovereign grace ministers must look for success, and the church for enlargement. Before the matchless power of that grace, every obstacle gives way. Votaries of wealth and wickedness leave all to follow Christ. Anxious enquirers for the way of salvation crowd his temple gates. Hoary infidels become trembling suppliants at their Saviour's feet; and the tongues of veteran blasphemers learn the songs of Zion.

Where the best human efforts have proved ineffectual, if God is but pleased to pour out his spirit, what wonders are accomplished! Lo, the wilderness is transformed into a fruitful field: the barren desert becomes verdant in the beauty of holiness!

All who wish to see religion prosper, will unite in the prayer that divine influences may "come down like rain upon the mown grass: as showers that water the earth."

Such are the objects implied in the prayer of Christians for the coming of Messiah's kingdom.

It remains to be considered,

II. What are the encouragements to such prayer.

These are to be drawn from the past, the present, and the future. It might suffice to say that what God *has* done, is ample security for the ultimate and complete success of his cause. The church has lived through many a tempest. Like the bush in Horeb, she has been often seen burning, but not consumed. The blood of her sons has flowed; but she has stood firm, amidst the menaces and strokes of persecution; and with renovated strength, has come up from the wilderness, leaning upon her beloved. Having omnipotence for her reward, she has stood firm, while the world has been overturned, and the earth rent in pieces, and while powerful monarchies have threatened to crush her in their fall. Infidels have assailed her vital interests, with a confidence no less presumptuous than impious. She has planted her ensigns of victory on each spot where her martyrs have bled. She has seen the arm of many a Jeroboam withered, and many a Herod smitten with the curse of heaven for disregarding the admoni-

tion: "Touch not mine anointed, and do my prophets no harm." Nay, from the lips of many a dying infidel she has seen extorted a trembling homage to the truth of the gospel.

If the past furnishes no ground of despondence to Christians, fresh encouragements to prayer, are to be drawn from the present aspects of Providence. We live in a period of wonderful events. We have seen the missionary flame, which commenced in Europe, kindle across continents and oceans, till the same holy fervor, in a good degree, warms the hearts of God's people on every side of the globe. We have seen the Christian world awake from a slumber of two thousand years, to a system of efforts, for the revival and spread of religion. The rapid multiplication of missionary societies, praying societies, bible societies, associations for the distribution of religious magazines and tracts, and the institution of charitable female societies, to aid pious and indigent youths, whose hearts are devoted to the ministry, constitute an epoch in Christendom which will be memorable for ever. The angel, seen in vision by St. John, has commenced his flight "in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth." The nineteenth century has commenced with splendid prospects of success in spreading Christian knowledge. No obstacles are insuperable to that ardent zeal which has animated the prayers and labors of God's people within the last fifteen years. Men have volunteered with the spirit of apostles to spend and be spent among the heathen. Already the benighted Asiatics are learning to read the bible: The poor Africans are beginning to speak the name of Jesus, and to trust in him as "the way, the truth, and the life:"—And the Christian of Connecticut may anticipate the transport of that day when he shall meet the converted Tartar or Hindoo in heaven, and call him brother.

In our own country, it cannot be doubted that thousands have become heirs of eternal glory, as the fruits of missionary exertions. These may be instruments of salvation to thousands more. Still the prospect

brightens and expands before us. From the north, the south and the west, tidings of joy reach our ears ; triumphs of grace are multiplied in the conversion of sinners ; Zion's king lives, and walks in the midst of his golden candlesticks. Can our hearts fail to be warmed with these reflections, or our tongues to exclaim, " It is the Lord's doing, and marvellous in our eyes ?" The promises of future prosperity to the church afford no less encouragement to the faith and prayers of Christians. With the bible open before us, we hesitate not to say, that the long days of darkness which have passed over Zion, will be succeeded by the universal prevalence of light and holiness. The truth and omnipotence of God are pledged to secure this result. We know of whom it was said, " In his days shall the righteous flourish, and abundance of peace, so long as the moon endureth. He shall have dominion also from sea to sea, and from the river to the ends of the earth ; yea, all kings shall fall down before him ; all nations shall serve him." We know what kingdom that is, which the God of heaven has promised to set up, which shall never be destroyed. We know who hath given the assurance : " On this rock will I build my church, and the gates of hell shall not prevail against it." This language requires no comment. At once it fortifies the Christian's heart, and clothes him with impenetrable armor, for every conflict. Through the medium of prophetic revelation, he looks down the lapse of centuries to come, and sees every idol and altar of the heathen world, fall before the majesty of divine truth ; Jews and infidels pay their homage to the name of Jesus ; kings " bow their sceptres to his cross, and cast their crowns at his feet." O happy period, when the universal spread of the gospel shall usher in the illustrious reign of Christ ; and knowledge, holiness, truth, and peace shall pervade the earth !

Amidst these prospects, what can appal the believer's heart ? Though hosts of enemies, many and mighty, encompass the beloved city, he can say with firm and fearless confidence, " They that be with us

are more than they that be with *them*." Though the world around him is shaken with dire confusion ; tho' storms of sharp distress sweep over the earth ; no tempests shake his repose. While earthly thrones totter, he knows that Messiah's triumphant throne standeth fast for ever. With an eye of faith fixed on the king of Zion, he rises among surrounding desolations and exclaims, " The Lord of hosts is with us ; the God of Jacob is our refuge. Therefore will we not fear, though the earth be removed, though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled ; though the mountains shake with the swelling thereof."

My Christian brethren, with objects so momentous, and encouragements so animating before us, must not each of our hearts, responsive to the language of ancient piety, say, " If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth ; if I prefer not Jerusalem above my chief joy."

Every man and every woman that can pray, may be instrumental of much good. The spirit of missions that pervades Christendom, perhaps, commenced in the closet of some humble saint, like Simeon and Anna of old, praying to God alway and waiting for the consolation of Israel. If the effectual, fervent prayer of *one* righteous man availeth much ; what might not be expected from the prayers of the *whole church* united ? He that prays not for the prosperity of religion, is a stranger to its spirit and its comforts. He deserves not even the name of a Christian. But what avail our prayers, if not attended by correspondent efforts ? What avails the mere offering of the lips, if the hands are folded, and the heart slumbers in death-like indifference ? Such prayers are but the keen rebuke of our own lukewarmness. That religion which consists in cold professions is a dream. Our Master accepts not of empty vows. He claims our souls. He claims our services. He summons us to the field, and requires the vigorous employment of all our faculties.

He calls us to prove our love by sacrifices, our loyalty by obedience. Much remains to be done for a world lying in wickedness. Eighteen centuries have passed away since Emmanuel bled on the hill of Calvary ; and yet more than half our perishing race have never heard of his name. According to respectable estimate, more than three hundred millions of Pagans inhabit our own continent*. To send the means of salvation to, at least, some of these is an object worthy of great efforts. Christians ! we ask you to commiserate the deplorable state of these your fellow creatures. We ask you to remember too your fellow citizens, neighbors, kindred,—removed to the wilderness, cut off from religious privileges, and in danger of sinking into aggravated heathenism.

Men of wealth ! we solicit your aid to furnish bibles and Christian teachers to those who are perishing through lack of knowledge. Will you lend to the Lord a portion of your earthly substance, for so divine a purpose ?

Fathers and mothers in Israel ! we ask your help. Will you give up your sons to the glorious work of the Christian ministry ? We know that this work has peculiar trials. It holds out no prospects of temporal fame or emolument. But to those who love the Lord Jesus and the souls of men, it holds out the promise of an immortal crown. “ The harvest truly is plenteous, but the laborers are few.” Two thousand ministers, probably, are this moment needed to supply the vacant churches in the old and new settlements of our country. When shall they find pastors to feed them with the bread of life, and lead them to heaven ! Would to God that there were more praying Elkanahs and Hannahs ; that there might be more young Samuels devoted to this noblest and best of all employments. Oh, when will the friends of the Redeemer feel this subject

* In the hurry of preparing this sermon, the above statement was taken from Dr. Carey's list of the heathen, published in the year 1792. On examination, the writer is satisfied that it is considerably overrated. The exact number, however, cannot be ascertained, nor is it at all essential to the nature of the duty in question.

as they ought ! When will their hearts unite as the heart of one man ; and their prayers of faith meet at the throne of grace for an increase of good ministers ! Then will the Lord hearken and save his heritage from desolation. Then will more showers of grace descend upon our colleges ; and more *schools of the prophets* arise, to furnish messengers of salvation, to perishing sinners. Then shall they that hunger for the bread of life be fed, and the infant churches sing, “ How beautiful upon the mountains are the feet of him that bringeth good tidings ! ”

I say again, the kingdom of Christ is a kingdom of *means*. Let his followers awake to a vigorous use of these means, and the world will see such churches, and such pastors, as will exhibit the majesty of true religion. They will see the militant host of Emmanuel become invincible. They will see the church “ raise her fainting head at the voice of her divine Leader,— rally her broken ranks around his cross, and march to a warfare worthy of her Lord.” Then shall the prayers and tears of Zion be succeeded by songs of joy, and heaven and earth unite to hail the day when the kingdoms of this world are become the kingdom of our Lord and his Christ.

“ Ye that make mention of the Lord, keep not silence ; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.” AMEN.

Extracts from the Minutes of the General Association of Connecticut, at their Session in Ellington, June, 1810.

At a meeting of the General Association of Connecticut, holden at Ellington, the third Tuesday of June, A. D. 1810 : Present,

Rev. Messrs.	From
Aaron Church,	} Hartford North Association
William F. Miller,	
Joab Brace,	} Hartford South
Prince Hawes,	

Samuel Merwin, Abner Smith,	} New Haven West
John Elliott, Erastus Ripley,	} New Haven East
Walter King, Salmon Cone,	} New London
Heman Humphrey, William Fisher,	} Fairfield West
Elijah Waterman, Israel Ward,	} Fairfield East
Zebulon Ely, Moses C. Welch,	} Windham Original
Andrew Lee, D. D. Elisha Atkins,	} Windham East
Samuel J. Mills, Amasa Jerome,	} Litchfield North
Joshua Williams, Maltby Gelston,	} Litchfield South
Joseph Vaill, Frederic W. Hotchkiss,	} Middlesex
Diodate Brockway, Amos Bassett,	} Tolland
Calvin Chapin,	} Register of the General Association of Connecticut.
Joshua Leonard, James Inglis,	} Commissioners from the General Assembly of the Presbyterian Church in the United States.
Samuel Spring, D. D.	} Delegate from the General Association of Massachusetts proper.

The Rev. Samuel Merwin was chosen Scribe; the Rev. Moses C. Welch, Moderator; and the Rev. Heman Humphrey, assistant Scribe.

The certificates of delegation were read, and the Association opened with prayer by the Moderator.

Messrs. Chapin, King, Ely, Inglis, and Spring were appointed a Committee of overtures; who made a report, which was accepted.

The Rev. Messrs. William F. Rowland and John H. Church made application in behalf of the General Association of New-Hampshire, for a connection with this body.

The Rev. Messrs. Chapin, Waterman, Miller, and Spring

were appointed a Committee to take into consideration the proposal from the General Association of New-Hampshire, and make report.

Voted, To adopt the proposed alteration in the Constitution of the Missionary Society of Connecticut; which alteration is in the words following, viz. "That in the 11th and 12th Articles in the Constitution the word August be substituted in place of the word September."

The Associational sermon was preached by the Rev. Walter King, from 1 Corinth. xiv. 18.

The Rev. John Griswold presented his credentials, and took his seat as Delegate from the General Convention of Vermont.

Assigned to morrow at 2 o'clock P. M. to receive religious intelligence from the members; and appointed Messrs. Elliott, Leonard, and Ward, to take minutes, and prepare a report on the subject.

The account of the Treasurer of the General Association, as audited by the Auditor, was read and approved.

The Eastern Association of New-Haven county presented a remonstrance against the vote of the General Association constituting the Register a member of this body *ex officio*.

The Trustees of the Missionary Society of Connecticut presented 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 Ellington on the third Tuesday in June, 1810.

REV. FATHERS AND BRETHREN,

YOUR Trustees have the happiness to lay before you a Report, exhibiting great encouragements to continue, and, as far as practicable, to increase your charitable attention to our destitute *friends* and *neighbors* in the new settlements.

In this Report, only a general view of the condition and prospect of your missions can be given. For an account in detail, of the number and names of your missionaries, together with the particular fields of labor allotted them, of the books distributed, of the expenditures of the Society, and of the state of the Funds, we must refer to the printed Narrative for the year 1809, copies of which are transmitted for distribution among the brethren of the Society.

The attention of your Trustees has been directed to fields of missionary labor according to the necessities of the people, the prospect of usefulness, and the ability of the Society.

Wherever it appeared from correct information that missionaries were needed, the most probable mode of benefitting them has been sought. And none, whose circumstances called for help,

have been left without attention, if it were in our power to afford them assistance.

You will rejoice with us to learn from the communications of your missionaries, and of others, that we may indulge the pleasing thought, that through the guidance and blessing of God, the charity of the friends of Zion in this State has been husbanded to good effect. The people ready to perish for lack of vision, have been furnished with the good word of God, and multitudes have hopefully been delivered from the power of darkness, and translated into the kingdom of God's dear Son. Churches have been organized in various places, which, under God, have been nourished by this Society. Error has been restrained, and truth disseminated. "The Missionary Board," says one of your laborers, "have great reason to rejoice in the smiles of a gracious God on their endeavors to spread the gospel. Many in this wilderness, are rejoicing in the mercy and grace of God, through their instrumentality."

From the commencement of your attention to these destitute regions, the Lord has signally approved your labors of love.— They have been crowned with great success. But his favorable notice of those places, which are visited by your missionaries, has, during the year that is past, exceeded that of any other preceding. Such is the general attention of the people to the word, that in all places, with scarce an exception, your missionaries are welcomed with joy, assemblies are speedily collected on very short notices, the word is heard with eager attention, and the people invoke blessings on the benefactors who send them the richest gift of God. In many places in the wilderness, especially in New-Connecticut, the goings of the Lord, the Spirit, are glorious. A special, solemn attention to the divine things is awakened. Refreshings from the presence of the Lord have been experienced. And multitudes are hungering for the bread of life, and thirsting for the waters of life. In these places it has been the joy of your missionaries to labor more abundantly, while it is your consolation to have sent them there.

The success which has so signally attended missionary labors, the growing desire of the people to hear the word of life, the gratitude they express for the gospel, the continual immigrations made into the wilderness forming new settlements, and above all, the opening prospect of establishing a rich revenue of glory to God, have appeared to your Trustees to be loud calls for greater exertions. In these reviving appearances we have heard the call from the wilderness, "Come over and help us." In these we have seen the indications of Providence, and obeyed the call according to the utmost of our ability. During the past year, missionary labor has increased beyond that of any former year. More has been expended of the capital of our Funds, than in any former year. As opportunity to do good was presented, it was a pleasure to improve it.

In the faithful improvement of those seasons which the Lord

furnishes we feel a confidence in him that future means of carrying into effect your charity, shall never be wanting. The silver and the gold are the Lord's, in his hands are even the treasures under the powers of darkness. The hearts of the rich to furnish supplies when they are needed, and the hearts of the strong to labor in his service, are all in the hands of the Lord. The earth is the Lord's and the fulness thereof. All things are at his disposal. To accomplish the purposes of *his* grace, means can never be wanting. With peculiar pleasure do we recognize these familiar truths, the foundation of our hope, in the beginning and progress of our Society, and in the present prospects we enjoy. Hitherto the Lord hath helped. By his care we have been nurtured from small beginnings, and have acquired our strength. We have seen how the hearts of the liberal devising liberal things have been opened and enlarged, and gratefully acknowledge the goodness and grace of God therein. The same liberal spirit is still cherished. By donations of the pious at home, and by contributions abroad in the new settlements, much is done at present. In these we are taught, that in due season the hearts of the people will be found open to contribute, and are only waiting for your application to them. With what cheerfulness, with what enlargedness will they contribute, when these fruits of their charity, which daily appear in the wilderness, are considered! The hearts of thousands rejoice in unison with you, when they hear that the wilderness is indeed putting forth to blossom as the rose, and the desert is preparing to become as the garden of God. They have remembered them in prayer and in deeds of charity, and they continue to remember them.

Whilst we dwell with pleasure on these encouraging prospects, attending your benevolent exertions, our joy is increased when we look around, and behold the zeal which animates the hearts of the people of God in every quarter. For years past have the affections of the pious been enlarging toward the destitute, and still are they devising liberally for their relief. Missionary Societies, both in Europe and America, are prosecuting their objects with growing diligence, while the spreading glory of the gospel rejoices the hearts of multitudes who were in darkness, in the region and shadow of death. Nor is the charity of the pious unmindful of the wants of those which are around them. Religious Tract Societies, and Domestic and Foreign Bible Societies, are formed, and forming, in various parts of Christendom, to supply those at home, who are too careless, or too poor to purchase these books for themselves, and to supply those abroad who have not such means of instruction. The hearts of many are thus made to rejoice in the possession of the word of salvation, while the charitable are abundantly rewarded in witnessing their joy. Societies which provide for the education of indigent pious youths, who are desirous to devote themselves to the gospel ministry, are also forming in various parts, and meet with great encouragement.

In view of these things, we congratulate our brethren, and re-

joice with them in the evidence they afford that the kingdom we have received, is an everlasting kingdom which cannot be moved. It is our happiness to be employed in promoting the interests of such a kingdom. Our labor cannot be in vain in the Lord. We behold with joy this time of great favor to Zion, we see her arise and shine in the light which hath come, and in the glory of the Lord which hath risen upon her, and unite with the Society in praise to God who hath heard our prayer. Surely Zion enlargeth the place of her tent, she stretcheth forth the curtain of her habitations, she is breaking forth on the right hand and on the left, and is preparing to inherit the fulness of the Gentiles. The blessed season is fast approaching, when the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

May our united prayers and exertions for the prosperity of Zion continue and increase in fervor and diligence. May we all be endued with wisdom and grace effectually to advance the Redeemer's kingdom. May the shaking of the nations speedily usher in the joyful day, when the kingdom of the Saviour shall be established universally, and all on earth partake of its righteousness, and peace, and joy in the Holy Ghost. May his gracious presence, who is King in Zion, be with the Society in their present session; his Spirit guide them in all their deliberations; and may his blessing enrich their hearts, and crown their labors with abundant success.

In the name of the Trustees,

ABEL FLINT, *Secretary.*

Hartford, May 9, 1819.

The Committee to whom was referred the proposal from the General Association of New-Hampshire, submitted the following Report, which was accepted.

Whereas the General Association of New-Hampshire has, by its delegates the Rev. Messrs. John H. Church and William F. Rowland, proposed a regular and permanent connection with the General Association of Connecticut: And whereas affectionate and zealous co-operations among the ministers of Christ appear conducive to the extension and prosperity of his gracious kingdom:

Voted, That the proposed connection meets the cordial approbation of this General Association.

Voted, also, in order to render the said connection complete, that the following rules shall form the basis of a connection between them and us.

1. The General Association of Connecticut, and the General Association of New-Hampshire, shall annually appoint each two delegates to the other.
2. The Delegates shall be admitted, in each Association, to

the same rights of sitting, debating, and voting, with the other members respectively.

3. It shall be understood, that the articles of agreement, between the two Associations, may, at any time, be varied by mutual consent.

Voted, That the Delegates from the General Association of New-Hampshire be invited to sit as members of this body, during the remainder of the session.

In the evening a sermon was preached by the Rev. Joshua Leonard, of the state of New-York, from Acts xxiv. 25.

WEDNESDAY, June 20.

Enquiry was made with respect to the compliance of the district Associations with a former vote of this body, That in their own way they be requested to raise a sum equal to a tax of fifty Cents on each member.

The Delegates from this body to the General Assembly of the Presbyterian Church, submitted their report which was read and accepted.

The General Association being informed that Messrs. Lockwood and Backus propose printing a new edition of the Confession of Faith, agreed upon at Saybrook, A. D. 1708, together with the Heads of Agreement, and the Articles for the Administration of Church Discipline, as adopted by the Churches, and approved and established by the General Assembly at New-Haven, on the 14th of October, 1708, *Voted*, That the Rev. Messrs. Elijah Waterman, Heman Humphrey, and Stephen W. Stebbins, be a Committee to superintend the proposed publication, and see to the correctness of the same, according to the first edition.

Attended to the enquiry of Windham Original Association, which was laid over at the last General Association, to be considered at the present session.

A letter from Windham Eastern Association was presented and read.

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, Samuel J. Mills, Ebenezer Porter, Joseph Vaill, Nathan Williams, D. D. and Josiah Whitney, 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, Roswell R. Swan, Jehu Clark, Zebulon Ely, Charles Prentiss, Azel Backus, Aaron Hovey, Ephraim T. Woodruff, Elisha Atkins.

List of unsettled ministers in the State, and of licentiates from the several Associations, viz. *Of unsettled Ministers*, Rev. Messrs. David Avery, Mansfield; Simon Backus, Bridgeport; Jonathan

Bartlett, Reading ; Gershom Bulkley, Middletown ; Samuel Camp, Ridgefield ; Aaron Cleveland, Hartford ; James Dana, D D. New-Haven ; Ezra S. Ely, Colchester ; Asabel Hooker, Goshen ; Calvin Ingals, Stafford ; Gurdon Johnson, Killingley ; William Lockwood, Glastenbury ; Samuel Munson, Huntington ; John Noyes, Norfield ; Samuel Stebbins, Simsbury ; John Taylor, Enfield ; Daniel Waldo, Suffield ; Simon Waterman, Plymouth ; Elijah G. Welles, Windham.—*Of licensed Candidates*, Messrs. John Bartlett, New-Haven ; William Belden, Weston ; Jonathan Bird, Berlin ; Reuben Chapin, Somers ; John Chester, Wethersfield ; Noah Coe, Durham ; Jonathan Cone, Colchester ; John Clark, Washington ; Chester Colton, Hartford ; Mills Day, Washington ; John G. Dorrance, Brooklyn ; Henry Frost, New-Haven ; Asahel Gaylord, Norfolk ; Austin Hazen, Vermont ; Gurdon Hall, Granville ; Joseph Hovey, East-Haddam ; Nathaniel G. Huntington, Hartford ; Bela Kellogg, New-Haven ; Francis King, Vernon ; Gilbert R. Livingston, Redhook ; John Marsh, jun. Wethersfield ; Nathan Perkins, jun. Hartford ; Henry Sherman, New-Haven ; James W. Tucker, Danbury ; Timothy Tuttle, Durham ; Hezekiah G. Ufford, Stratford ; Comfort Williams, Wethersfield ; Timothy Williams, Woodstock.

Proceeded to an enquiry respecting the state of Religion.

In the forenoon a sermon was preached by the Rev. Dr. Spring, of Newburyport, from 1 Thess. iv. 17, 18.

In the afternoon a sermon was preached by the Rev. James Inglis, of Baltimore, from Psalm lxii. 11.

In the evening a sermon was preached by the Rev. John H. Church, of New-Hampshire, from Rom. ix. 16.

THURSDAY, JUNE 21.

Messrs. King, Vaill, and Williams, were appointed a Committee to report on the enquiry of Windham Original Association.

The remonstrance of the Eastern Association of New-Haven County was considered. Whereupon,

Voted, That the vote passed by the General Association, in June, 1808, constituting the Register a member *ex officio*, be, and it is hereby rescinded.

The Rev. Abel Flint was chosen Treasurer, and the Rev. Andrew Yates, Auditor of the General Association, for the year ensuing.

Whereas it is found convenient that the Register of the General Association be a member of this body ; and whereas each Association may appoint one or more Delegates,

Voted, That this body will consider it as regular that the particular Association of which the Register is a member, appoint the Register as an additional Delegate to this body, if they shall see cause.

The following persons were elected Trustees of the Missionary Society of Connecticut, for one year from the first Wednesday of August next, *viz.* His Excellency John Treadwell, the Hon.

Asher Miller, the Hon. Aaron Austin, the Hon. Jonathan Brace, Enoch Perkins, Esq. David Hale, Esq. 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, and the Rev. Abel Flint, Auditor of the Missionary Society of Connecticut, for one year from the first Wednesday of August next.

The Rev. Messrs. Benoni Upson, Walter King, and Ebenezer Porter, were chosen Delegates to the General Assembly of the Presbyterian Church in the United States, to convene at Philadelphia, on the third Tuesday of May, 1811; and the Rev. Messrs. David Smith, Israel Ward, and Amasa Jerome, were chosen substitutes.

The Rev. Samuel Merwin was chosen Delegate to the General Convention of Congregational and Presbyterian Ministers in the State of Vermont, to meet at Brookfield, on the first Tuesday of September next; and the Rev. Zebulon Ely was chosen substitute.

The Rev. Messrs. Moses C. Welch, and Nehemiah Prudden, were chosen Delegates to the General Association of Massachusetts proper, to convene in the year 1811; and the Rev. Messrs. Elijah Waterman, and Erastus Ripley, were chosen substitutes.

The Rev. Messrs. John Elliott, and Joseph Vaill, were chosen Delegates to the General Association of New-Hampshire, to convene the third Wednesday of September next; and the Rev. Messrs. William Lyman, D. D. and Frederick W. Hotchkiss, were chosen substitutes.

The Rev. Amos Bassett was appointed to preach the *Concio ad Clerum*, at New-Haven, on the evening of next Commencement.

The Committee appointed to consider and report on the question proposed by the Original Association of Windham County, at the last session of this body, "Whether any person who joins the Eastern Association of that County, after one year from their formation, can be regularly admitted as a member of the General Association," made a report, which was accepted as follows:

"Having duly searched into the grounds of separation of said Eastern Association, and attended to the documents submitted to them, to throw light on the subject, the Committee are of the opinion, that such persons as join said Association, after one year from their formation, cannot be admitted as members of the General Association, for the following reasons, *viz.*

"1. It was mutually agreed upon, by both parties, for the sake of peace, that the said Eastern Association should receive no members belonging to the limits of the Original Association, after one year."

"2. Although the General Association has admitted said Eastern Association as a regular Association, and received their Delegates as from other Associations, still it is the opinion of the Committee, that strictly speaking, said Delegates are to be considered only as a double representation of the Association of

Windham County. The Committee find no Constitution for permitting any Association to divide as aforesaid, and of course whatever privileges said Eastern Association may have enjoyed, must be considered as the fruits of a spirit of peace and indulgence, both in the Original Association of Windham County, and the General Association."

After the above report of the Committee was accepted and approved, a paper was presented by Dr. Lee, of which the following is a copy :

" At a meeting of the Eastern Association of the County of Windham, at the house of the Rev. Dr. Whitney, May 15, 1810.

" Agreed and ordered, *nem. con.* that should this Association be, by the General Association, denied equal rights with the other Associations in the State, our members to the next General Association signify to that body, that we consider the denial a dissolution of all connection between us and them ; that in future, till put on an equal footing with the other Associations, we shall neither send members to attend their sessions, nor receive any communications from them. The above a true copy of record,

Test, ANDREW LEE, Scribe of said Association."

The Question, Will this General Association express their opinion concerning the expediency of settling ministers for a limited time ? was laid over to the next session of this body.

The Rev. Abel Flint was appointed to publish extracts from the Minutes of the General Association, at their present session, and to distribute them among the Associations of this State, and the several Ecclesiastical bodies, out of the State, who send Delegates to this body.

Voted, That the next meeting of the General Association be at Farmington, at the house of the Rev. Noah Porter, on the third Tuesday of June, 1811, at 11 o'clock, A. M.

The following report of the Committee appointed to prepare an account of the state of religion in the Churches under the superintendence, and in connection with the General Association, was read and approved :

" The General Association have attended, with mingled emotions of anxiety, gratitude, and joy, to the accounts given by the several members, respecting the state of religion in the Churches. Their anxiety springs, not from the prevalence of any particular error, or the progress of vice in any unusual degree, but merely from the consideration, that while a gracious God is so signally interposing by his blessing, on his own appointed means, to save perishing sinners, so many remain unmoved and impenitent. But while this body lament over the blindness and unconcern of those, who disregard the tender of life made through the Redeemer, they find abundant cause of thanksgiving to the great head of the Church ; in the order and peace of our Churches ; in the union of sentiment on religious doctrines, prevailing both among the ministers and Churches of our communion ; in the general in-

creasing attention to the means of grace ; and especially in the outpouring of the divine Spirit, in copious effusions, in many parts of the vineyard.”

“ Since the last session of this body, it has pleased the king of Zion to display, in several places, his mighty power and glorious grace, in calling dead sinners to life, and bringing them to a saving knowledge of himself. The ingathering to the fold of the divine Shepherd has been such, as to demonstrate his tender care of the flock, his faithfulness in extending the arm of saving love to those given him in the covenant of redemption ; to fill with lively joy the friends of Zion ; and to animate them in the duties of their high vocation.*”

“ We are happy to observe that a spirit of grace and supplication appears still to rest, in an unusual degree, on many of our Churches, and that peculiar attention is paid to the religious instruction of children and youth ; and we earnestly hope that the means of obtaining divine blessings will more and more engage the attention and warm the hearts of the people of God. We notice with pleasure the increasing resources and efforts of the Bible Society : and are enabled to state that the Narrative of the Trustees of the Missionary Society presents a favorable view of the extent and fidelity of missionary services, and the blessing of God as resting upon them.”

“ With respect to the Churches in our connection, it will rejoice the hearts of the friends of the Redeemer to know, that in various large sections of our sister states, the Holy Spirit is diffused in a manner before unknown. Great accessions have been made to the Churches, and God appears to be lifting up a standard against such errors as dishonor the grace and the Son of God. The blessed Saviour is evidently granting his smiles upon his own cause, in the provision making for the education of those, who are to fill the places of the present watchmen on the walls of Jerusalem, when they are laid in the dust ; and by the dews of Heaven descending from time to time, on the schools of the prophets. Bible and religious Tract Societies have increased in number, and Christians seem to feel the importance of exertion in the cause of their divine Lord and Master.”

“ Let the protection and prosperity of Zion be ascribed to the living God ; let saints put unshaken confidence in him who hath graciously said, *Fear not, little flock, for it is your Father's good pleasure to give you the kingdom* ; and let them unite in their prayers, that the work of grace may be triumphantly carried on, through our land, and the knowledg and love of the Saviour spread through the world.”

After a prayer by the Rev. Mr. Griswold, adjourned *sine die*.

SAMUEL MERWIN, }
HEMAN HUMPHREY, } Scribes.

* The number of persons received into the Churches, in connection with the General Association, in this State, during the last year, amounts to about 1680.

General Observations upon the last chapters of Ezekiel.

THE last chapters of Ezekiel, beginning with the fortieth, have justly been considered as obscure and difficult of apprehension. Without attempting a particular explanation of them, it is now proposed to exhibit their immediate object and design. As an introduction to the hypothesis now to be submitted to consideration, the observation will be proper, that the prophets generally began their predictions with the events of their own times, and as they progressed, introduced those which were more remote, and concluded with predictions relating to the kingdom of Christ in the last age of the world. This is the plan of the prophecies of Isaiah, Daniel, Hosea, and most of the other prophets. This is supposed to be the plan of Ezekiel, and the subject of the last chapters. The subjects of these chapters may be considered as the conclusion of a prophetic series which began with the thirty-sixth. Also, thou son of man, prophesy to the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord. Thus saith the Lord, Because the enemy hath said against you, Aha, even the ancient high places are ours in possession: Therefore, prophesy and say, Thus saith the Lord God, Because they have made you desolate, and swallowed you up on every side, that ye might be a possession to the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people. By the prophet,

God now addressed the mountains and hills—the desolate wastes, the cities which had been forsaken and become a prey to the residue of the heathen, and protested, v. 5, that in the fire of his jealousy he had spoken against those who had appointed his land to their possession in the joy of their hearts, and v. 6, assured the mountains and hills, the Israelites, that because they had borne the shame of the heathen, so v. 7, the heathen should bear their own shame—and graciously promised, that they should be settled after *their old estates*, that they should multiply and prosper, and that he would do better to them than *at their beginnings*. From v. 15—20, the cause of their dispersion and suffering is suggested. When they dwelt in their own land, they polluted it with idolatry and blood, and God poured out his fury upon them for it. For their dispersion the heathen profaned his name, and he was despised of them, as unable to protect and bless his people. Though, therefore, his judgments had been just, and he might righteously persist in their rejection, yet, v. 21—24, his pity, his respect for his great name, would cause it to be sanctified by the heathen, by restoring them to their own land. When he had brought them back, v. 27, he would sprinkle clean water upon them, and purify them from idolatry and all their abominations, give them a new heart, they should be penitent and humble, should dwell in the land which he had given to their fathers—he would multiply and exceedingly bless them in it, so

that every one who passed by should say, This land which was desolate is become like the garden of Eden ; and the waste, and desolate, and ruined cities, are fenced and inhabited. Then the heathen should know that the Lord had spoken it and had done it.

To illustrate and impress these subjects, the prophet, chap. 37. was carried in the spirit and set down in a valley full of dry bones. He was then directed to prophesy and say, O ye dry bones, hear the word of the Lord. As he prophesied, there was a noise and a shaking among them, and the bones came together, bone to his bone, and lo, sinews and the flesh came upon them, and the skin covered them, but there was no breath in them. The prophet was then directed to prophesy to the wind, and say, Come from the four winds, O breath, and breathe upon these slain, that they may live. As he prophesied, the breath came into them, and they lived and stood up an exceeding great army. These dry bones were a glowing type of the dispersed and abject state of the whole house of Israel. They said, Our bones are dried up, and our hope is lost. The type exhibited, the application was made. The prophet was directed to assure the Israelites in the name of the Lord, that he would open their graves, collect them from their dispersions, and return them to their own land ; and when this should be effected, they should know that he had spoken it.

The prophet was then commanded, v. 15, to take two sticks, and write upon one stick,

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for the house of Judah and the children of Israel his companions ; and on the other, for Joseph, the stick of Ephraim and the whole house of Israel his companions, and join them one to another, that there might be one stick in his hand, and directed, when the children of his people should enquire the meaning of this. to reply, Thus saith the Lord God, Behold I will take the stick of Joseph which is the hand of Ephraim and the tribes of Israel, his fellows, and will put them with the stick of Judah, and make them one stick, and they shall be one in mine hand. This metaphorically imported, that the two kingdoms of Judah and Israel should be united and constitute one kingdom, and the promises were renewed, that they should be returned to their own land, that they should be an holy people, be greatly multiplied and blessed, have one prince, David, the Messiah, that God's sanctuary should be in the midst of them, that he would make an everlasting covenant with them, and be their God, and they should be his people.

The prophet was then directed, chap. 38, to set his face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him and say, Thus saith the Lord, I am against thee, O Gog, and will bring thee back, and put hooks in thy jaws, and will bring thee forth and all thine army, horses and horsemen, all of them a great company—Persia, Ethiopia, (perhaps Arabia) and Lybia—Gomer and all his bands, the house of Togarmah of the north quarters and all his

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bands, and many people with thee.* Gog, with his confed-

* Mr. Faber, in his dissertation upon the restoration of the Jews, by an elaborate exertion, would prove, that the Gog and Magog of Ezekiel, are the same with the Gog and Magog of the apostle John, Rev. xx. 8. Without attempting a confutation of his argument, some reasons shall be proposed to prove, that they are not the same powers, and do not exist at the same period. Very briefly,

1. The Gog and Magog of the apostle are introduced after the millennial prosperity of the Church, and immediately antecedent to the end of the world and the general judgment. But the Gog and Magog of the prophet, are introduced in a series of events, many of which would be effected after their destruction, and required a term of time incompatible with the sudden appearance of Christ to judgment.

2. The Gog and Magog of the prophet came upon the mountains of Israel, the Jews in an unconverted state, chap. xxxix. v. 7, 21, consequently before the millennium—but those of the apostle, against the camp of the saints, after it.

3. The Jews in Ezekiel are represented as brought back from the sword, as having recently returned to their ancient cities—but this, properly, was not predicable of them at the end of the millennium, when they would have peaceably inhabited them a thousand years.

4. The Gog and Magog of Ezekiel came upon the mountains of Israel, the unwalled towns and villages, which had been always waste, or desolate for a long time—but this would not have been affirmed of them after the millennium.

5. Gog and Magog came upon unwalled towns and villages—but God promised the Jews, chap. xxxvi. 35, that their cities should be fenced. This promise, consequently, will be fulfilled after the invasion of Gog, in their millennial prosperity.

6. Their objects are different.—The Gog and Magog of the prophet go to take a spoil and enrich them-

erates, being introduced, his design is exhibited. An evil thought should come into his mind, he would say, I will go up to the land that is brought back from the sword—against the mountains of Israel, which dwell safely in unwalled towns and villages, and take a spoil and a prey. The object of the enterprize is obvious. The Israelites now returned, and dwelling securely in their own land, and rich in silver, and gold, and cattle, and goods, would become an easy prey, and supply abundance of wealth. To possess this, Gog, with his allies, would collect a vast army, and cover the land like a cloud. This would fill the Israelites with great consternation and terror—and then, saith God, my fury shall come up in my face, and I will call for a sword against him—and will set every man's sword against his brother, and will plead against him with pestilence, and blood, and will rain

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selves with silver and gold, and goods and cattle—but those of the apostle, in compassing the beloved city, are actuated by the spirit of hostility against Christ and his people.

7. The direction given to the prophet, v. 17, speak to every feathered fowl, and every beast of the field, Assemble yourselves and come to my sacrifice—even a great sacrifice upon the mountains of Israel—Ye shall eat the flesh of kings and drink the blood of princes—in its connexions, is so similar to the vision of the apostle, Rev. xix. 17, when he heard an angel, standing in the sun, call to the fowls, Come to the supper of the great God, that ye may eat the flesh of kings and captains, that we are almost compelled to consider them as relating to the same event, and before the millennium.

upon him and his bands—an overflowing rain and great hail stones, fire and brimstone. The effect of this terrible judgment upon Gog, to the Israelites would be very happy. God would set his glory among them, and they should know that he was the Lord their God from that day and forward. The chapter concludes with a repetition of the assurance, that they should be abundantly blessed, and God would hide his face from them no more.

In this connexion the last chapters are introduced. Without proposing a minute explanation of them, it shall be submitted to consideration, whether it be not the design of them to exhibit,

1. The state of the Jews after their restoration and peaceable settlement in their own land.

God promised most mercifully to respect them in their dispersions, gather them out of the nations, settle them after their old estates, do better by them than at their beginnings; to unite the two kingdoms under one prince, David, the Messiah, establish his covenant with them, and be their God—and having conducted them through wonderful scenes, brought to their own land, first terrified them with the approach of Gog, and then miraculously delivered them from his depredations, may it not be considered as the immediate design of the succeeding chapters, to describe their civil and religious state after their return to the land of their fathers. This to be intelligible to them must necessarily have been according to their habitual ideas and customs. If

he had described their state in evangelical terms, he would have been to them as a barbarian, and his subject incomprehensible. To accommodate himself to their capacities, therefore, he adopted their usual terms and peculiar dialect. By the similitude of a city, temple, priests, and sacrifices, he described a pure evangelical worship and ecclesiastical state.—Under their prince, tribes and the division of their land, their civil regulations; and by both, unitedly, their order, peace, and happy condition, after their conversion to Christ, in the land of their fathers.

2. As the prophets frequently introduce the Christian church under the appellation of Jacob, and describe evangelical privileges by blessings bestowed on the seed of Israel, may we not consider these chapters in connection with the Jews, as describing the order, prosperity and happiness of the Christian church, in its millennial state. The direction, providing for the stranger, chap. xlvii. 23. may include all Gentile believers, and be of equal import with Ephes. iii. 6. That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise by the gospel.

3. As describing the state of the church perfected in heaven. That the state described in these chapters will be completed and terminate in heaven, is evident from the similarity of the cities described by the prophet Ezekiel and the apostle John, and their concomitants. The prophet's city, chap. xlvi. 30. as the new Jerusalem, Rev. 21. had twelve gates, three on each side of it.

From under the threshold of the house, or temple, in Ezekiel's city, chap. 47. issued water which became a river which no man could pass over,—and the apostle's river, Rev. xxii. proceeded from the throne of God and the Lamb. Each had the same salutary effect. Every thing which moved where the prophet's river came, lived—and the apostle's was the river of the water of life.—By the side of each river grew a tree of the same quality. The prophet's tree brought forth his fruit according to his months, and the apostle's bare twelve manner of fruits, and yielded his fruit every month. The fruit of each tree was for meat. The leaves of Ezekiel's were for medicine, and of the apostle's were for the healing of the nations. With the prophet, there were miery places and marshes which could not be healed; and with the apostle, the fearful and unbelieving, and he that was unholy should be unholy still. The apostle's was the heavenly Jerusalem, the city of the living God, and the name of the prophet's, **THE LORD IS THERE.**—Ultimately then, these chapters describe that blessed state where God will be the God of his people, and wipe away all tears from their eyes.

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ELIAKIM a type of CHRIST.

WE have a particular prophecy, Isa. xxii. 15—19, concerning Shebna, treasurer to king Hezekiah, who is represented as having been faithless in his office, and employed it for his own interest and aggrandize-

ment, for which he was devoted to a grievous captivity, and an ignominious death.—We then have a prophecy concerning Eliakim, v. 20—24, which imports, that he should be invested with the office of Shebna, be entrusted with the key of David, open and none should shut, and shut and none should open, or direct and control all the affairs of the state,—that he should execute his office with wisdom and fidelity, be a father to the inhabitants of Jerusalem and the house of Judah, and that for this they should hang upon him all the glory of his father's house.—As we find this declaration concerning Eliakim adopted by Christ and applied to himself, Rev. iii. 7. we are induced to consider Eliakim as a type of Christ, and may not the typical representation consist in the following instances.

1. In the succession of Eliakim who was wise and faithful, to the office of Shebna who had been perfidious, have we not Christ succeeding Adam, who had been faithless to his God, and ruined his race.

2. In Eliakim, opening and shutting, as minister of state, may we not typically see Christ as God's minister, opening, or revealing his eternal counsels, especially of wisdom and grace—directing and controlling all the grand concerns of his kingdom,—opening heaven to all the believing and holy, and excluding the unbelieving and impure.

3. In the wisdom and integrity with which Eliakim executed his office, and the happy effects of them to Hezekiah and the kingdom of Judah, we have

an instructive type of the consummate wisdom, and unimpeachable fidelity with which Christ executed his office, to the honor of his father, the interest of his kingdom, and the eternal benefit and felicity of his people.

4. In the respect and gratitude expressed to Eliakim, hanging upon him all the honor of his father's house, for his important and faithful service, have we not a glowing type of the honor which will be conferred upon Christ for his most essential service to God and his people, when the father will glorify him with his own glory, and all the redeemed confer upon him the honor of their salvation, ascribing dominion, blessing and praise to him who has loved them and washed them from their sins in his blood!

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ZERUBBABEL a type of CHRIST.

KING Nebuchadnezzar with his army besieged and reduced Jerusalem, destroyed the temple, captivated the Jews, and carried them to Babylon, in which they continued seventy years. At the expiration of that term, under Zerubbabel their prince, they returned to Judea, rebuilt the temple, and restored the worship of God, embarrassed by obstinate opposition. In Zerubbabel we have an illustrious type of Christ.

1. In his name.

Zerubbabel signifies a stranger in Babylon. In Zerubbabel, originating from Canaan, an exile and a stranger in Babylon, what an impressive type of the

son of man, of Christ from heaven, a stranger and sojourner in the Babel, in all the confusion and wickedness of this evil world!—But as the captivity of the Jews in Babylon, was typical of the affliction and persecution of the church by Anti-Christ, may we not,

2. In Zerubbabel, conducting the Jews from Babylon to Judea, typically see Christ relieving the church from antichristian oppression and persecution, and restoring it to its pristine order, beauty and prosperity.

3. In Zerubbabel, rearing the temple through perplexing embarrassments, do we not see Christ figuratively, through violent opposition, increasing the church, and conducting it to perfection.

4. In Zerubbabel, bringing forth the head stone of the temple, and the multitude shouting, *Grace, grace,* unto it, have we not a glowing type of Christ consummating the church, and heaven resounding with acclamations of praise to the infinite grace so marvellously exhibited, and wonderfully displayed in the glorious structure.

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Antinomians.

ANTINOMIANS, those who maintain that the law is of no use or obligation under the gospel dispensation, or who hold doctrines that clearly supersede the necessity of good works. The Antinomians took their origin from John Agricola, about the year 1538, who

taught that the law is no way necessary under the gospel ; that good works do not promote our salvation, nor ill ones hinder it ; that repentance is not to be preached from the decalogue, but only from the gospel. This sect sprung up in England during the protectorate of Cromwell, and extended their system of libertinism much farther than Agricola did. Some of them, it is said, maintained, that if they should commit any kind of sin, it would do them no hurt, nor in the least affect their eternal state ; and that it is one of the distinguishing characters of the elect, that they cannot do any thing displeasing to God. It is necessary, however, to observe here, and candor obliges us to confess, that there have been others, who have been styled Antinomians, who cannot, strictly speaking, be ranked with these men : nevertheless, the unguarded expressions they have advanced, the bold positions they have laid down, and the double construction which might so easily be put upon many of their sentences, have led some to charge them with Antinomian principles. For instance ; when they have asserted justification to be eternal, without distinguishing between the secret determination of God in eternity, and the execution of it in time ; when they have spoken lightly of good works, or asserted that believers have nothing to do with the law of God, without fully explaining what they mean ; when they assert that God is not angry with his people for their sins, nor in any sense punishes them for them, without distin-

guishing between fatherly corrections and vindictive punishment ; these things, whatever be the private sentiments of those who advance them, have a tendency to injure the minds of many. It has been alleged, that the principal thing they have had in view, was, to counteract those legal doctrines which have so much abounded among the self-righteous ; but, granting this to be true, there is no occasion to run from one extreme to another. Had many of those writers proceeded with more caution, been less dogmatical, more explicit in the explanation of their sentiments, and possessed more candor towards those who differed from them, they would have been more serviceable to the cause of truth and religion.

Justification.

JUSTIFICATION, a forensic term, and signifies the declaring or the pronouncing a person righteous according to law. It stands opposed to condemnation ; and this is the idea of the word whenever it is used in an evangelical sense, Rom. v. 18. Deut. xxv. 1. Prov. xvii. 15. Matt. xii. 37. It does not signify to make men holy, but the holding and declaring them so. It is defined by the assembly thus : " An act of God's free grace, in which he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone."

Justification, in a theological

sense, is either *legal* or *evangelical*. If any person could be found that had never broken the Divine law, he might be justified by it in a manner strictly legal. But in this way none of the human race can be justified, or stand acquitted before God. For all have sinned; there is none righteous; no, not one. Rom. iii. As sinners, they are under the sentence of death by his righteous law, and excluded from all hope and mercy. That justification, therefore, about which the scriptures principally treat, and which reaches the case of a sinner, is not by a personal, but an imputed righteousness; a righteousness without the law, Rom. iii. 21, provided by grace, and revealed in the gospel; for which reason, that obedience by which a sinner is justified, and his justification itself, are called *evangelical*. In this affair there is the most wonderful display of Divine justice and boundless grace. Of *Divine justice*, if we regard the meritorious cause and ground on which the Justifier proceeds in absolving the condemned sinner, and in pronouncing him righteous. Of *boundless grace*, if we consider the state and character of those persons to whom the blessing is granted. Justification may be farther distinguished as being either at the bar of God, and in the court of conscience; or in the sight of the world, and before our fellow-creatures. The former is by mere grace through faith; and the latter is by works.

To justify is evidently a divine prerogative. *It is God that justifieth*, Rom. viii. 33. That sovereign Being, against whom

we have so greatly offended, whose law we have broken by ten thousand acts of rebellion against him, has, in the way of his own appointment, the sole right of acquitting the guilty, and of pronouncing them righteous. He appoints the way, provides the means, and imputes the righteousness; and all in perfect agreement with the demands of his violated law, and the rights of his offended justice. But although this act is in some places of the infallible word more particularly appropriated personally to the Father, yet it is manifest that all the Three Persons are concerned in this grand affair, and each performs a distinct part in this particular, as also in the whole economy of salvation. The eternal Father is represented as appointing the way, and as giving his own Son to perform the conditions of our acceptance before him, Rom. viii. 32. The divine Son as engaged to sustain the curse, and make the atonement; to fulfil the terms, and provide the righteousness by which we are justified, Tit. ii. 14. And the Holy Spirit as revealing to sinners the perfection, suitableness, and freeness of the Saviour's work, enabling them to receive it as exhibited in the gospel of sovereign grace; and testifying to their consciences complete justification by it in the court of heaven, John xvi. 8, 14.

As to the *objects* of justification, the scripture says, they are *sinners*, and *ungodly*. For thus runs the Divine declaration: *To him that worketh is the reward of justification, and of eternal life as connected with*

it; not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth—whom? the righteous? the holy? the eminently pious? Nay, verily, but the ungodly; his faith, or that in which he believes, is counted unto him for righteousness, Rom. iv. 4, 5. Gal. ii. 17. Here, then, we learn, that the subjects of justification, considered in themselves, are not only destitute of a perfect righteousness, but have performed no good works at all. They are denominated and considered as the ungodly, when the blessing is bestowed upon them. Not that we are to understand that such remain ungodly. "All," says Dr. Owen, "that are justified, were before ungodly; but all that are justified, are, at the same instant, made godly." That the mere sinner, however, is the subject of justification, appears from hence. The Spirit of God, speaking in the scripture, repeatedly declares that we are justified by grace. But grace stands in direct opposition to works. Whoever, therefore, is justified by grace, is considered as absolutely unworthy in that very instant when the blessing is vouchsafed to him, Rom. iii. 24. The person, therefore, that is justified, is accepted *without any cause* in himself. Hence it appears, that, if we regard the persons who are justified, and their state prior to the enjoyment of the immensely glorious privilege, Divine grace appears, and reigns in all its glory.

As to the *way and manner* in which sinners are justified, it may be observed that the Divine Being can acquit none

without a complete righteousness. Justification, as before observed, is evidently a forensic term, and the thing intended by it a judicial act. So that, were a person to be justified without a righteousness, the judgment would not be according to truth: it would be a false and unrighteous sentence. That righteousness by which we are justified must be equal to the demands of that law according to which the Sovereign Judge proceeds in our justification. Many persons talk of *conditions* of justification; but the only condition is that of *perfect righteousness*: this the law requires, nor does the gospel substitute another. But where shall we find or how shall we obtain a justifying righteousness? Shall we flee to the law for relief? Shall we apply with diligence and zeal to the performance of duty, in order to attain the desired end? The apostle positively affirms, that there is no acceptance with God *by the works of the law*; and the reasons are evident. Our righteousness is imperfect, and consequently cannot justify. If justification were by the works of men, it could not be by grace: it would not be a righteousness without works.—There would be no need of the righteousness of Christ; and, lastly, if justification were by the law, then boasting would be encouraged; whereas God's design, in the whole scheme of salvation, is to exclude it, Rom. iii. 27. Eph. ii. 8, 9. Nor is faith itself our righteousness, or that for the sake of which we are justified: for, though believers are said to be justified *by* faith, yet not *for* faith: faith

can only be considered as the instrument, and not the cause. That faith is not our righteousness, is evident from the following considerations : No man's faith is perfect ; and, if it were, it would not be equal to the demands of the Divine law. It could not, therefore, without an error in judgment, be accounted a complete righteousness. But the judgment of God, as before proved, is according to truth, and according to the rights of his law. That obedience by which a sinner is justified is called the *righteousness of faith, righteousness by faith*, and is represented as revealed to faith ; consequently it cannot be faith itself. Faith, in the business of justification, stands opposed to all works ; *to him that worketh not, but believeth*. Now, if it were our justifying righteousness, to consider it in such a light would be highly improper. For in such a connexion it falls under the consideration of a *work* ; a condition, on the performance of which our acceptance with God is manifestly suspended. If faith itself be that on account of which we are accepted, then some believers are justified by a more, and some by a less perfect righteousness, in exact proportion to the strength or weakness of their faith. That which is the end of the law is our righteousness, which certainly is not faith, but the obedience of our exalted substitute, Rom. x. 4. Were faith itself our justifying righteousness, we might depend upon it before God, and rejoice in it. So that, according to this hypothesis, not Christ, but faith, is the capital

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thing ; the object to which we must look, which is absurd.—When the apostle says, “ faith was imputed to him for righteousness,” his main design was to prove that the eternal Sovereign justifies *freely*, without any cause in the creature.

Nor is man's obedience to the gospel as to a new and milder law the matter of his justification before God. It was a notion that some years ago obtained, that a relaxation of the law, and the severities of it, has been obtained by Christ ; and a new law, a remedial law, a law of milder terms, has been introduced by him, which is the gospel ; the terms of which are faith, repentance, and obedience ; and though these are imperfect, yet, being sincere, they are accepted of by God in the room of a perfect righteousness. But every part of this scheme is wrong, for the law is not relaxed, nor any of its severities abated ; there is no alteration made in it either with respect to its precepts or penalty : besides, the scheme is absurd, for it supposes that the law which a man is now under requires only an *imperfect* obedience : but an imperfect righteousness cannot answer its demands ; for every law requires perfect obedience to its own precepts and prohibitions.

Nor is a profession of religion, or sincerity, or good works, at all the ground of our acceptance with God, for all our righteousness is imperfect, and must therefore be entirely excluded. *By grace*, saith the apostle *ye are saved, not of works, lest any man should boast*, Eph. ii. 8, 9. Besides, the works of sanctification and

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justification are two distinct things : the one is a work of grace with men ; the other an act of grace for or towards men : the one is imperfect, the other complete ; the one carried on gradually, the other done at once.

If, then, we cannot possibly be justified by any of our own performances, nor by faith itself, nor even by the graces of the Holy Spirit, where then shall we find a righteousness by which we can be justified ? The scripture furnishes us with an answer—"By Jesus Christ all that believe are justified from all things from which they could not be justified by the law of Moses," Acts xiii. 38, 39. "He was delivered for our offences, and raised again for our justification," Rom. iv. 25. "Being justified by his blood, we shall be saved from wrath through him," Rom. v. 9: The spotless obedience, therefore, the bitter sufferings, and the accursed death of our heavenly Surety, constitute that very righteousness by which sinners are justified before God. That this righteousness is imputed to us, and that we are not justified by a personal righteousness, appears from the scripture with superior evidence. "By the obedience of one shall many be made righteous," Rom. v. 19: "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him," 2 Cor. v. 21. "And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ : the righteousness which is of God by

faith," Phil. iii. 8. See also Jer. xxiii. 6. Dan. ix. 24. the whole of the ivth ch. Romans, and the ii. ch. of Galatians.

As to the *time* of justification, divines are not agreed. Some have distinguished it into decretive, virtual, and actual. 1. Decretive, is God's eternal purpose to justify sinners in time by Jesus Christ.—2. Virtual justification has a reference to the satisfaction made by Christ.—3. Actual, is when we are enabled to believe in Christ, and by faith are united to him. Others say it is *eternal*, because his purpose respecting it was from everlasting ; and that, as the Almighty viewed his people in Christ, they were, of consequence, justified in his sight. But it appears to me, that the principle on which the advocates for this doctrine have proceeded is wrong. They have confounded the design with the execution ; for if this distinction be not kept up, the utmost perplexity will follow the consideration of every subject which relates to the decrees of God ; nor shall we be able to form any clear ideas of his moral government whatever. To say, as one does, that the eternal will of God to justify men is the justification of them, is not to the purpose ; for, upon the same ground, we might as well say that the eternal will of God to convert and glorify his people is the real conversion and glorification of them. That it was eternally determined that there should be a people who should believe in Christ, and that his righteousness should be imputed to them, is not to be disputed ; but to say that these things

were really done from eternity (which we must say if we believe eternal justification,) this would be absurd. It is more consistent to believe, that God from eternity laid the plan of justification; that this plan was executed by the life and death of Christ; and that the blessing is only manifested, received, and enjoyed, when we are regenerated; so that no man can say, or has any reason to conclude, he is justified until he believes in Christ, Rom. v. 1.



Memoir relative to the translations of the Sacred Scriptures; to the Baptist Missionary Society in England, dated Serampore, Aug. 14, 1807.

(Continued from p. 234.)

16. **THE Chinese.** In no language has the care of providence over the translation of the divine Word more eminently appeared, perhaps, than in this. So effectual indeed has it been, that this version, which once appeared to present almost insuperable difficulties, is now bro't into a course, which in the exercise of diligent and patient application, seems to render it nearly as certain of accomplishment as any of the others. *Mr. Lassar* is steady and diligent, and through divine goodness we have been enabled to advance in translation to the middle of Luke. The lads who with *Mr. Marshman* have engaged in the study of the Chinese, have applied to it with constancy and diligence, and their proficiency has been such as could scarcely be expected from those more advanced in

years: so great indeed as to encourage the hope of the work being continued by the assistance of native Chinese, should any unforeseen circumstance deprive us of our present able teacher. The helps afforded in the work have been very great. Among these are to be reckoned a learned Chinese, with whom the lads can converse pretty freely in his own language, and a valuable collection of Chinese books to the amount of nearly 300 volumes; including among others, two editions of the work of Confucius; that is one of the simple text, and the other the text with the addition of a commentary. This work the lads are now reading and committing to memory, after the manner of the Chinese. But a more valuable acquisition is that of three different Chinese Dictionaries; viz. a small one in four volumes 12mo. said to be in most general use in China; another in fourteen volumes 12mo. and a third is the Imperial Dictionary in thirty-two volumes 12mo. compiled many years ago by command of the Emperor Konghi. This is the standard dictionary in China, and is said to include every Chinese character, both ancient and modern. When these dictionaries are completely accessible, a period by no means distant, it will in due time be in our power to examine the translation with a degree of accuracy, almost equal to that with which the English has been examined. Furnished with these invaluable helps, we are enabled to advance with a degree of pleasure, both in the acquisition of the language, and in the

translation. *Printing* in this language is very far from being impracticable with us ; nor is the expense likely to be very great, especially if, as we have reason to expect, we should be favored with a brother from England skilful at engraving in wood. The patterns of the letters can be given here with accuracy ; and through the cheapness of labor in Bengal, it is probable that the Chinese Scriptures may in process of time be printed to nearly as great advantage at Serampore as at Canton or Pekin.

17. Providence has also given us an opportunity of entering on another work of this nature. It has pleased the God of mercy to open a door for us into the *Burman* empire, and therewith to afford us an opportunity of translating his Word into the language of that extensive and populous country. A native of Rangoon has been obtained, who is acquainted with Hindoostanee as well as with his native tongue ; by whose assistance a translation of nearly the whole of Matthew has been effected, which our brethren, Chater and F. Cary, about to depart thither, will be able to take with them, and improve themselves in the knowledge of the language, even by correcting its defects.

We are also preparing a fount of Burman types : their written character, (for they have at present no printing among themselves,) is distinct and beautiful, and moderate in size. We have reason to hope therefore, that providence is opening a way for the introduction of the sacred Scriptures into that country in a

form intelligible to the inhabitants, and not enormous in its expense.

18. Thus, dear brethren, we have laid before you a plain and brief statement of the progress of these translations, in which divine providence has called us to engage. You will perceive that of the *twelve* here mentioned *six* are in the press, and the other six advanced as far as the third Gospel ; and that of those in the press, a second edition of the New Testament as well as three volumes of the Old, has been printed in one ; in two more the Gospels nearly completed, and in the other three, nearly the Gospel of Matthew ; that in the greater number of these translations, the work has been rendered easy by the affinity of the different languages ; and those of peculiar difficulty, such helps have been unexpectedly furnished by divine providence, as the work seemed to require.

19. On the whole, we are abundantly encouraged ; and through the increasing assistance with which God is favoring us in the study of these different languages, from brethren added to the mission, and the rising branches of the family, are ready to indulge the hope that under the divine blessing, this work will be carried forward, not merely to the completion of a first edition, but through successive ones, till the Word of God, in its pure and genuine form, pervade all the countries around us.

20. We lay this before our brethren in Christ, with peculiar pleasure and confidence ; because the experience we have

had in the work, has solidly convinced us that we are not entreating their support to an impracticable scheme, nor inviting them to adopt plans, which present the idea of expense undefined and unknown. On the contrary, we are happy to lay before them not only a faithful account of the monies received and expended in this work, but also a rough statement of the probable expense attending *its full completion*. It may not be improper, however, first to notice the article of Types.

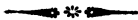
21. It will be obvious to you, that in the present state of things in India, it was in many instances necessary to cast new founts of types in several of these languages. Happily for us, and India at large, *Wilkins* had led the way in this department; and by persevering industry, the value of which can scarcely be appreciated, under the greatest disadvantages with respect to materials and workmen, had brought the Bengalee to a high degree of perfection. Soon after our settling at Serampore, the providence of God brought to us the very artist, who had wrought with *Wilkins* in that work, and in a great measure imbibed his ideas. By his assistance we erected a letter foundery; and although he is now dead, he had so fully communicated his art to a number of others, that they carry forward the work of type-casting, and even of cutting the matrices, with a degree of accuracy which would not disgrace European artists. These have cast for us two or three founts of Bengalee; and we are now employing them in casting a fount

on a construction which bids fair to diminish the expense of paper, and the size of the book, at least one fourth without affecting the legibility of the character. Of the Deva Nagree character we have also cast an entire new fount, which is esteemed the most beautiful of the kind in India. It consists of nearly 1000 different combinations of characters, so that the expense of cutting the patterns only, amounted to 1500 rupees, exclusive of metal and casting.

22. In the Orissa we have been compelled also to cast a new fount of types as none before existed in that character. The fount consists of about 500 separate combinations, and the whole expense of cutting and casting has amounted to at least a thousand rupees. The character, though distinct, is of a moderate size, and will comprise the whole New Testament in about 700 pages octavo, which is about a fourth less than the Bengalee. Although in the Mahratta country the Deva Nagree character is well known to men of education, yet a character is current among the men of business which is much smaller, and varies considerably in form from the Nagree, though the number and power of the letters nearly correspond. We have cast a fount in this character, in which we have begun to print the Mahratta New Testament, as well as a Mahratta dictionary. This character is moderate in size, distinct and beautiful. It will comprise the New Testament in perhaps a less number of pages than the Orissa. The expense of casting, &c. has been much the same.

23 We stand in need of three more founts; one in the Burman, another in the Telinga and Kernata, and a third in the Seek's character. These, with the Chinese characters, will enable us to go through the work. An excellent and extensive fount of Persian we received from you, dear brethren, last year. The expense of these founts of types we have not thrown on the fund for Translation; as we sometimes use them for other purposes, we could not feel ourselves justified in charging this expense to a fund which, as it is subscribed solely for the sake of Translations, common probity requires, should be sacred to that work alone.

(To be continued.)



FROM THE SCOT'S MONITOR, FOR
JANUARY, 1810.

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OTAHEITE.

WE are extremely concerned to state, That from letters received by the Directors from Huaheine, an island in the South Sea, and from Sydney, New South Wales, it appears, that in consequence of a very serious war, which had broken out in Otaheite, the greater part of the Missionaries for their safety, had thought it necessary to retire to a neighboring island, about 16 leagues distant, where they were received in a friendly manner; some of them having visited that island before. Four brethren, however, continued at Otaheite; but were expected to follow them.

The Letter from the Missionaries is very short; being writ-

ten immediately on their arrival at Huaheine, in the midst of their hurry in landing their goods, and the vessel being on the point of departure.

Extract of a Letter from the Society of Missionaries to the Directors.

HUAHEINE, NOV. 12, 1808.

'Honored Fathers and Brethren,

— 'You will, perhaps, at first sight be ready to inquire into the cause of this being dated from Huaheine. We are sorry that time and circumstances will now allow us to enter into particulars.

'The cause of our removal is a serious war in Taheite; and that, such as will, in all probability, end in the dissolution of Pomarre's government, and the total overthrow of his authority.

'We arrived here yesterday, and are just now getting our things on shore; and the vessel is ready to sail. We hope soon to find an opportunity to relate minutely the circumstances which led to our removal to this island. Four single brethren, viz. Hayward, Scott, Nott, and Wilson, are still at Taheite; but may soon, probably, join us here.

'The chiefs of this island received us kindly. Should we meet with encouragement, and some more Missionaries come to join us, we may, perhaps, attempt a Mission at Ulitea, under the protection of Tapoa.

'Praying that the Lord may over-rule this unexpected event, and to us painful dispensation, for the further good of the Missionary cause, we remain, &c.

'JOHN DAVIES,

'For the Society of Missionaries.'

This event, discouraging as it may at first sight appear, may eventually prove, as the Missionaries themselves intimate, the means of more extensive advantage to the South Sea Mission. Providence has now separated the Missionaries; and, as it was in the beginning, when the brethren, scattered by the persecution at Jerusalem, went to various other places, preaching the word,—so, we hope, these brethren, having long labored among the Tahitians with little apparent success, may now find a people prepared of the Lord, in some of the adjacent islands, more ready to receive the word of life and salvation.

When the war broke out, the brig *Perseverance*, from Sydney, in New South Wales, was in the bay of Matavai: she was detained 48 hours by the earnest request of the Missionaries, and took them with their property, on board. They left Otaheite about noon, November 10; and anchored in the harbor of Huaheine, about noon the next day.

A letter from the Missionaries, dated that day, to Mr. Campbell, of Sydney, one of the owners of the brig *Perseverance*, has the following passage:—

“You will observe that this is dated from Huaheine; a dangerous rebellion having taken place in Tahite, we were under the necessity of availing ourselves of the assistance of the *Perseverance*, to remove most of us to this place. The detention of the vessel for 48 hours, and our passage hither, you will learn from Mr. Keirumgurrd’s, (the captain,) papers. The charges, &c. we leave to the

owners of the vessel, who will have to judge of all the circumstances; and, we doubt not, will be actuated by motives of justice, humanity, and honor.”

By another letter from Mr. Campbell, dated Sydney, New South Wales, March 4, 1809, we find, that the owners had the goodness to decline making any charge for their passage: but he adds, ‘I am extremely concerned for the loss of the *Paarmatta*, that sailed from this port about a twelve-month ago; by which conveyance supplies were sent to the Missionaries, which amounted to 165*l.* as stated in my last and present account.’

The Missionaries, however, received some few necessaries from the brig *Perseverance*, with a caboose for cooking their food. Further particulars may be expected by the first opportunity; and we cannot but indulge a hope, that, under the direction of infinite wisdom and goodness, all the ‘things which have happened, have fallen out for the furtherance of the gospel in the southern islands.’

Dying Experience.

NOTHING can exceed the holy joy and triumphant language of the great apostle Paul in the view of death and an eternal world. “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus. I am now ready to be offered, and the time

of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing." 2 Tim. i. 12. Acts xxi. 13. 2 Tim. iv. 6, 7, 8.—Happy apostle! how little terrific must death have been in thy view, and how unimportant the passing scenes of this world, when compared with the glorious objects of that to come!

Behold a Peter! "I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance. Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me." 2 Pet. i. 14, 15.—Death appeared no more to him than putting off his raiment, and laying down to rest. He knew he had not followed a cunningly devised fable; but that after death there was an inheritance incorruptible, undefiled, and that fadeth not away, to be enjoyed by him, and all that love the Lord Jesus Christ in sincerity.

Such was the hope, such the prospect, of these illustrious characters. And to them what a long list might be added of

primitive Christians, of martyrs, of noble confessors, who died in the faith; who indeed considered themselves as strangers and pilgrims here; who desired, and at last enjoyed a better country! [Buck's Mis.

INSTALLATION.

ON Wednesday, the 30th of May, 1810, the Rev. LYMAN BEECHER was installed over the first church and society in Litchfield. The Rev. Joshua Williams, made the introductory prayer; the Rev. Timothy Dwight, D. D. preached an appropriate, evangelical and impressive sermon, from Gal. i. 8, 9; the Rev. Azel Backus, made the consecrating prayer; the Rev. Judah Champion, gave the charge; the Rev. Ebenezer Porter, gave the right hand of fellowship; and the Rev. Abraham Fowler, made the concluding prayer. The scene was solemn, affecting and joyful. The resettlement of the gospel ministry in this important part of the vineyard, is an event, highly interesting to the friends of Zion; and the remarkable unanimity of the people, leads us to hope, that it will be followed with the most happy consequences.

Donations to the Missionary Society of Connecticut.

1810.			
May 9.	Received of John Foot, Cheshire,	- - - -	\$ 4 00
14.	A Female Friend of Missions,	- - - -	5 00
June 14.	Rev. Abraham Scott, collected in new settlements,	- - - -	6 00
	Rev. Nathan B. Derraw, do.	do. - -	1 00
22.	Rev. Joseph Avery, do.	do. - -	5 00

\$ 21 —

CONNECTICUT
EVANGELICAL MAGAZINE ;
AND
RELIGIOUS INTELLIGENCER.

VOL. III.]

AUGUST, 1810.

[NO. 8.

The *Unitas Fratrum*, or Moravians, are a Christian denomination, who, though small in number, compared with many others, have attracted the attention and esteem of all. They are distinguished for the following things : an attachment to the holy Scriptures, in their own understanding of them ; purity of morals, and simplicity of manners ; fidelity in the education of children ; and zeal in Missionary labors.—The character and zeal of this small branch of the church is worthy of the Christian eye.

The Editor, after much examination, could find no summary of their origin and history so complete as in Buck's Theol. Dict. from which the following is extracted.

THE Moravians, are a sect generally said to have arisen under Nicholas Lewis, count of Zinzendorf, a German nobleman of the last century, and thus called because the first converts to their system were some Moravian families. According

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to the society's own account, however, they derive their origin from the Greek church in the ninth century, when, by the instrumentality of Methodius and Cyrillus, two Greek monks, the kings of Bulgaria and Moravia being converted to the faith, were, together with their subjects, united in communion with the Greek church. Methodius was their first bishop, and for their use Cirillus translated the scriptures into the Sclavonian language.

The antipathy of the Greek and Roman churches is well known, and by much the greater part of the Brethren were in process of time compelled, after many struggles, to submit to the see of Rome. A few, however, adhering to the rites of their mother church, united themselves in 1176 to the Waldenses, and sent missionaries into many countries. In 1457 they were called *Fratres legis Christi*, or Brethren of the Law of Christ ; because, about

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that period, they had thrown off all reverence for human compilations of the faith, professing simply to follow the doctrines and precepts contained in the Word of God.

There being at this time no bishops in the Bohemian church who had not submitted to the papal jurisdiction, three priests of the society of United Brethren were, about the year 1467, consecrated by Stephen, bishop of the Waldenses, in Austria; and these prelates, on their return to their own country, consecrated ten co-bishops, or co-seniors, from among the rest of the presbyters. In 1523, the United Brethren commenced a friendly correspondence, first with Luther, and afterwards with Calvin and other leaders among the reformers. A persecution, which was brought upon them on this account, and some religious disputes which took place among themselves, threatened for a while the society with ruin; but the disputes were, in 1570, put an end to by a synod, which decreed that differences about non-essentials should not destroy their union; and the persecution ceased in 1575, when the United Brethren obtained an edict for the public exercise of their religion. This toleration was renewed in 1609, and liberty granted them to erect new churches. But a civil war, which, in 1612, broke out in Bohemia, and a violent persecution which followed it in 1621, occasioned the dispersion of their ministers, and brought great distress upon the Brethren in general. Some of them fled to England, others to Sax-

ony and Brandenburg; whilst many, overcome by the severity of the persecution, conformed to the rites of the church of Rome. One colony of these, who retained in purity their original principles and practice, was, in 1722, conducted by a brother, named Christian David, from Fulneck, in Moravia, to Upper Lusatia, where they put themselves under the protection of Nicholas Lewis, count of Zinzendorf, and built a village on his estate at the foot of a hill, called Hutberg, or Watch Hill. The count, who, soon after their arrival, removed from Dresden to his estate in the country, shewed every mark of kindness to the poor emigrants; but being a zealous member of the church established by law, he endeavored for some time to prevail upon them to unite themselves with it, by adopting the Lutheran faith and discipline. This they declined; and the count, on a more minute enquiry into their ancient history and distinguishing tenets, not only desisted from his first purposes, but became himself a convert to the faith and discipline of the United Brethren.

The synod which, in 1570, put an end to the disputes which then tore the church of the Brethren into factions, had considered as non-essentials the distinguishing tenets of their own society, of the Lutherans, and of the Calvinists. In consequence of this, many of the reformers of both these sects had followed the Brethren to Herrnhut, and been received by them into communion; but not being endued with the peaceable

spirit of the church which they had joined, they started disputes among themselves, which threatened the destruction of the whole establishment. By the indefatigable exertions of count Zinzendorf these disputes were allayed; and statutes being, in 1727, drawn up and agreed to for the regulation both of the internal and of the external concerns of the congregation, brotherly love and union was again established; and no schism whatever, in point of doctrine, has since that period disturbed the church of the United Brethren.

In 1735, the count, who, under God, had been the instrument of renewing the Brethren's church, was consecrated one of their bishops, having the year before been examined and received into the clerical orders by the Theological Faculty of Tubingen. Dr. Potter, then archbishop of Canterbury, congratulated him upon this event, and promised his assistance to a church of confessors, of whom he wrote in terms of the highest respect, for their having maintained the pure and primitive faith and discipline in the midst of the most tedious and cruel persecutions. That his Grace, who had studied the various controversies about church government with uncommon success, admitted the Moravian episcopal succession, we know from the most unquestionable authority; for he communicated his sentiments on the subject to Dr. Secker, while bishop of Oxford. In conformity with these sentiments of the archbishop, we are assured that the parliament of Great Britain, af-

ter mature investigation, acknowledged the *Unitas Fratrum* to be a Protestant episcopal church; and in 1794 an act was certainly passed in their favor.

This sect. like many others, has been shamefully misrepresented, and things laid to their charge of which they never were guilty. It must, however, be acknowledged, that some of their converts having previously imbibed extravagant notions, propagated them with zeal among their new friends in a phraseology extremely reprehensible; and that count Zinzendorf himself sometimes adopted the very improper language of those fanatics, whom he wished to reclaim from their errors to the soberness of truth; but much of the extravagance and absurdity which has been attributed to the count is not to be charged to him, but to those persons, who, writing his *extempore* sermons in short hand, printed and published them without his knowledge or consent.

This eminent benefactor to the United Brethren died in 1760. and it is with reason that they honor his memory, as having been the instrument by which God restored and built up their church. But they do not regard him as their head, nor take his writings, nor the writings of any other man, as the standard of their doctrines, which they profess to derive immediately from the Word of God.

It has been already observed, that the church of the United Brethren is episcopal; but though they consider episcopal ordination as necessary to qual-

ify the servants of the church for their respective functions, they allow to their bishops no elevation of rank or pre-eminent authority ; their church having from its first establishment been governed by synods, consisting of deputies from all the congregations, and by other subordinate bodies which they call *Conferences*. The synods, which are generally held once in seven years, are called together by the elders who were in the former synod appointed to superintend the whole unity. In the first sitting a president is chosen, and these elders lay down their office ; but they do not withdraw from the assembly : for they, together with all bishops, *seniores civiles*, or lay elders, and those ministers who have the general care or inspection of several congregations in one province, have seats in the synod without any particular election. The other members are, one or more deputies sent by each congregation, and such ministers or missionaries as are particularly called to attend. Women, approved by the congregations, are also admitted as hearers, and are called upon to give their advice in what relates to the ministerial labor among their sex ; but they have no decisive vote in the synod. The votes of all the other members are equal.

In questions of importance, or of which the consequences cannot be foreseen, neither the majority of votes nor the unanimous consent of all present can decide ; but recourse is had to the *lot*. For adopting this unusual mode of deciding in ecclesiastical affairs, the Brethren allege as reasons the prac-

tices of the ancient Jews and the apostles ; the insufficiency of the human understanding amidst the best and purest intentions to decide for itself in what concerns the administration of Christ's kingdom ; and their own confident reliance on the comfortable promises that the Lord Jesus will approve himself the head and ruler of his church. The *lot* is never made use of but after mature deliberation and fervent prayer ; nor is any thing submitted to its decision which does not, after being thoroughly weighed, appear to the assembly eligible in itself.

In every synod the inward and outward state of the unity, and the concerns of the congregations and missions, are taken into consideration. If errors in doctrine or deviations in practice have crept in, the synod endeavors not only to remove them, but, by salutary regulations, to prevent them for the future. It considers how many bishops are to be consecrated to fill up the vacancies occasioned by death ; and every member of the synod gives his vote for such of the clergy as he thinks best qualified. Those who have the majority of votes are taken into the *lot*, and they who are approved are consecrated accordingly ; but, by consecration, they are vested with no superiority over their Brethren, since it behoves him who is greatest to be the servant of all.

Towards the conclusion of every synod a kind of executive board is chosen, and called *The Elders Conference of the Unity*. At present it consists of thirteen elders, and is divided into

four committees, or departments.—1. The *Missions* department, which superintends all the concerns of the missions into Heathen countries.—2. The *Helpers* department, which watches over the purity of doctrine and the moral conduct of the different congregations.—3. The *Servants* department, to which the economical concerns of the Unity are committed.—4. The *Overscers* department, of which the business is to see that the constitution and discipline of the Brethren be every where maintained. No resolution, however, of any of these departments has the smallest force till it be laid before the assembly of the whole *Elders Conference*, and have the approbation of that body. The powers of the *Elders Conference* are, indeed, very extensive : besides the general care which it is commissioned by the synods to take of all the congregations and missions, it appoints and removes every servant in the Unity, as circumstances may require ; authorizes the bishops to ordain presbyters or deacons, and to consecrate other bishops ; and, in a word, though it cannot abrogate any of the constitutions of the synod, or enact new ones itself, it is possessed of the supreme executive power over the whole body of the United Brethren.

Besides this general *Conference of Elders*, which superintends the affairs of the whole Unity, there is another conference of elders belonging to each congregation, which directs its affairs, and to which the bishops and all other ministers, as well as the lay members of the con-

gregation, are subject. This body, which is called the *Elders Conference of the Congregation*, consists, 1. Of the *Minister*, as president, to whom the ordinary care of the congregation is committed, except when it is very numerous, and then the general inspection of it is entrusted to a separate person, called the *Congregation Helper*—2. Of the *Warden*, whose office it is to superintend, with the aid of his council, all outward concerns of the congregation, and to assist every individual with his advice.—3. Of a *Married Pair*, who care particularly for the spiritual welfare of the married people.—4. Of a *Single Clergyman*, to whose care the young men are more particularly committed.—And, 5. Of *those Women* who assist in caring for the spiritual and temporal welfare of their own sex, and who in this conference have equal votes with the men. As the *Elders Conference of each Congregation* is answerable for its proceedings to the *Elders Conference of the Unity*, visitations from the latter to the former are held from time to time, that the affairs of each congregation, and the conduct of its immediate governors may be intimately known to the supreme executive government of the whole church.

In their opinion, episcopal consecration does not confer any power to preside over one or more congregations ; and a bishop can discharge no office but by the appointment of a synod, or of the *Elders Conference of the Unity*. Presbyters among them can perform every function of the bishop, except ordination. Deacons are assistants

to the presbyters much in the same way as in the church of England; and in the Brethren's churches, deaconesses are retained for the purpose of privately admonishing their own sex, and visiting them in their sickness; but though they are solemnly blessed to this office, they are not permitted to teach in public, and far less to administer the sacraments. They have likewise *seniores civiles*, or lay elders, in contradistinction to spiritual elders, or bishops, who are appointed to watch over the constitution and discipline of the Unity of the Brethren, over the observance of the laws of the country in which congregations or missions are established, and over the privileges granted to the Brethren by the governments under which they live. They have economies, or choir houses, where they live together in community: the single men and single women, widows and widowers, apart, each under the superintendance of elderly persons of their own class. In these houses every person who is able, and has not an independent support, labors in their own occupation, and contributes a stipulated sum for their maintenance.— Their children are educated with peculiar care; their subjection to their superiors and elders is singular, and appears particularly striking in their *missions* and *marriages*. In the former, those who have offered themselves on the service, and are approved as candidates, wait their several calls, referring themselves entirely to the decision of the lot; and, it is said, never hesitate when that hath decided the place of their destination.—

In *marriage*, they may only form a connexion with those of their own communion. The brother who marries out of the congregation is immediately cut off from church fellowship. Sometimes a sister, by express licence from the Elders Conference, is permitted to marry a person of approved piety in another communion, yet still to join in their church ordinances as before. A brother may take his own choice of a partner in the society; but as all intercourse between the different sexes is carefully avoided, very few opportunities of forming particular attachments are found, and they usually rather refer their choice to the church than decide for themselves. And as the lot must be cast to sanction their union, each receives his partner as a Divine appointment; and, however strange this method may appear to those who consult only their passions or their interest, it is observable, that no where fewer unhappy marriages are found than among the Brethren. But what characterizes the Moravians most, and holds them up to the attention of others, is their missionary zeal. In this they are superior to any other body of people in the world. "Their missionaries," as one observes, "are all of them volunteers; for it is an inviolable maxim with them to *persuade* no man to engage in missions. They are all of one mind as to the doctrines they teach, and seldom make an attempt where there are not a half a dozen of them in the mission. Their zeal is calm, steady, persevering. They would reform the world, but are

careful how they quarrel with it. They carry their point by address and the insinuations of modesty and mildness, which commend them to all men, and give offence to none. The habits of silence, quietness, and decent reserve, mark their character. If any of their missionaries are carried off by sickness or casualty, men of the same stamp are ready to supply their place."

As they stand first on the list of those who have engaged in missionary exertions, we shall here insert a farther account of them and their missions, with which I have been favored by a most respectable clergyman of their denomination: "When brethren or sisters find themselves disposed to serve God among the Heathen, they communicate their wishes and views to the committee appointed by the synods of the Brethren to superintend the missions in a confidential letter. If, on particular enquiry into their circumstances and connexions, no objection is found, they are considered as candidates. As to mental qualifications, much erudition is not required by the Brethren. To be well versed in the sacred scriptures, and to have an experimental knowledge of the truths they contain, is judged indispensably necessary. And it has been found, by experience, that a good understanding joined to a friendly disposition, and, above all, a heart filled with the love of God, are the best and the only essential qualifications of a missionary. Nor are in general the habits of a student so well calculated to form his body for a la-

borious life as those of a mechanic. Yet men of learning are not excluded, and their gifts have been made useful in various ways. When vacancies occur, or new missions are to be begun, the list of candidates is examined; and those who appear suitable are called upon, and accept or decline the call as they find themselves disposed."

"The following are the names of the settlements of the United Brethren in Heathen countries.

"Begun in 1732, in the Danish West India islands, *In St. Thomas*; New Herrnhut, Nisky. *In St. Croix*; Friedensberg, Friedensthal. *In St. Jan*; Bethany, Emmaus.—In 1733: *In Greenland*; New Herrnhut, Lichtenfels, Lichtenau.—In 1734: *In North America*; Fairfield in Upper Canada, Goshen on the river Muskingum.—In 1736: At the *Cape of Good Hope*; Bavians Kloof (renewed in 1792).—In 1738: *In South America*; among the negro slaves at Paramaribo and Sommeldyck; among the free negroes at Bambey, on the Saramoca; among the native Indians at Hope, on the river Correntyn.—In 1754: *In Jamaica*; two settlements in St. Elizabeth's parish.—In 1756: *In Antigua*; at St. John's, Grace Hill, Grace Bay.—In 1760: Near *Tranquebar*, in the *East Indies*; Brethren's Garden.—In 1764: On the *Coast of Labrador*; Nain, Okkak, Hopedale.—In 1765: *In Barbadoes*; Sharon, near Bridgetown.—In 1765: *In the Russian part of Asia*; Sarepta.—In 1775: *In St. Kitt's*; at Basseterre.—In 1789: *In Tobago*.

go ; Signal Hill (renewed in 1798).

“ The Brethren had three flourishing settlements on the river Muskingum, *Salem*, *Gnadenhuetten*, and *Schoenbrunn*, before the late American war, during which these places were destroyed, and the inhabitants partly murdered, partly dispersed. The settlement *Fairfield*, in Canada, was made by those of the Indian converts, who were again collected by the missionaries. In 1798, a colony of Christian Indians went from thence to take possession of their former settlements on the Muskingum, which have been given to them by an act of Congress, and built a new town, called *Goshen*. Part of the Indian congregation will remain at *Fairfield*, in Canada, as a good seed ; our missionaries entertaining hopes that the Gospel may yet find entrance among the wild *Chippeway* tribe inhabiting those parts.

“ The mission among the *Hottentots* at the Cape of Good Hope was begun in 1736, by *George Schmidt*, a man of remarkable zeal and courage, who labored successfully among these people, till he had formed a small congregation of believers, whom he left to the care of a pious man, and went to Europe with a view to represent the promising state of the mission, and to return with assistants. But, to his inexpressible grief and disappointment, he was not permitted by the Dutch East India Company to resume his labors ; some ignorant people having insinuated that the propagation of Christianity among the *Hottentots* would in-

jure the interests of the colony— Since that time to the year 1792 the Brethren did not cease to make application to the Dutch government for leave to send missionaries to the Cape, especially as they heard that the small *Hottentot* congregation had kept together for some time, in earnest expectation of the return of their beloved teacher. He had taught some of them to read, and had left a Dutch Bible with them, which they used to read together for their edification. At length, in 1792, by the mercy of God, and the kind interference of friends in the Dutch government, the opposition of evil-minded people was over-ruled, and leave granted to send out three missionaries, who, on their arrival, were willing, at the desire of the governor, to go first to *Bavians Kloof*, about one hundred and sixty English miles east from *Capetown*, and there to commence their labors on the spot where *George Schmidt* had resided.— Their instructions from the government in Holland granted them leave to chuse the place of their residence, wherever they might find it most convenient ; but the circumstances of the colony at that time would not admit of it. Since the English have made themselves master of that country, they have built a new chapel ; and from the favor and protection which the British government has uniformly granted to the Brethren's missions, we have the best hopes that they will remain undisturbed and protected in their civil and religious liberty. The late Dutch government at the Cape

deserve also our warmest thanks for the kind manner in which they received and protected the missionaries, promoting the views of the mission to the utmost of their power.

“When the missionaries first arrived at Bavians Kloof, in 1792, it was a barren, uninhabited place. There are at present [1802] five married missionaries residing there, and about 1300 Hottentots.

“The settlement near Tranquebar, on the coast of Coromandel, was made in the year 1760, at the desire of the Danish government, chiefly with a view to bring the Gospel to the inhabitants of the Nicobar islands. After a persevering but fruitless attempt to form an establishment at Nancawery, one of the Nicobar islands, for that purpose, the whole plan was defeated by the following circumstances: The Danish government, finding the advantage gained by their settlement on these islands not to answer the great expense attending it, withdrew their people, who had already suffered greatly by the unwholesomeness of the climate; and the Brethren residing there being left alone, and all communication cut off between Tranquebar and the Nicobar islands, it became necessary to purchase a vessel to convey provisions and other necessaries to the missionaries. This was done with great expense and hazard for some years, when in the American war, the vessel was taken by a French cruizer, though belonging to a neutral state. No redress could be obtained from the French, and the Brethren

at Tranquebar were obliged immediately to procure another vessel, lest the missionaries in Nancawery should be left destitute. The enormous expense and loss incurred by these events, and the sickly state of the missionaries, made it necessary to recall them; and thus not only the mission in these islands, but the first aim of the Brethren's settling in the East-Indies, was frustrated. Since that time, no success has attended the mission near Tranquebar. Some brethren, indeed, went to Serampore and Patna, where they resided for a time, watching an opportunity to serve the cause of God in those places; but various circumstances occasioned both these settlements to be relinquished. By a late resolution, the East India mission will be suspended for the present, the expenses attending it having of late years far exceeded our ability.

“Sarepta, near Czarizin, on the Wolga, in Russian Asia, was built chiefly with a view to bring the Gospel to the Calmuck Tartars, and other Heathen tribes in those vast regions, among whom an opening might be found. Hitherto no success has attended the Brethren's labors, though their exertions have been great and persevering, and equal to those of any of our missionaries in other countries. Some Brethren even resided for a considerable time among the Calmucks, conforming to their manner of living in tents, and accompanying them wherever they moved their camp in the *Steppe* (immense plains cover-

ed with long grass.) They omitted no opportunity of preaching unto them. Jesus, and directing them from their numberless idols and wretched superstitions, to the only true God, and the only way of life and happiness; but though they were heard and treated with civility, no impression could be made upon the hearts of these Heathen. At last, the greatest part of the Calmucks quitted those parts. Meanwhile the Brethren were visited by the German colonists living on the Wolga; and through God's blessing, societies were formed, and ministers of the Gospel provided for most of the colonies by their instrumentality. Thus the mission has answered a very beneficial purpose.

“The most flourishing missions at present are those in Greenland, Antigua, St. Kitt's, the Danish West India islands, and the Cape of Good Hope. A new awakening has appeared of late among the Arawacks and free negroes in South America, the Esquimaux on the coast of Labrador, and in Barbadoes; and the latest accounts give us the most pleasing hopes of success in those parts. In Jamaica the progress of the missions has been but slow. However, of late, some of the most considerable planters in that island, being convinced of the utility of the mission, generously undertook to provide for the support of more missionaries, and measures have been adopted accordingly, to which, we humbly trust, the Lord will give success in due time. Several attempts to carry the Gospel into other parts of the earth

made by the Brethren have not succeeded. In 1735, missionaries were sent to the Laplanders and Samojudes; in 1737, and again in 1768, to the coast of Guinea; in 1738, to the negroes in Georgia; in 1739, to the slaves in Algiers; in 1740, to Ceylon; in 1747, to Persia; in 1752, to Egypt; of which we omit any particular account for brevity's sake. In Upper Egypt there was a prospect of their being useful among the Copts, who were visited for many years.

“A society for the furtherance of the Gospel among the Heathen was instituted by the Brethren in London as early as the year 1741, for the more effectual co-operation with and assistance of the said missions department, in caring for those missionaries who might pass through London to their several posts. The society was after some interruption in their meetings, renewed in 1766, and took the whole charge of the mission on the coast of Labrador upon themselves; besides continuing to assist the other missions as much as lay in their power, especially those in the British dominions. As no regular communication was kept up with the coast of Labrador by government, a small vessel was employed to convey the necessaries of life to the missionaries once a year; and here we cannot help observing, with thanks to God, that upwards of twenty years have now elapsed, during which, by his gracious preservation, no disaster has befallen the vessel so as to interrupt a regular annual communication, though the coast is very rocky

and full of ice, and the whole navigation of the most dangerous kind.

“ In Amsterdam a similar society was established by the Brethren in 1746, and renewed in 1793, at Zeist, near Utrecht. This society took particular charge of the mission at the Cape of Good Hope; but the late troubles in Holland have rendered them unable to lend much assistance for the present. The Brethren in North America established a society for propagating the Gospel among the Heathen in the year 1787, which was incorporated by the State of Pennsylvania, and has been very active in assisting the missions among the Indians. These three societies do all in their power to help to support the great and accumulated burthens of the above-mentioned missions department, and God has laid a blessing upon their exertions. But they have no power to begin new missions, or to send out missionaries, which, by the synods of the Brethren’s church, is vested solely in the Elders Conference of the Unity.”

As to the tenets of the Moravians, though they acknowledge no other standard of truth than the sacred scriptures, they adhere to the Augsburg confession. They profess to believe that the kingdom of Christ is not confined to any particular party, community, or church; and they consider themselves, though united in one body, or visible church, as spiritually joined in the bond of Christian love to all who are taught of God, and belong to the universal church of Christ,

however much they may differ in forms, which they deem non-essentials.

The Moravians are called Herrnhuters, from Herrnhuth, the name of the village where they were first settled. They also go by the name of *Unitas Fratrum*, or United Brethren.



Expostulation with sinners in Christian lands who are doctrinally ignorant.

THE prophet, in the name of his God, said to the ancient church, “ What more could have been done to my vineyard, that I have not done ?” Jesus Christ expresses the same truth in a still more solemn manner in the parable of Dives and Lazarus: “ If they hear not Moses and the prophets, neither will they hear though one come from the dead.” The instruction of God’s providence and word is the greatest it can be. There can be no additional evidences for the truth, that will have any tendency to influence men’s minds. If their understanding is not enlightened, if their reason is not convinced, if their conscience is not awakened by what God hath done; increasing the number of means will be of no benefit. Means of information are exhausted, and they are so complete, that, as we conceive, no additional weight, or number can be made. The truth cannot be set in fairer view. If this was true of ancient Israel, if it was true of the day when Christ was on earth, how much more true of us, who have the word of God

completed, and all the additional evidence of Providence from that time to the present ?

As means of information, we have the word of God, which most explicitly reveals all that can be of any benefit for us to know, or that can assist us in honoring him, or securing our own eternal blessedness.

I do not propose to enter into a dispute, whether the scriptures are the word of God, but only to recapitulate what they tell us, and what information we there get to assist in duty and our own salvation. As to those persons who openly deny the scriptures, or say they are very doubtful of the truth, I consider them in a most perilous situation ; they are in God's hand, they have made their choice, and must abide the consequences. Eternity will decide the question between them and us.

In God's word he has assured us of his own eternal and most glorious being, and so many of the counsels of his infinite wisdom as we can comprehend, or will assist us in duty and seeking happiness. In his word he has described his own character, and moral nature, and has told us every thing concerning himself, that our powers of understanding can comprehend. That he is most holy and righteous in all his actions ; that his whole nature is in the highest manner opposed to all immorality, and will ever continue to be thus, and that the use which his infinite wisdom will make of sin is to display more highly his own holiness. In this revelation he declares himself the universal Creator of the world, of angels and men, and of all things that

exist ; they were made according to his wisdom, with such natures, and destined to such ends as his predestinating wisdom saw fit. All things are his property in the highest sense ; not an angel in heaven, or a creature through the universe, can with truth call himself his own. He has told us of his own providence, both general and particular, that he never has, and never will leave his own works for a single moment ; they are now in his hand, upheld by him, and will be so eternally. Individual men, families, nations, worlds, a universe, and eternity with all its events will be in his hands.

In this revelation he has given a law, that is good and wise, and completely adapted to all the relations which can subsist between creatures, and between them and their Creator. It is a law for our words, for our actions, and for our thoughts. It informs us how we should govern ourselves, how we should treat men in every condition. This law not only directs our visible actions, but the whole frame of our inward exercises, and what our hearts ought to be on all occasions. It is not possible, that a man should in any case propose the question, What is my duty, what ought I to do, and what will be safe ? to which the revealed law of God will not give an answer. Those who are thoroughly acquainted with the holy scriptures, from their beginning to end, will not deny this. Many do not know this, being unacquainted with the scriptures, and many do not wish to use them for this purpose.

In his word he hath informed us what sin is, that we are all sinners, and how we became sinful. Also that sin consists in a heart departed from him, in love with the world. inordinately in love with ourselves. and in such passions and actions as exalt and gratify self, in opposition to our holy Maker, and to the injury of others.

In this word he declares himself a merciful being, and publishes his designs of grace to some of mankind. He has instructed us that sovereign mercy may choose its own way of pardoning, and what this way is. That it is through the righteousness and merits of Christ, and in no other.

Here he has described the character, the works, the obedience, the purchase, the intercession, the kingly power, and all the offices of the Redeemer as king in Zion. Here he has told us the necessity and nature of every Christian grace, the particular grace, by which we are made the people of Christ, the need of a divine sanctification by his own Spirit, what a heavenly temper is, and how we must know its exercise, how we should act as Christians, what duties we have to do for his honor, for our own good, and the good of mankind.

Further, This word is a key to his providence. The providence of God is a very mingled scene of mercies and afflictions, and needs a divine revelation as a key to unlock its mysteries. Here we learn the end of every mercy and of every trial ; that they are proportioned by infinite wisdom, as the best means of reformation and of grace. They

all teach us to be good, and obedient ; and refractory as we are, that we still are every day in the best school for a state of reformation.

In this word of revelation, an endless eternity is set before us ; and it is done in such a manner as none but he who inhabits eternity could execute. In eternity men will be separated, and all treated according to their previous conduct in a life of trial.

There is to be a day of judgment for every creature, when every action will be weighed in the balance of goodness and equity, and sentence passed according to the law and gospel. It will not be a transaction in the dark, but evidence of its equity unfolded before the universe. God will be justified and glorified in his sentence ; different states will be appointed according to men's improvement of their advantages ; blessedness to the obedient, and misery to the disobedient. This is an imperfect recapitulation of what God's word informs us, and those who will read with seriousness may see a God in every line, in the manner of expression, and in the greatness, equity and majesty of the plan.

All this is confirmed by the works of nature. When we look on the heavens, either by day or by night ; when we behold the earth ; when we contemplate the universe of beings as they are manifested to our senses, do they not carry evidence of such a God as is described in his word ?—a being independent, of infinite power, of awful majesty, both great and good ; a God of order and regularity.

a God providing in the midst of his immense work, and acting consistently through the whole? What can we conceive the powers and the laws of nature to be, but his power and his laws! what their order but his order! what their very existence, but the action of his agency!

Further, The very laws of nature, both of body and mind, produce happiness and misery, exactly to the same characters, and to the same actions, as his word declares. Is there a sin of the body, but what has a plague prepared by the laws of nature? Is there a sin of the mind, but what, by the very laws of our being, brings unhappiness with it, as his word describes; the unhappiness of guilt, of an evil conscience, of tormenting passions, and the fear of a dreadful God, who will at some day rise against us? His revealed description of the evils that follow sin, perfectly corresponds with what we find in nature, and by experience; so also do the rewards of religion in this world, health and peace of body, of mind, of conscience, and contentedness of the heart.

All the foregoing truths are confirmed by the daily dealings of divine providence. The providence of God may be called a continued, and second revelation, in the sight and feeling of all men, confirming the first. Does not the providence of God follow immoralities with special evils, and doing our duty with special benefits? He blesses, to teach us that his nature is goodness and love; and that there is hope for us, though we are sinners: he afflicts, to teach us

our frailty, the creature's frailty, and the demerits of sin. When we idolize the creatures, he takes them away; when we forget eternity, he brings death by our side. The change and passing away of the world, confirms to us that the whole scene was meant for what his word represents; that we are here but a moment, this moment an anxious, trying and unsatisfying one, and then we are washed into eternity. All the works of God's providence from the beginning, are a lecture of morality and religion. Nature, providence and revelation speak together

In addition to all this information, God has appointed the best ordinances and institutions to warn and assist men in religion. He has appointed his Sabbaths to be spent in public and private devotion, and in instructing ourselves, and our families. The Sabbath was meant to be a kind of heavenly sequestration from the world, to prepare us for a holy sabbatism of rest. We are also invited to many other forms of worship, social and private, in our families. We are enjoined the duty of prayer, which is an immediate converse of our own souls with God and another world. We have numerous institutions both of instruction and piety; and ordinances for communing with God. We are taken into covenant as an additional bond upon our fickle and imperfect hearts. The whole divine management is pointed to the great end of making us faithful in his vineyard.

To what has been written, it may perhaps be replied, Though

all this be true, something more is necessary ; our hearts are unholy, and we cannot change them. We allow the truth, that men cannot change their own hearts, and need God's renewing and sanctifying power to effect the change. But remember that God can renew the heart ; remember that the Spirit is purchased by our blessed Saviour, and there is a promise of his assistance. I will direct sinners to a way in which they may also have his Spirit. Is there a sinner in Christian lands but has such common assistance, as makes him able, if he pleases, to set apart a season of every day for solemn reading the holy scriptures ? Can we not, by common assistance, set apart at the conclusion of every day, a portion of time to examine how it has been spent, whether we have offended God, or done our duty ? Can we not, by common assistance, pray with our families, and converse on the things of religion ? Can we not enter our closet, seven times a day, as David did, and pray to God in secret ? Can we not, by common assistance, go to the sanctuary of God, and to other places of religion, and into serious company, instead of those which are only places of amusement and temptation ? There is not a sinner but what may do all this by the common assistance which is given unto men : and where this is done with a desire to go further, or even with seriousness, God's Spirit always accompanies ; and where this Spirit is encouraged, he comes in more plentiful measures of his awakening, convincing, and finally his sanctifying influen-

ces. These advantages every sinner has for obtaining heaven. They are denied to none of us. May it not therefore be said, as the prophet said to the Jews, "What more could have been done to my vineyard, that I have not done ;" or, as Christ said, "If they hear not Moses and the prophets, neither will they be persuaded, though one come from the dead !" Until we improve common assistances in a right manner, let us not complain of a want of God's Spirit to do that which men cannot do for themselves. This is the way pointed out by God to obtain life ; and such are our advantages for salvation. Although they who are unjust, remain unjust still ; God will be glorious both in justice and mercy.

C. L.



*The Ascension of Jesus Christ,
and his Return to judge the
world.*

IT was worthy of infinite wisdom and goodness, to give to men the best evidence of Christian doctrines, and such events in the divine government as will conduce to obedience.—For this end, the apostles of our Lord were appointed as witnesses of his life, doctrines, works, resurrection, and ascension to glory ; also, to testify his return to judge the world. At the end of forty days after he arose from the dead, in which time he often appeared and spoke to the apostles, of the things which pertained to the kingdom of God, as he was pronouncing a bless-

sing, he was parted from them and carried into heaven, until a cloud received him from their sight. At the moment of this grand event, two persons in white apparel appeared to the apostles, and gave the promise, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This is a scene solemn in contemplation, and must have been more so in actual view, and the dignity with which it is described in the sacred scriptures is equal to the event. His ascension was the completing evidence of his divine mission from the Father, and that he would prepare mansions in his house, for the complete redemption of all who trusted in him. While we believe with reverent wonder the ascension of our Redeemer, let us remember that a greater event than this is to be seen by us all. Although he is gone to the Father, he shall return again, and of this return we shall all be witnesses. He ascended in the presence of a few, a sufficient number to be witnesses of the event; he shall descend in the presence of the whole earth, and every eye shall see him. He ascended in his own glory; he shall return in the glory of the Father. He ascended in solitude, and a cloud soon received him; he shall descend with a shout, and the trump of God, accompanied by the angels of heaven, and the clouds on which he is throned, shall be of flaming fire. He ascended to intercede, to govern the world by his providence and Spirit, and to forgive; he shall descend to judge and appoint

rewards unto all according to their deeds.

Of this event the word of prophecy hath spoken very plain, and our faith is built upon many express testimonies of himself, and of the sacred writers. The inference which they draw is this "If all these things are to be dissolved, if we are all in our flesh to see the ascending Judge, and have a part in that great day, what manner of persons ought we to be in all holy conversation and godliness, looking for the coming of God?"

The actions of men appear in a very different light, as they are viewed in relation to our temporal pursuits; or in contemplation of Christ's return, and the last of these views is doubtless the most safe and just. In reviewing our lives we must find many bad affections and corrupt wishes; if we consider them only as having relation to this world, they will probably appear to us small sins, and cause but a light burden on our consciences; but view them in the light of that day, contemplate them as sins against the infinite holiness and goodness of God, as a violation of that moral obligation which subsists thro' the universe; contemplate them as the grounds on which the divine judgment is to be passed, when Christ divides the good from the bad, and thus as having a relation to the succeeding periods of our being, and they must appear to us as very great and dangerous sins. When enquiring what may, or what may not be lawfully done; it is certainly a safe practice to think how the action will appear to us

in the day of the Lord's return ; or what we shall be able to say in our own justification when standing in the glorious presence.

Many of those unjust actions, into which we now slide easily, saying the harm is but small, considered in this view, would alarm our fears, and conscience would freely say, the guilt and the danger are great. Those idle words, those defamatory remarks on others, and those expressions which savor of profanity, for which we scarcely think ourselves criminal, when we conceive them brought up in the light of divine truth, and of a present Judge, will assume, in our opinion, quite another aspect. If all the daily occurrences of our lives, of our diversions, and the employments in which we spend our time were thus considered; it would immediately produce a great change in our manners ; we should pass from levity to solemnity, and endeavor to preserve a conscience void of offence.

Reader, reflect habitually that this same Jesus, whose ascension in the presence of the apostles is testified, shall in like manner come from heaven and call thee to his bar. If we can bring ourselves to act under the impression of this truth, it may probably be the means of fitting us to see his coming with joy.

But for what purposes will he return ? He will be first to judge, and secondly to reward us. The sacred prophecy of this event is most explicit, that all mankind shall be judged, and the enquiry extended to every part of the human character. Every one shall give an account of

himself to God ; there shall be a resurrection of the dead both of the just and the unjust ; God shall bring every work into judgment, with every secret thing whether it be good or whether it be evil, and shall judge the secrets of men by him whom he hath appointed.— There is no action, no word so small as to be unnoticed. Of every idle word that men speak, they shall give an account in the day of judgment.

If there is any credit to be given to the whole matter, if there be at all a second coming of Christ, and a day of judgment, there is no reason why we should not also believe these descriptions of the enquiry and manifestation of all the thoughts, words and actions of men.— There cannot be more express declarations than those which we find, not in figurative but in plain language, that every idle word shall be brought into judgment, and that the secrets of men shall be judged.

Are the purposes of our hearts to be unfolded ? How many motives, how many desires how many evil affections are there, which prudence forbids us to reveal to the nearest friend ? how often should we be ashamed of ourselves in the presence of men, weak and degenerate as they are, if they could know us as we know ourselves ? But God knows, and that which he knows he will judge.

If any think that this description carries the matter too far, the writer wishes no other apology but this, that it is thus said in the word of God. Let those who disbelieve read, and see if they can find any other construc-

tion for the plain testimonies of the scripture which have been recited. If we realized this how careful should we be to keep our hearts with diligence ; for we do not even think merely for the present moment and for ourselves ; but for another world, and for the honor of the Judge, when he comes to be glorified in his general government. How many covered scenes of sin, not conjectured by the world, or at most suspected without proof, will then unfold themselves ? how many who now feel secure in the ignorance of other minds, ought to tremble for their reputation in the day of the Lord, when hidden things shall be brought to light ?

Further, There is a ground of reason as well as revelation, which makes this general disclosure of the human character necessary. That will be as much the day of God's glory, as of our reward. It is the day in which he will give the fullest proof that his present government of the world is just and merciful, and that all the dispensations of his providence were appointed in the highest wisdom. Many of those dispensations, which now take place, are doubtless predicated upon such parts of our character as are secret from mankind ; upon our affections, our desires and actions which are out of sight. It seems necessary that these things should be known for the glory of the supreme governor, that it may appear the appointments of his providence and grace have been worthy of an all perfect God ; the display of these perfections will be an act of justice to the divine character, and the sight of this glo-

ry will be the happiness of his creatures.

Christ will return to reward us. If there be a truth which we ought to feel interesting to us, it is this, that our future condition will be determined by our present character. If our reward be a happy one, it will be proportioned to our present degree of holiness and good works ; and if of unhappiness, according to our sin. In Christ's own description of the transactions and events of that great day, which is the most particular in all the scriptures, the approbation of the Judge is predicated upon the obedience and good works of his people, and his disapprobation of the wicked upon their want of that obedience and good works. The Son of man shall come in his glory, with his angels, and then he shall reward every man according to his works. We must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or whether it be bad. "I saw," says John, "the dead, small and great, stand before God, and the dead were judged out of those things, which were written in the books, according to their works."

By works in these passages we are to understand, both the condition of the heart and the visible actions which proceed from it. There are innumerable concurrent testimonies in the holy scriptures. It is a truth agreeable to the whole tenor of revelation. If we believe any thing of this event, with the evi-

dence that our state will depend on what we now be and do, it is strange that we are not more careful in self-government, in obeying God, and in acquiring and exercising a Christian temper and practice.

Doubtless it is through the merits and righteousness of a Saviour that God forgives our sins. It is free grace which gives the Spirit in our sanctification, and grace can never be too much adored. The most holy, and those who come to glory, will always be ready to praise the free grace of God; and the more holy they are, the more they will praise this grace, and the more sensible they will be that salvation is through and by faith in Jesus Christ.

There is no contradiction between faith and good works. In the Christian salvation they are equally necessary, and a true faith always produces personal holiness and good works. It is by our faith, or reliance on divine mercy through Jesus Christ, that we are justified or accepted by God; but it is by our holy hearts, and holy lives, that our faith is justified, or shown to be sincere. One of the errors into which professing Christians are very apt to fall, is a general reliance upon divine mercy, of such a nature as does not sanctify and cleanse them. It is no honor to God to rely on his mercy, and call him a gracious God, without endeavoring to resemble him; and it is not a sincere reliance on the righteousness of Jesus Christ, which does not endeavor to be righteous, to be pure, and to be holy as he was. Sinners may make themselves secure, on the idea of God's be-

ing very merciful to forgive through Jesus Christ, they may speak much of faith and of a Saviour's righteousness, and at the same time live bad lives; but this is a most licentious use of the gospel of free grace, and represents God as being very good, that men may be very bad; as introducing a gospel of glorious grace, that they may transgress a law of perfect reason and righteousness. Christian faith and holiness are united by God, and never can be separated by men; they are represented as being equally necessary for salvation, and are in the nature of things connected. Therefore we have every inducement to watch and pray, to strive for redemption, to keep the heart with all diligence, to be just and temperate, and to live in all things soberly and godly. Neither reason nor scripture, neither the nature of God, nor the nature of things, neither law nor gospel warrants us to hope in this world, any further than we do thus. When we come into the other world, it will not do to say, Lord, Lord, we have prophesied in thy name, we had a strong faith in thy sovereign goodness and in the merits of a Saviour; for we must also have good works to prove that our faith was genuine; we must have Christian holiness in heart and life, or obedience to all the laws of Christ to prove that we trusted in him.—It is on these general principles that Christ will come a second time to reward mankind, and that every eye shall see him. The faithful and obedient shall have a reward of glory proportioned to their

progress in the holy and good life, for there doubtless will be degrees in glory. The ungodly and the sensual, and those who have lived only for time, with its fashions and lusts, its useless amusements and perishing interests, shall meet the disapprobation of their Judge, and too late lament a misspent life.

VERITAS.



The appointed Weeks of Harvest.

THOUGH men are unmindful of God, yet he is not unmindful of them; and though men disregard the operations of his hand, yet he regards the operations of their hearts. He keeps his eye fixed upon them, to discover their views and feelings under his smiles as well as under his frowns; and when they appear to be insensible of either, he views their stupidity with peculiar displeasure. His people of old were very prone to disregard the displays of himself in his providence; and of this he complains in the holy scriptures. "Hear now this, O foolish people, and without understanding; which have ears, and hear not; which have eyes, and see not: Fear ye not me? saith the Lord: will ye not tremble at my presence which have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass; and though the waves thereof toss themselves, yet they cannot prevail; though they roar, yet they cannot pass over it? But this people hath a revolting, and a rebellious heart; they are revolted and gone. Neither say they in

their hearts, let us now fear the Lord our God, that giveth rain, both the former and latter rain, in his season, he hath reserved unto us the appointed weeks of the harvest." Here God claims to be the governor of the natural world, and blames his ancient people for not discovering the hand of his providence in the regular succession of the seasons; which give a peculiar display of his being and perfections. And he ascribes their disregard to him, not to the want of a capacity, but to their want of disposition to see and acknowledge his glory.

Hence we may justly conclude, that God is highly displeased with those, who disregard the displays of himself, in bringing about the appointed weeks of harvest. It is proposed.

I. To show that God does bring about the weeks of harvest according to appointment.

II. To show that he gives peculiar displays of himself in bringing about this event.

III. To show that it is highly displeasing to God to disregard such displays of himself.

I. Let us consider, that God brings about the season of harvest according to appointment. It requires the same hand to govern the world which brought it into existence. The earth is hung upon nothing but the Almighty hand of God. He never has, and never could give it an independent existence. He upholds and governs it by a constant exertion of his power. Should he withdraw his almighty energy a moment, it would instantly cease to exist; or should he cease to move it,

all motion would immediately cease, and every thing become torpid and inactive. Hence it is demonstrably certain, that God governs the sun, moon and stars, and all the material creation: He causes the sun to rise and set, the clouds to gather, and distil in dews, in showers, and rains, and the seasons to follow each other in a regular succession. This regular succession of the seasons is necessary in order to bring about the weeks of harvest. All the seasons of the year have their influence in producing those fruits, which are gathered in harvest. The mild beams of the sun, and the gentle showers of autumn, the cold and frost and snow of winter, the genial warmth of the spring, and the fervid heat of the summer, are all necessary to bring the principal grain of harvest to maturity. So that God governs all the seasons of the year in reference to the harvest, which crowns the whole. And now it is easy to see, that the regular succession of the seasons must be owing to a divine appointment. When we see any of our fellow men act in a uniform, regular manner, from time to time, we naturally infer, that their regularity is owing to a previous fixt design. And we naturally expect, they will continue the same mode of conduct, unless they are by some means or other deterred from their purpose. Just so, we have a right to conclude, that God brings about the season of harvest, according to a previous fixt design in his own mind. He has, so far as we know, for nearly six thousand years,

brought about this important season, without failing in a single instance. Though he has varied, with respect to the plenty or variety of fruits, yet he has never varied with respect to the annual succession of the seasons. And now we as naturally expect the continuance of harvest from year to year, as we do the rising and setting of the sun from day to day. But we are not left to the bare light of reason, with respect to this subject. God himself has told us, that he hath appointed the weeks of harvest, and will never fail to act agreeably to his appointment. "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." We proceed,

II. To show, that God gives peculiar displays of himself in thus bringing about the season of harvest. And,

1. He hereby gives an incontestible evidence of his being to all mankind. It is impossible to account for the regular succession of the seasons, and the annual return of harvest, without acknowledging the existence of some self-existent, independent, and intelligent being. No causes can produce regular effects, unless they are under the guidance of some wise and intelligent agent. Admitting the world were eternal, and all matter self-existent, still we could not account for regular motion and action, without a wise and powerful being to arrange, direct and move all material bodies. What God does, therefore, in causing the sun to rise, the rain to fall, the seas to ebb

and flow, the seeds to spring up, the grass to grow, and the grain to ripen in harvest, demonstrates that there is some invisible, wise and powerful agent, who orders and directs all these things. The apostle, therefore, argues the existence of God from his governing the seasons, and charges idolaters with criminality for not seeing this evidence. When they were about to offer sacrifices to him and Barnabas, they cried out, "Sirs, why do ye these things? we also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the *living God*, which made heaven and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without a witness in that he did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." This argument silenced the Gentiles, and diverted them from their idolatrous purpose. And the Jews in Jeremiah's day acknowledged before God this evidence of his divine existence and superiority to all false gods. "Are there any among the vanities of the Gentiles that can cause rain? or can the clouds give showers? art not thou he, O Lord our God? therefore we will wait upon thee: for thou hast made all things." God discovers his existence in every spire of grass, in every kernel of grain, and in every tree, and plant, and fruit that grows, as clearly as he does in the heaven and the earth. The regular succession of harvest gives

as clear an evidence of the divine existence, as the angels saw, when the world was made. They saw nothing but the effect of divine power and operation; and we may see the same every day, and especially in every season of the year.

2. God not only discovers his existence, but also displays his perfections, in governing the seasons in reference to harvest. In order to bring about this beautiful and joyful season, he must govern the heat, the cold, the air, the winds, the clouds, the showers, the rains and the dews. And in ordering these, he acts like an absolute sovereign, without the least control from the inhabitants of the earth. He has reserved the times and seasons altogether in his own power. There is nothing more out of the reach of mankind than the seasons of the year, and the productions of the earth. These are constantly and absolutely dependent upon God, who governs them according to his own laws and appointment. He determines when each season of the year shall begin, and how it shall begin, whether favorably or unfavorably to the various soils, and productions of the earth. He determines whether there shall be extreme heat or extreme cold, or a more mild and moderate temperature of the air, and whether seed-time and harvest shall be extremely wet or extremely dry, or whether both shall be such as to produce a plenty or scarceness of food for man and beast. And as he determines so it must be; for none but he can govern the elements, and guide the winds, and

clouds, and cause the grass and grain to grow, and flourish and come to maturity. We can neither stand before his heat, nor his cold; we can neither raise a cloud, nor direct its course, nor cause it to distil in gentle showers on one place or another. We can only stand and see the sovereignty of God in causing it to rain or not to rain; to cause the sun to shine or not to shine; and to cause the fruits of the earth to flourish, or to wither and perish. Thus God every day and every season, gives us a clear and often a very sensible manifestation of his sovereignty; and teaches us, that our lives, and health, and all our temporal interests and concerns are entirely at his disposal. Again, he reads us an instructive lesson, upon his wisdom, in the regulation of the seasons and productions of the earth. He discovers his wisdom in dividing the year into four such various and beautiful seasons. These different seasons we find are necessary to the production of a vast variety of the fruits of the earth. Some could not be produced without the united influences of all the seasons of the year. Such in particular are all the most important fruits of harvest. Some cannot be produced without a winter, some without a spring, and some without a summer, and some without an autumn. Ten thousand things useful for food and raiment, and medicine, are produced by this variety of the seasons, which could not be produced without it. The wisdom of God shines in ordering the seasons so, that in some parts of the world,

there should be constant heat, in others constant cold, in others a constant variation of heat and cold. In all these different places different things are produced; so that the world is vastly enriched with good things, by means of winter and summer, seed-time and harvest, cold and heat. And as these various seasons render the earth capable of yielding ten thousand different trees, and fruits, and flowers and more substantial articles; so they give God an opportunity to display his manifold wisdom in the work of vegetation. When we look at the variety and uniformity in the leaves of the trees, and flowers of the field, and in ten thousand vegetables which spring out of the earth, we are naturally struck with the incomprehensible wisdom of that Being, who could give them such variety, beauty and vegetative life. The construction of a plant, or a flower, or a spire of grass, or a blade of wheat, infinitely surpasses the art of man, and displays a wisdom of contrivance, which no human understanding can comprehend. How manifold are the works of God, in wisdom has he made them all. And all this wisdom shines with peculiar beauty and lustre in the time of harvest, when the earth puts on all her beautiful garments.

In this season of the year likewise, God displays his goodness to all the world. He opens his hand, and satisfies the desires of every living thing. The fowls of the air, the beasts of the field, and the meanest creatures of the earth, find every thing they want, and feast

upon the bounties of providence, and fill the air with raptures of joy. The earth appears to be full of the goodness of the Lord, and every creature seems to feel and rejoice in the happy influence of it. But it is the prerogative of mankind to trace all these streams of goodness to their fountain, and discover the hand and heart of God, in all these acts of kindness and beneficence. While God is pouring into their bosoms all the blessings of harvest, he gives them the strongest expressions of his boundless benevolence and tender mercies which are over all his works. Yea, all his goodness to the animal creation, is designed to display his goodness to the human race, for whose benefit they were made, and are preserved from age to age. Man was originally made lord of the lower creation; and though he has forfeited the world, yet God hath not taken it from him, but continues him in the possession of it. Hence, says the psalmist, "The heavens, even the heavens, are the Lord's: but the earth hath he given to the children of men." In harvest, therefore, when the earth is pouring forth its riches in the largest profusion, God gives a striking display of his care and kindness to the children of men, in forming, preserving, and governing the whole world for their benefit.

We may further observe, that God displays not only his sovereignty, his wisdom and goodness, but also his faithfulness in governing the seasons, and bringing about the appointed weeks of harvest. God divided time into days and nights, sea-

sons and years, from the beginning of the world. And he promised several thousand years ago, that summer and winter, seed-time and harvest, should not cease, while the earth remains. And according to these appointments and promises he has uniformly acted, ever since they were made. Every seed-time and harvest, therefore, exhibits an increasing evidence of God's faithfulness to his word, and of his immutability in carrying into effect his purpose of governing the seasons to the end of time. And this faithfulness serves to confirm the immutability of all his other purposes, respecting the moral state of the world, and the final condition of mankind. Hence our Saviour in the parable of the tares, makes use of harvest as a lively emblem of divine conduct in preparing the moral world for the day of judgment, and for their future and eternal state. The natural world was made for the moral, and times and seasons were appointed for the great purpose of forming the characters of men and preparing them for the scenes of eternity. Hence the regular succession of day and night, winter and summer, seed-time and harvest, is a continual demonstration of God's carrying into execution his eternal purposes respecting the happiness and misery of mankind to all eternity. By this he shews that he is not slack concerning his promises, as men count slackness, but that he is preparing all things as fast as possible for the day of judgment, and final consummation of all things.

Now it remains to show,

III. That God is highly displeased with those who disregard all these displays of his being and perfections, in governing the seasons, in reference to harvest. He has certainly much reason to be displeased with those who do not say in their hearts, "Let us now fear the Lord our God, who gives us the former and latter rain, who brings the fruits of the earth to maturity, and who reserves to us the joyful weeks of harvest, according to his promise and appointment. For,

1. This disregard to the being and perfections of God, in the time of harvest, manifests great stupidity. God gave mankind their eyes, and ears, and all their bodily senses and mental powers, for the great purpose of seeing, admiring and adoring the perfections of his nature, displayed in his works and providence. It must argue therefore great stupidity in such rational creatures, to overlook the hand and heart of God, in pouring down the blessings of his goodness, wisdom, faithfulness and sovereignty. God complains of the stupidity of such as disregard the displays of his glory, because they had eyes, and ears, and a capacity to discern and acknowledge his being and perfections, if they had not been stupid and foolish. And he represents such stupidity as far more absurd and degrading, than the stupidity of the animal creation. "Hear, O heavens, and give ear, O earth : For the Lord hath spoken : I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner and the ass his master's crib :

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but Israel doth not know, my people doth not consider." And God says by Jeremiah, "The stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow, observe the time of their coming ; but my people know not the judgment of the Lord," the smiles and frowns of his providence. Such stupidity, in a time of harvest, when all nature is displaying the goodness and wisdom, the sovereignty and faithfulness of God, must be highly displeasing to their Creator, Preserver, and bountiful Benefactor.

2. God is highly displeased with those who are stupid in the time of harvest, because he knows their stupidity arises from the corruption of their hearts. He says by Jeremiah, "Neither say they in their hearts, Let us now fear the Lord our God, who giveth us the former and the latter rain, and reserveth unto us the appointed weeks of the harvest." The stupidity of mankind, in regard to God, is always owing to their love and attention to other objects. It is because men love the world and things of the world, that they forget and forsake God, the great Creator and benefactor of the world. They wander and love to wander from God, because they love the creature more than the Creator, and his gifts more than the giver. This is acting a most ungrateful, disobedient and ungrateful part. They are under every tender tie, to love and adore their Creator and Benefactor, and by overlooking his hand and heart, and disregarding the rich displays of himself, they high-

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ly provoke his displeasure, and justly deserve to be deprived of all good.

This leads us to observe,

3. That by disregarding the being and perfections of God, while he is pouring upon them the blessings of harvest, they are disregarding their own good, and exposing themselves to everlasting ruin. By abusing God, they abuse all the blessings he gives them; and by abusing these, they abuse themselves, and treasure up to themselves wrath against the day of wrath, and the revelation of the righteous judgment of God. Stupidity and ingratitude under divine favors, are extremely criminal, and serve above all things to ripen men for a speedy and aggravated condemnation. This is highly displeasing to God, who is not willing that any should perish, but that they know, and acknowledge, and love, and serve, and enjoy him for ever.

The language of his word and providence is, "Turn ye, turn ye, for why will ye die? As I live, saith the Lord God, I have no pleasure in the death of him that dieth, therefore, turn yourselves and live ye." To disregard this, is the height of guilt, folly, and presumption, and leads to endless ruin and sorrow. Let no one then even disregard the source of all their enjoyments. Let all behold, adore and glorify the great and blessed God, who so fully and clearly manifests his existence and perfections, "in reserving unto us the appointed weeks of the harvest."

AND.

Letter from Honestus.

MR. EDITOR,

IN the sixteenth chapter of John, the words of Christ to his disciples are thus written, "Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." Was not the Holy Spirit meant by the Comforter? Was he not the agent of sanctification in every age of the church? Had not the disciples been the subjects of his influence previous to this time? Whence then the propriety of saying, "If I go not away, the Comforter will not come unto you."

HONESTUS.

.....

Answer to the Enquiry of Honestus. The Office of the Comforter.

BY the Comforter was unquestionably meant the Holy Spirit, or Holy Ghost, a divine person of the Trinity, and equally with Christ the Son, an agent in creation, in the government of the world, and in the salvation of sinners. He had been the special agent of sanctification in all who believed from Adam to Christ's time. The disciples had been the subjects of his gracious influence, and so must be every one who shall inherit the kingdom of heaven; still, the promise of Christ was properly addressed to his disciples.

The divine Spirit is the agent both of instruction and sanctification. Through his aid Abra-

ham saw the day of Christ and rejoiced ; Moses gave the law ; the sweet singer of Israel sang, the prophets pronounced the promises and the threatenings of God ; and even Christ himself, considered as a man, cast out devils and taught the doctrines of the kingdom.

The Spirit or Holy Ghost instructs through instruments, and acts by means. In the life of the man Christ Jesus, he was a principal instrument of teaching men in the doctrines of the kingdom of God. When he ascended, the Spirit as the prime agent of instruction did not cease to act ; but only the mode and secondary agents of communication were changed.

While Jesus Christ was on earth with his disciples, he taught them what the truth was ; instructed them in the true doctrines of religion and their duty ; and the Spirit spake to them through his mouth, and wrought miracles by his hand. They lamented his departure as the loss of their oracle ; but he tells them, that when he was gone the mighty power of God the Spirit should act by and upon them, as in their sight, he had acted through him. They should not need his tongue to instruct and comfort them or the church, but be taught immediately of God the Holy Ghost, "He shall take of mine and shew unto you ; and as I and the Father are one, have one glory and one interest, it is also true, that he shall take of God's truth and shew unto you."

Although these remarks are a primary answer to the Enquirer, some other things are

necessary to be said to place the truth in a proper point of view.

There was doubtless a special fulfilment of this promise to the apostles, and some of the first instruments in the Christian church, which ought not to be expected in these latter days. The scriptures were not then completed. The doctrines and duties of the gospel could not be fully explained until after the death, resurrection, and ascension of the Son of God. The foundation must be completely laid, before the visible Christian superstructure could be finished. Christ, therefore, had said, "I have many things to say unto you, but ye cannot bear them now." It is not the most fit time to instruct you ; and many of those things he never did say with his own lips. He left them to be revealed by his Spirit, who took of his Father's and shewed unto them, and to others, who were the appointed instruments of completing the Revelation of God. In these scriptures we have a standing testimony of all the truths, of the whole scheme of doctrine, the whole circle of duty, and every thing that was necessary for the perfection of his church in gospel holiness and order. Until this was done, we must suppose there was an extraordinary agency of the Spirit of God, which then ceased.

At that time new truths were communicated, old ones were explained, and new promises and threatenings were given ; since that period, we have no right to suppose there has been any communication of new truths, unless we give that name to the confirmation by the prov-

idence of God in the government of mankind, of what was before known.

But though that extraordinary influence of the Spirit has now ceased, his operation on the mind is necessary for our salvation. There will be a fulfilment of the promise, "he shall take of mine and shew unto you," unto every one who has a just knowledge of the truth; he will continue to the end to glorify Christ, by teaching sinners that they need him, that he is the only Saviour, and by convincing them of the reality and serious nature of the truth, and by making them obedient in faith and love.

There is an actual influence of the Holy Ghost in the first production of serious enquiry, and in teaching men the great and solemn truths of the divine law. The revelation of divine truth will not make us attend, or feel that every command and threatening of God relates to ourselves and to our state hereafter. There will be a deep security until the Spirit of God awakens; the things of sense will overpower our evidence of the spiritual world; we shall read the divine law insensible of its meaning, and without an application to ourselves, and conscience will be secure in transgressing. This is actually the case with all who are secure in sin. As a matter of form, they will own themselves sinners, but feel it not,—feel not the guilt nor the certainty that the Lord is displeased, nor the danger that he will punish.—No reasoning will convince them, because men cannot touch the heart and conscience. It is one of

the qualities of unholiness, that it darkens the mind and hides the transgressor's own iniquity and danger from himself. This accounts for all the security of mankind, though death approaches, and eternity is near them, means will do nothing, warnings will be of no avail, until the divine agent, the Spirit himself, takes hold of the conscience.

Although we have the truth of God and the words of Christ on record, without a blessing, they are a lifeless letter. The Holy Ghost must take these truths of Christ and show them to the mind,—which will be an effectual manifestation. It is a discovery which will do more in a moment, than all the means of instruction, without a special blessing, can do for ever.

What does the Holy Ghost discover to the mind of a sinner? He first shows him the law, and then himself, his life, and heart. He shows him his relations to a holy God, which he had heard a thousand times, without troubling himself whether they had a meaning or not. He now sees they have a meaning very uncomfortable to every transgressor. He shews him the strictness, the spirituality, and the certainty of the commandment, makes him sensible of his own sin, not merely a few actual sins, but a heart full of iniquity, a heart under the sentence of the whole law, a conscience when awakened that cannot come to God by reason of guilt. He shows him that he is condemned in righteousness, and his mouth is stopped before his righteous Maker. He shows him that his

help must be in the mercy of the Almighty, an act of favor that has not been merited and therefore cannot be challenged.

If the influence of the Holy Spirit, or Comforter, be so necessary to awaken us from security, and teach us what the law is; all who believe this will doubtless agree that his influence is still more necessary to instruct us in the gospel, and make an application of it to our hearts. If he, and he alone, teaches the disease, it is from him we must expect the healing. One is only bringing us to a knowledge of our true state, the other is actually changing our state; one is showing us ourselves, the other is revealing the glory, the all-sufficiency, and completeness of the gospel Saviour; one is pointing us to a knowledge of our guilt, the other is washing away that guilt; one is convincing us that we have nothing heavenly in our temper, and no holiness, the other is giving a new heart, and the first principles of that holiness which will grow up into heavenly glory. This work of grace the scriptures call putting a new heart into his people, creating them anew, making them like God himself, sealing them unto the day of redemption, by giving them that holiness which in the day of Christ will be an evidence, that they have a right by the covenant of grace to hope.

We see, therefore, that the Comforter, the Spirit of God, has a most important part in the salvation of men. He takes the truth of God and makes application of it to the mind. Our having this truth on record in

the holy scriptures does not render his influence unnecessary, for it is he must give us just apprehensions, or we shall not have them; he must collect, and present strikingly to our minds the evidence of the spiritual world, or we shall not collect it for ourselves.—Means may give doctrinal information, but when given it will not be heeded. The unholy heart will put away the light, chusing to remain in darkness lest its deeds be reproved.

Religious Intelligence.

.....
State of Religion within the bounds of the General Assembly of the Presbyterian Church, in the United States of America; from May 1809 to May 1810:—Extracted from the Minutes of the Assembly.

THE Committee appointed to collect and digest into a connected narrative, the information received in the free conversation concerning the state of Religion, submit the following report:

The General Assembly having heard a narrative of the state of religion within their bounds, are happy in having the opportunity of publishing an abstract of it, for the information of the churches under their care. And we begin with thanksgiving to the God and Father of our Lord Jesus Christ, for that grace with which it has pleased him to visit a goodly number of our churches. In many instances the arm of the Lord has been made bare; the prince of peace has displayed the power and glo-

ry of his grace, in the edification of his people, and the conversion of sinners. "Not unto us, O Lord, not unto us, but unto thy name be the glory."

The state of the church upon the whole is favorable; and in particular parts, the Spirit of God has been poured out in copious effusions. In many towns within the bounds of our sister churches in Connecticut, Vermont, Massachusetts, and New-Hampshire, the Gospel of Christ is seen to be the *power of God, and the wisdom of God to salvation*. Zion is there putting on her beautiful garments; there, is flowing with a full stream that river which makes glad the city of our God; and the great shepherd is leading his flock to the green pastures, by the living waters.

Advancing towards the south, we see the foot-steps of our glorious Redeemer, within the bounds of the Presbyteries of Long-Island, Hudson, and New-York. Jesus shows that he is able to save, even to the uttermost, by the conversion of old and hardened sinners, of open, avowed unbelievers, and of abandoned profligates. The slaves of Satan are delivered from their bondage, and admitted into the glorious liberty of the sons of God. In the western parts of the state of New-York, particularly in the newlysettled regions, the progress of religion has been great; that desert buds and blossoms as the rose, and promises, under the auspices of grace, to become as the garden of the Lord. It is mentioned as a proof of this, that in the space of eleven years, the number of ministers of Jesus, in that coun-

try, has increased from two to nearly fifty.

Although the revival in New-Jersey, of which the Assembly made report to the churches last year, has, in some degree, declined, yet we are delighted to hear that the precious fruits of it remain; that apostacies are very rare; that they who name the name of Christ, appear generally to walk worthy of their vocation; and that although the harvest seems for the present to be past, yet still, in many places, the gleanings are considerable.

In the Presbytery of Philadelphia the work of the Lord goes on, in the congregations of Cape-May, and Fairfield. Many souls are there brought from darkness to light, and from the power of Satan unto God.

There are tidings also from some parts of the Presbytery of Baltimore, which make glad the hearts of the friends of Zion.

The Assembly are happy to learn that the fruits of the great revival in some of the Southern States, which took place several years ago, still remain; that there, also, apostacies are very rare, and professors of religion appear to have their conversation in heaven. In some instances professional characters, formerly notorious for their adherence to the principles of infidelity, and for inattention to the duties of religion and morality, are now found publicly manifesting their attachment to the friends and doctrines of Christianity.

With pleasure we have received the information, that several Seminaries of learning have been favored with the special grace of God; and some of those youth

who are expected hereafter to influence public opinion and sentiment, have become disciples of a crucified Redeemer.

In addition to this general view of the good things which God has done for us, it is remarked, that the Missionaries employed by the General Assembly, and by other Missionary bodies within their bounds, have performed their services with fidelity, and, in several instances, with considerable success. The gospel has been carried to destitute places, and the sun of righteousness has risen, with healing under his wings, upon some of the dark and benighted regions of our wilderness. A goodly number of churches have been organized during the year past; and now in several places there is an earnest cry for the stated preaching of the gospel, where ten years ago there were none who cared for these things.—The Missions to the poor blacks in our country, have also been, in some degree, blest by the Head of the church, and even the heart of the savage has been melted by the all-subduing grace of God.

It is pleasing also to remark, that in some places, where infidelity appeared to have built her strong holds, the doctrine of Christ crucified has triumphed. The impious heresy of socinianism which reduces to the level of a mere man our blessed Lord and Saviour, has been also in some instances, considerably diminished.

The Assembly cannot forbear mentioning here, with great satisfaction, the institution of several Bible Societies, in addition to the one established nearly

two years ago, in Philadelphia. We thank God that he has put it into the hearts of the pious and benevolent of various denominations, to devise and furnish the means of sending the scriptures, which alone are able to make men wise unto salvation, to the poor and needy. And we anticipate with joy, the happy effects which it is hoped will result from these institutions. It is our most ardent prayer that they may be increased, until all who dwell upon the earth, shall be favored with the word of God *the only infallible rule of faith and practice.*

The Assembly also acknowledge, with joy, the goodness of God in checking the progress of the errors, and healing the divisions which have prevailed for some years, in a few of the western churches.

In producing the happy effects which have been just detailed, God has done honor to his word and ordinances. As the Assembly cannot recognize *as genuine* any work in the hearts of men, bearing the name of religion, but that which is produced by the instrumentality of truth, acknowledges and honors that truth, so they observe as usual, a confirmation of this great principle in the reports concerning the state of religion, at the present sessions. In those parts of the church, without exception, in which vital religion has flourished, in the course of the last year, the fundamental doctrines of the gospel; viz. *the total depravity of human nature, the divinity and atonement of Jesus Christ, justification by his imputed righteousness, the sovereignty and freeness of divine*

grace, and the special influences of the Holy Spirit in the regeneration and sanctification of sinners, have been decidedly received and honored.

The means, in addition to the preaching of the word, which God has owned and blessed, are catechising and prayer meetings. And the Assembly hail it as an auspicious omen, that, upon many of his people and churches, God has poured out a Spirit of grace and supplication. We rejoice in being able to say that praying societies have considerably increased in the last twelve months. Let those who have been favored with the effusions of the Holy Spirit, persevere with increasing diligence in the use of those means which it has pleased God to bless: and let those who are still in a state of languor and coldness, remember that it is only in the diligent use of the means appointed by God, that they can expect to obtain his blessing. We recommend this the more earnestly, dear brethren, because although the state of the church, on the whole, is prospering, yet in some very extensive and populous regions of our country, religion declines, errors prevail, vice abounds, and souls are perishing. Let the friends of Jesus, throughout our land, united in one purpose, animated by one spirit, rise to more vigorous exertions for the promotion of vital piety. Let their time, and their talents, and their all, be devoted to the cause of God and of Christ. God has done and has promised enough to encourage our hopes, and animate our labors. The time is ap-

proaching, when Jesus will come in the glory and majesty of his grace; proceed from conquest to conquest, and fill the whole earth with his salvation. Try then, brethren, the utmost efficacy of prayer, and let every soul with fervor cry, *even so, come quickly, Lord Jesus! Amen.*

Attest,

JACOB J. JANEWAY,

Stated Clerk.

*Bible Societies and Translations
of the Holy Scriptures.*

THE BRITISH AND FOREIGN BIBLE SOCIETY, for the encouragement of institutions of the same kind, have presented to the "New-York Bible Society" 100*l.* and to the "Connecticut Bible Society" 50*l.* Sterling.—These donations were accompanied with letters expressive of high satisfaction in the present glorious prospect of a dissemination of divine truth through the world.

*Extracts from the Second Report
of the Philadelphia Bible Society,
May, 1810.*

IN laying before the Society an account of their proceedings during the past year, the Managers experience pleasing emotions, anticipating that the report which they are now to make will gratify the Society with a view of its beneficial operation, and stimulate them to persevering and increased exertions for the advancement of the great cause which they have under-

taken. It will show that the field opened to the Society is far from being a narrow one, and that the sources from which they may reasonably expect an augmentation of the means of doing good, are various and difused. And it is hoped that it will have a tendency to increase the number of the patrons of this institution, by satisfying those who have not yet recognized the necessity of a gratuitous distribution of the Holy Scriptures in our principal cities, that there are in reality, many other places, the necessities of which call loudly for the aid of Bible Societies; places where the Bible cannot easily be procured for money, or where many who are anxious to procure it are disabled by poverty from purchasing it. It will certainly administer the highest gratification to the society to receive intelligence of the numerous sister societies which are springing up in every part of the country to co-operate with us in our important work.

Since the last meeting of the Society there have been distributed 1514 English Bibles; 387 English New Testaments; 54 German Bibles; 196 German New Testaments; 45 French New Testaments; 1 Welsh Bible; and 1 Gaelic Bible.

A considerable share of these were dispersed over our own city and state, and perhaps more might have been distributed within these bounds, had the managers possessed larger funds; but as they have it in their power to supply these places at another time, they thought it preferable in many instances to listen to the claims of distant

necessity, partly because it was greater, and partly because such favorable opportunities of supplying it do not frequently occur. With respect to the aid granted to remote places, they state that 50 English Bibles, and 50 English New Testaments, have been sent to the Rev. Thaddeus Osgood, a missionary on the frontiers of the United States, to be distributed among those who may, in his judgment, the most need them.

100 German New Testaments have been committed for distribution to the missionaries of the German Lutheran church.

25 English Bibles, and 25 English New Testaments have been sent to the Rev. John H. Rice, a missionary among the people of color in the state of Virginia, to be given to those of them who can read.

50 English Bibles, and 50 English New Testaments, were taken out to the Island of St. Croix, by Mr. Francis Markoe, one of the managers. These he distributed partly in person; and on leaving the Island, committed the remainder to the minister of the Episcopal church, to the society of the *Unitas Fratrum*, and to some other friends, who were kind enough to co-operate with this Society in carrying the light of the Scriptures into the abodes of darkness. The attention which the Society had paid to the necessities of these Islanders excited strong emotions of surprise and gratitude among them, and called forth a spirit of liberality in favor of our institution. General Harcourt, Lieutenant Governor of the Island, became a member of this Society, by a

life subscription of fifty dollars ; Dr. Edward Stephens, by a life subscription of fifty dollars ; Mr. Peter Markoc, by a life subscription of fifty dollars ; Mr. Isaac Dubois, collector of the customs, by a life subscription of sixty-four dollars ; Mr. John Brown, by a donation of six dollars and the usual annual subscription of two dollars. There is reason to hope, that the Bibles sent to this island, will materially assist the exertions of those who are there laboring to diffuse the gospel of the Lord our Saviour.

50 English Bibles have been sent to the Rev. Mr. Atwater, president of Dickinson College, Carlisle, at his request, to be distributed in the prison and barracks in that town, and to such poor persons as may be desirous to have Bibles.

6 English Bibles, and 24 English New Testaments have been forwarded to the Rev. John Knoske in Berks county, at his request, to be distributed among the laborers at the furnaces in his neighborhood.

25 English Bibles have been sent to Mr. James Murray, Camden county, S. C. at his request.

59 English Bibles, and 100 English New Testaments have been delivered to the Rev. Samuel Wooley, a missionary in the West-Indies. The representation which Mr. Wooley made to the managers of the necessities of the people among whom he labors, excites a hope that this gratuity will be of great service.

100 New Testaments to a Society about to be formed at Beaufort, in South Carolina.

12 English Bibles to the Rev.

Mr. Freeman, to be distributed in the neighborhood of Bridgetown, New-Jersey.

The above are the chief instances in which the Managers had opportunity of extending the benefits of this Society to remote quarters. It may be added that in most of these instances the aid was solicited ; and in all of them obviously necessary.

The Society will recollect being informed at the last meeting, that the British and Foreign Bible Society had voted a donation to our funds, of 200 pounds sterling. We have now to add that the whole of that sum has been received. In consequence of an order from the Managers, there were forwarded from London in April 1809, 100 French New Testaments, 50 German, do. 100 English, do. 100 Welsh Bibles, 50 Gaelic, do. 50 German do. These have been received, to the value of 70*l.* 13*s.* 8*d.* sterling ; and the freight to the amount of 2*l.* 15*s.* 6*d.* sterling, generously relinquished by Mr. Hurry, owner of the ship in which they were imported.

The Society judging by our order that there must be a demand in this country for the Scriptures in various languages, and knowing that we could not supply ourselves with any but English Bibles, sent out in Feb. 1809, 150 French Testaments ; 150 German, do. ; 250 English, do. ; 150 Welsh Bibles ; 100 German, do. ; 50 Gaelic, do. ; 25 English nonpareil, do.

This Society will duly appreciate that ardent interest in our prosperity, and in the success of the general cause,

which occasioned these books to be sent us. It appears, however, that the Society in London over-rated the demand in this country for the French, Welsh, and Gaelic Scriptures; which is not at all strange, as it is now equally apparent that we ourselves had over-rated it. Experience has shown that opportunities of distributing these books are extremely rare; only 45 French Testaments, 1 Welsh, and 1 Gaelic Bible, having yet been disposed of by the Managers. This circumstance, however, does not interfere with our gratitude to our friends. But as the books could not be gratuitously disposed of by the Managers, they directed their Librarian to offer them for sale, that the proceeds may be laid out in the purchase of such copies of the Scriptures as are more needed in this country.

The British and Foreign Bible Society have also sent us a few copies of their Fifth *Report*; this, like their former reports, we believe, has contributed largely wherever it has been read to excite a zeal to imitate their extensive and beneficial labors. We have received also another public communication from that Society, which will be found in the appendix; from which it appears, that from their first institution till the 24th of March, 1809, they printed 52,454 Bibles, and 105,975 New Testaments in various languages, exclusively of those which they printed on the continent of Europe; and have distributed them over almost every part of Christendom.

When this Society was first organized, it was, after mature

deliberation, determined not to pre-occupy a field which could be better cultivated by other laborers. They therefore limited themselves almost to their own state, and by a public address invited the friends of revealed truth to co-operate with them in the general object, by the erection of similar Societies.—It is with great pleasure that the Managers now report that a number of Bible Societies are already organized, and in operation, in different parts of the country; and that measures are in a prosperous train for the erection of others. They have received official information of the institution of

The Massachusetts Bible Society,—The Young Men's Bible Society of New-York,—The New-Jersey Bible Society,—The New-York Bible Society,—The New-Hampshire Bible Society,—The Connecticut Bible Society. They understand also that a Bible Society is about to be formed at Beaufort, in South-Carolina, and another in the city of Baltimore; and that some efforts have been made towards the formation of one in Charleston, (S. C.) With those Societies whose organization they have received official information, the Managers are in the habits of correspondence; and it may reasonably be expected that so many Societies operating each in its proper sphere, and mutually communicating and receiving information on the means of advancing the common object, will be eminently useful.

[To be continued.]

Memoir relative to the translation of the Sacred Scriptures ; to the Baptist Missionary Society in England, dated Serampore, Aug. 14, 1807.

(Concluded from p. 278.)

25. OUR brethren will perceive, that in addition to the generous benefaction of the friends of religion in Britain, we have to acknowledge the liberality and the public spirit of our worthy friends in America, who have so cordially interested themselves in the work, that unsolicited by us, they have within the last two years collected and sent out for that purpose, nearly 6,000 dollars.

26. In the effort made to raise a fund in India for the purpose of translating, we acknowledge with gratitude the zeal of our worthy friends in the Establishment. This attempt succeeded in a considerable degree, and a sum was subscribed amounting to nearly 14,000 rupees: out of which fund we received monthly 300 rupees for Mr. Lassar's salary, and the same sum towards the support of the translations in general, from May 1806 to 1807: since which time, the fund being reduced below 5,000 rupees, has been confined to the Chinese and Persian translations.

27. On examining this account, it will appear that the greatest expense attending this work is that of *printing*. This, by the end of 1806, had amounted to nearly 3,500, pounds, though confined almost entirely to the Bengalee; while that of

translating had scarcely amounted to a third of that sum, although the Chinese, and indeed the whole of the translations, were included. This will enable us to speak with a degree of precision respecting the probable expense of finishing the whole of the twelve translations.

28. Of the expense attending ten of these, namely, the Sungskrit, the Bengalee, (Old Testament,) the Hindee, the Orissa, the Mahratta, the Telinga, the Kernata, the Guzzerattee, the Burman, and that in the language of the Seeks, we can speak with a good degree of certainty. The printing of the whole *ten* will probably be completed in about *four years*. Less than half that period, however, will probably complete the New Testament in several of these: as, the Sungskrit, the Orissa, the Hindee, and the Mahratta, as well as the whole of the Scriptures in the Bengalee. If, however, a pundit were retained in each of these languages, during the whole of that period, the expense of ten pundits on an average of about 25 rupees monthly, and 300 annually, would be for the whole ten a yearly sum of 3,000 rupees. So that 12,000 rupees will probably defray the remainder of the expense attending the *mere translation* of the New Testament into these ten languages.

29. The expense of *printing* each respective version can be easily calculated. It may probably be as follows:—

				Rupees:
The Sungskrit,	1000 copies,	about 600 pp.	4to.	5,000
The Hindee,	ditto,	700		5,500
The Mahratta,	ditto,	800	8vo.	4,000
The Orissa,	ditto,	700		3,500
The Guzzerattee,	ditto,	700	4to.	5,500
The Kernata,	ditto,	900	8vo.	4,500
The Telinga,	ditto,	900		4,500
The Seeka,	ditto,	700	4to.	5,500
The Burman,	ditto,	900	8vo.	4,500
The Bengalee. (last vol. of the Old Testament),				
1000 pages,	- - - - -			3,500
Printing,	- - - - -			46,000
Translating,	- - - - -			12,000
				<hr/>
				Rupees 58,000
				<hr/>

Or £. 7,250 sterling. When from this we deduct 12,371 rupees, or £. 1,546, the surplus now in our hands, (the sum advanced for printing these versions excepted,) the sum required to complete these ten versions will be about 46,000 rupees, or £. 5,750 sterling. So that about fourteen hundred pounds annually, for four years, will, as far as we can guess, enable us, not only to finish the whole of the Scriptures in the Bengalee, but also to translate the New Testament into the Sungskrit, the Hindee, the Orissa, the Mahratta, the Telinga, the Kernata, the Guzzerattee, the Burman, and the language of the Seeka, and print an edition of a thousand in each.

30. The expense of the Chinese and Persian translations is considerably more than that of the others. Mr. Lassar's wages are 300 rupees monthly, and Mr. Sabat's 200 rupees. In the Chinese the New Testament will probably be finished in two years. Mr. Lassar's wages will in that time, at 3,600

annually, amount to 7,200. If we allow two years and a half for the completion of the Persian, this will be 6,000 rupees. Together, 13,200 rupees, or £. 1,650 sterling.

31. The expense of printing the Persian will be rather less than that of the Sungskrit, as the New Testament may be comprised in about 500 pages quarto. We also have a fount of Persian ready. Nor is it probable that the expense of printing the Chinese version will much exceed, especially if we procure a brother from England capable of cutting the types, (or rather blocks,) as we have reason to expect. This would indeed curtail the grand article of expense; as these, being in the mode of stereotype, require only two men to throw off any number of copies at pleasure. Chinese paper can be procured in abundance at Calcutta. If to the 13,200 before, we add 10,000 more for the expenses of printing, this will make 23,200 rupees, or γ . 2,900. So that about three thousand

pounds more, will, we trust, finish the translation of the New Testament in the Chinese and the Persian. If we add this sum to that required to complete the other ten, it will appear that somewhat more than *eight thousand pounds* are required to finish these *twelve translations* of the New Testament. It is with propriety that the sum for the two last versions is added; for although three thousand rupees remain of the fund subscribed in India, yet we have at present no ground to expect that any thing further will be subscribed; the whole must, therefore, as far as we can say, depend on the generous exertions of the friends of religion in Europe and America; and we cannot but feel thankful to our gracious God, that this work has been so far succeeded by him, as to require only the sum of *two thousand pounds annually for about four years*, to complete Translations of the New Testament in *twelve languages*, and to print an edition of a thousand copies in each of them.

32. As the Old Testament consists of a little more than thrice the quantity of the New, the expense of that part of the work is easily calculated. Several circumstances may also concur to reduce the expense; such as, facility in the work, improvement in the types, and other things of that nature. It is however scarcely necessary to touch on this part now, as the way being once opened in these languages by the completion of the New Testament, no

one can doubt that the friends of religion will give every due encouragement to the translation of the whole Scriptures.

33. Thus far helped of God, we desire to adore his mercy and wisdom, and through you, dear brethren, to present our grateful and cordial acknowledgments to the friends of religion in England, Scotland, and America, who have so generously come forward to assist in the work. To press them to go forward, is as unnecessary as it would be unkind in us, after the liberality we have experienced, to doubt their future support.—Nor is it less superfluous to represent the nature of the work. It commends itself to the conscience and understanding of all who love the word of God.—Were it only for the assistance it will afford European Missionaries in attempting to spread the gospel in these languages, it would deserve attention: but we cannot help looking to something beyond this. It is promised, that the Spirit shall be poured out on all nations; to HIM alone it belongs to know the times and the seasons, but we cannot forbear hoping that the Spirit of God may be poured out on the natives of these respective countries in the perusal of his holy word; nor avoid foreseeing that, were He to vouchsafe this blessing on his word, the wilderness would soon become a fruitful field, and the desert blossom as the rose.

Intreating your earnest supplications for Divine assistance through the whole of this work,

and for the hastening of these glorious days,

We remain very dear Brethren,

Most affectionately yours,

W. CAREY, J. MARSHMAN,
W. WARD. J. CHAMBERLAIN,
R. MARDON, W. MOORE,
J. CHATER. J. ROWE,
W. ROBINSON. F. CAREY.
Serampore, Aug. 14, 1807.

Notice for Charity.

SINCE the apostolic age, no event hath more strongly marked the presence of the great Head of the church to be with his people, than the rapid translation of the scriptures, into many languages of the Eastern heathen in Asia. The sun of righteousness is, indeed, rising with his brightest beams, upon those benighted but populous regions, and we trust millions will experience the healing there is in his wings. While the judgments of a holy God are desolating the lands which have enjoyed his word for ages, and have sunk into infidelity, he is giving the word of life to those who were necessarily ignorant of the gospel.

Reader, observe the contrast in the dealings of heaven! and let hardened infidels reflect, that their own state is more deplorable than the most ignorant heathen on earth; for the latter the Redeemer will appear, for the former judgment is reserved in store.

On those good men, who are engaged in the work of translation, the blessing of many shall rest for ever. They have de-

monstrated their sincerity, piety and ability for the great duty: the Spirit of God is doubtless with them, and they need nothing but pecuniary aid to accomplish the design. Can an American Christian deny his mite? What brother or sister in Christ doth not wish to meet the Asiatics in heaven? For the facility of transferring donations, the readers of this Magazine are informed, that Mr. *Peter W. Galaudet, Merchant, Hartford*, will receive and endeavor to transmit whatever may be given for this purpose.

A Letter from a dying Libertine to his Friend.

DEAR PHILO,

DEATH already seizes my extremities; but as my heart still survives, and checks me for the many follies you have been witness to in my former life, and the bad advice I have so often given you in regard to a future state, I think it my duty, by way of restitution, to send you my present thoughts, which can't be supposed to be any ways biassed, when I am waiting the dissolution of my mortal frame. For while you are reading these lines, I shall in all probability, be either groaning under the agonies of absolute despair, or triumphing in fulness of joy.

It is impossible for me to express the present disposition of my soul, the vast uncertainty I am struggling with; no words can paint the force and vivacity of my apprehensions; every doubt wears the face of horror, and would presently overwhelm me, but for some faint beams of hope, which dart across the tremendous gloom.

What tongue can utter the anguish of a soul suspended between extremes of infinite joy or eternal misery? I am throwing my last

stake for eternity, and tremble and shudder for the important event.—Great God! How have I employed myself! How have I consumed my days in a sinful lethargy! I never waked till now! I have but just commenced the dignity of a rational creature; till this instant I had a wrong apprehension of every thing in nature; I have pursued shadows; entertained myself and friends with dreams. I have been treasuring up dust, and sporting myself with the wind. While I look back on my past life, I find it all blank, a perfect vacancy, except some memorials of infamy and guilt. Oh! I never had a just apprehension of the solemnity of the part I am to act, till now.

It is this that arms death with all its terrors, else I could still mock at fear, and smile in the face of the gloomy Monarch. It is not giving up my breath; it is not being for ever insensible, that makes me shrink:—it is the terrible hereafter, the something beyond the grave, at which I recoil. Those great realities, which you know, I, in the hours of mirth and vanity, treated as phantoms, and as the idle dreams of superstitious brains, start forth and dare me now in their most terrible demonstrations. O Philo! my awakened conscience feels something of that eternal vengeance I have so often stupidly defied.

To what heights of madness is it possible for human nature to reach! What extravagance is it to jest with death! to laugh at damnation! as we have done in the greatest of our folly. Every thing in nature seems to reproach this levity in human creatures. The whole creation but man, is serious. Man has the highest reason to be so, while he has affairs of infinite consequence depending on his short, uncertain duration. A condemned wretch may with as good a grace go dancing to his execution, as the greatest part of mankind go on with such a thoughtless gaiety to their graves.

Oa, Philo! with what horror do I recal those hours of vanity we have wasted together! Return, ye lost neglected moments! How should I prize you above the eastern trea-

sure! Oh! could I be permitted to live; to dwell with hermits; to rest on the cold earth; and once more stand a candidate for an immortal crown, and have my probation for celestial happiness; what worth is there in the vain grandeurs of a court! In sounding titles! In perishable riches! What consolation! What relief can they afford me!

I have had a splendid passage to the grave! I am in state, languishing under a gilded canopy; I am expiring on soft and downy pillows, and am respectively-attended by my servants and physicians! My dependants sigh, my sisters weep, my father beareth a load of years and grief; my endearing wife pale and silent, conceals her inward anguish; my friend Euphormia, who was as my own soul, suppresses his sighs, and withdraws from me to hide his bursting grief. But alas! who can answer my summons at the high tribunal? Who can bail me from the arrests of death? Who will descend into the dark prison of the grave to relieve me there, or defend me from corruption?

Here they all leave me, after having paid a few idle ceremonies to the breathless carcass, that lump of clay, which perhaps may lie reposed in state, while my soul, my only sensible part, may stand trembling before my Judge. The love and gratitude of my friends, may perchance honor my remains with a stately monument inscribed with, *Here lies the great*—But, could the pale corpse speak, it would soon reply,

..... False marble, where?
Nothing but poor and sordid dust
lies here. COWLEY.

While some flattering panegyric is pronounced at my interment, I may perhaps be hearing my just condemnation at a superior tribunal, where an unerring verdict may sentence me to everlasting infamy. But I find comfort in the promises of God, and hope for mercy through Christ. Therefore repent, and farewell, till we meet in the world of spirits.

CONNECTICUT
EVANGELICAL MAGAZINE ;
AND
RELIGIOUS INTELLIGENCER.

Vol. III.]

SEPTEMBER, 1810.

[No. 9.

Some account of the Doctrines of the Lutheran Church, and of the Life of MARTIN LUTHER, the Chief of the Reformers from Popery.

THE Lutherans are those Christians who follow the opinion of Martin Luther, the celebrated reformer of the church, in the sixteenth century. In order that we may trace the rise and progress of Lutheranism, we must here refer to the life of Luther himself.—

Luther was a native of Eisleben, in Saxony, and born in 1483. Though his parents were poor, he received a learned education, during the progress of which he gave many indications of uncommon vigor and acuteness of genius. As his mind was naturally susceptible of serious impressions, and tinctured with somewhat of that religious melancholy which delights in the solitude and devotion of a monastic life, he retired into a convent of Augustinian friars ;

where he acquired great reputation not only for piety, but for love of knowledge, and unwearied application to study. The cause of this retirement is said to have been, that he was once struck by lightning, and his companion killed by his side by the same flash. He had been taught the scholastic philosophy which was in vogue in those days, and made considerable progress in it : but happening to find a copy of the Bible which lay neglected in the library of his monastery, he applied himself to the study of it with such eagerness and assiduity, as quite astonished the monks ; and increased his reputation for sanctity so much, that he was chosen professor first of philosophy, and afterwards of theology, in Wittenberg, on the Elbe, where Frederic, elector of Saxony, had founded an university.

While Luther continued to enjoy the highest reputation for sanctity and learning, Tetzels, a Dominican friar, came to Wit-

temberg in order to publish indulgences. Luther beheld his success with great concern ; and having first inveighed against indulgences from the pulpit, he afterwards published ninety-five theses, containing his sentiments on that subject. These he proposed not as points fully established, but as subjects of enquiry and disputation. He appointed a day on which the learned were invited to impugn them either in person or by writing ; and to the whole he subjoined solemn protestations of his high respect for the apostolic see, and of his implicit submission to its authority. No opponent appeared at the time prefixed : the theses spread over Germany with astonishing rapidity, and were read with the greatest eagerness.

Though Luther met with no opposition for some little time after he began to publish his new doctrines, it was not long before many zealous champions arose to defend those opinions with which the wealth and power of the clergy were so strictly connected. Their cause, however, was by no means promoted by these endeavors : the people began to call in question even the authority of the canon law, and of the pope himself. The court of Rome at first despised these new doctrines and disputes ; but at last the attention of the pope being raised by the great success of the reformer, and the complaints of his adversaries, Luther was summoned, in the month of July, 1518, to appear at Rome, within sixty days, before the auditor of the chamber. One of Luther's adversaries, named Prierias, who

had written against him, was appointed to examine his doctrines, and to decide concerning them. The pope wrote at the same time to the elector of Saxony, beseeching him not to protect a man whose heretical and profane tenets were so shocking to pious ears ; and enjoined the provincial of the Augustinians to check, by his authority, the rashness of an arrogant monk, which brought disgrace upon their order, and gave offence and disturbance to the whole church.

From these letters, and the appointment of his open enemy Prierias to be his judge, Luther easily saw what sentence he might expect at Rome ; and therefore discovered the utmost solicitude to have his cause tried in Germany, and before a less suspected tribunal. He wrote a submissive letter to the pope, in which he promised an unreserved obedience to his will, for as yet he entertained no doubt of the divine original of the pope's authority ; and by the intercession of the other professors, Cajetan, the pope's legate in Germany, was appointed to hear and determine the cause. Luther appeared before him without hesitation ; but Cajetan thought it below his dignity to dispute the point with a person so much his inferior in rank ; and therefore required him, by virtue of the apostolic powers with which he was clothed, to retract the errors which he had uttered with regard to indulgences and the nature of faith, and to abstain for the future from the publication of new and dangerous opinions ; and at the last forbade him to appear in his

presence, unless he proposed to comply with what had been required of him.

This haughty and violent manner of proceeding, together with some other circumstances, gave Luther's friends such strong reasons to suspect that even the imperial safe-conduct would not be able to protect him from the legate's power and resentment, that they prevailed on him secretly to withdraw from Augsburg, where he had attended the legate, and to return to his own country. But before his departure, according to a form of which there had been some examples, he prepared a solemn appeal from the legate, ill-informed at that time concerning his cause, to the pope, when he should receive more full intimation with respect to it. Cajetan, enraged at Luther's abrupt retreat, and at the publication of his appeal, wrote to the elector of Saxony, complaining of both; and requiring him, as he regarded the peace of the church, or the authority of its head, either to send that seditious monk a prisoner to Rome, or to banish him out of his territories. Frederic had hitherto, from political motives, protected Luther, as thinking he might be of use in checking the enormous power of the see of Rome; and though all Germany resounded with his fame, the elector had never yet admitted him into his presence. But upon this demand made by the cardinal, it became necessary to throw off somewhat of his former reserve. He had been at great expense and bestowed much attention on founding a new university, an object of considerable impor-

tance to every German prince; and foreseeing how fatal a blow the removal of Luther would be to its reputation, he not only declined complying with either of the pope's requests, but openly discovered great concern for Luther's safety.

The situation of our reformer, in the mean time, became daily more and more alarming. He knew very well what were the motives which induced the elector to afford him protection, and that he could by no means depend on a continuance of his friendship. If he should be obliged to quit Saxony, he had no other asylum, and must stand exposed to whatever punishment the rage or bigotry of his enemies could inflict; and so ready were his adversaries to condemn him, that he had been declared a heretic at Rome before the expiration of the sixty days allowed him in the citation for making his appearance. Notwithstanding all this, however, he discovered no symptoms of timidity or remissness; but continued to vindicate his own conduct and opinions, and to inveigh against those of his adversaries with more vehemence than ever. Being convinced, therefore, that the pope would soon proceed to the most violent measures against him, he appealed to a general council, which he affirmed to be the representative of the Catholic church, and superior in power to the pope, who, being a fallible man might err, as St. Peter, the most perfect of his predecessors, had done.

The court of Rome was equally assiduous, in the mean time, to crush the author of these

new doctrines, which gave them so much uneasiness. A bull was issued by the pope of a date prior to Luther's appeal, in which he magnified the virtues of indulgences, and subjected to the heaviest ecclesiastical censures all who presumed to teach a contrary doctrine. Such a clear decision of the sovereign pontiff against him might have been very fatal to Luther's cause, had not the death of the emperor Maximilian, which happened on January 17. 1519, contributed to give matters a different turn. Both the principles and interest of Maximilian had prompted him to support the authority of the see of Rome; but, in consequence of his death, the vicariate of that part of Germany which is governed by the Saxon laws devolved to the elector of Saxony; and, under the shelter of his friendly administration, Luther himself enjoyed tranquillity; and his opinions took such root in different places, that they could never afterwards be eradicated. At the same time, as the election of an emperor was a point more interesting to the pope (Leo X) than a theological controversy which he did not understand, and of which he could not foresee the consequences, he was so extremely solicitous not to irritate a prince of such considerable influence in the electoral college as Frederic, that he discovered a great unwillingness to pronounce the sentence of excommunication against Luther, which his adversaries continually demanded with the most clamorous importunity.

From the reason just now given, and Leo's natural aversion to

severe measures, a suspension of proceeding against Luther took place for eighteen months, though perpetual negotiations were carried on during this interval in order to bring the matter to an amicable issue. The manner in which these were conducted having given our reformer many opportunities of observing the corruption of the court of Rome, its obstinacy in adhering to established errors, and its indifference about truth, however clearly proposed or strongly proved, he began, in 1520, to utter some doubts with regard to the divine original of the papal authority, which he publicly disputed with Eccius, one of his most learned and formidable antagonists. The dispute was indecisive, both parties claiming the victory; but it must have been very mortifying to the partizans of the Romish church to hear such an essential point of their doctrine publicly attacked.

The papal authority being once suspected, Luther proceeded to push on his enquiries and attacks from one doctrine to another, till at last he began to shake the firmest foundations on which the wealth and power of the church were established, Leo then began to perceive that there were no hopes of reclaiming such an incorrigible heretic, and therefore prepared to pronounce the sentence of excommunication against him. The college of cardinals was often assembled, in order to prepare the sentence with due deliberation; and the ablest canonists were consulted how it might be expressed with unexceptionable formality. At last it was

issued on the 15th of June, 1520. Forty-one propositions, extracted out of Luther's works, were therein condemned as heretical, scandalous, and offensive to pious ears; all persons were forbidden to read his writings, upon pain of excommunication: such as had any of them in their custody were commanded to commit them to the flames; he himself, if he did not within sixty days publicly recant his errors, and burn his books, was pronounced an obstinate heretic, excommunicated, and delivered to Satan for the destruction of the flesh; and all secular princes were required, under pain of incurring the same censure, to seize his person, that he might be punished as his crimes deserved.

Luther was not in the least disconcerted by this sentence, which he had for some time expected. He renewed his appeal to his general council; declared the pope to be that antichrist or man of sin whose appearance is foretold in the New Testament; declaimed against his tyranny with greater vehemence than ever; and at last, by way of retaliation, having assembled all the professors and students in the university of Wittemberg, with great pomp, and in the presence of a vast multitude of spectators, he cast the volumes of the canon law, together with the bull of excommunication, into the flames. The manner in which this action was justified gave still more offence than the action itself. Having collected from the canon law some of the most extravagant propositions with regard to the plenitude and om-

nipotence of the pope's power, as well as the subordination of all secular jurisdiction to his authority, he published these with a commentary, pointing out the impiety of such tenets, and their evident tendency to subvert all civil government.

On the accession of Charles V. to the empire, Luther found himself in a very dangerous situation. Charles, in order to secure the pope's friendship, had determined to treat him with great severity. His eagerness to gain this point rendered him not averse to gratify the papal legates in Germany, who insisted, that, without any delay, or formal deliberation, the diet then sitting at Worms ought to condemn a man whom the pope had already excommunicated as an incorrigible heretic. Such an abrupt manner of proceeding, however, being deemed unprecedented and unjust by the members of the diet, they made a point of Luther's appearing in person, and declaring whether he adhered or not to those opinions which had drawn upon him the censures of the church. Not only the emperor, but all the princes through whose territories he had to pass, granted him a safe-conduct; and Charles wrote to him at the same time, requiring his immediate attendance on the diet, and renewing his promises of protection from any injury or violence. Luther did not hesitate one moment about yielding obedience; and set out for Worms, attended by the herald who had brought the emperor's letter and safe-conduct. While on his journey, many of his friends, whom the fate of Huss, under similar cir-

cumstances, and notwithstanding the same security of an imperial safe-conduct, filled with solicitude, advised and intreated him not to rush wantonly in the midst of danger. But Luther, superior to such terrors, silenced them with this reply : " I am lawfully called," said he, " to appear in that city ; and thither I will go in the name of the Lord, though as many devils as there are tiles on the houses were there combined against me."

The reception which he met with at Worms was such as might have been reckoned a full reward of all his labors, if vanity and the love of applause had been the principles by which he was influenced. Greater crowds assembled to behold him than had appeared at the emperor's public entry ; his apartments were daily filled with princes and personages of the highest rank ; and he was treated with an homage more sincere, as well as more flattering, than any which pre-eminence in birth or condition can command. At his appearance before the diet he behaved with great decency and with equal firmness. He readily acknowledged an excess of acrimony and vehemence in his controversial writings ; but refused to retract his opinions, unless he were convinced of their falsehood, or to consent to their being tried by any other rule than the word of God. When neither threats nor intreaties could prevail on him to depart from this resolution, some of the ecclesiastics proposed to imitate the example of the council of Constance, and, by punishing the author of

this pestilent heresy, who was now in their power, to deliver the church at once from such an evil. But the members of the diet refusing to expose the German integrity to fresh reproach by a second violation of public faith, and Charles being no less unwilling to bring a stain upon the beginning of his administration by such an ignominious action, Luther was permitted to depart in safety. A few days after he left the city, a severe edict was published in the emperor's name, and by authority of the diet, depriving him, as an obstinate and excommunicated criminal, of all the privileges which he enjoyed as a subject of the empire ; forbidding any prince to harbor or protect him ; and requiring ail to seize his person as soon as the term specified in his protection should be expired.

But this rigorous decree had no considerable effect ; the execution of it being prevented partly by the multiplicity of occupations which the commotions in Spain, together with the wars in Italy and the Low Countries, created to the emperor ; and partly by a prudent precaution employed by the elector of Saxony, Luther's faithful patron. As Luther, on his return from Worms, was passing near Altenstrain, in Thuringia, a number of horsemen, in masks, rushed suddenly out of a wood, where the elector had appointed them to lie in wait for him, and, surrounding his company, carried him, after dismissing all his attendants, to Wortburg, a strong castle, not far distant. There the elector ordered him to be supplied with every thing

necessary or agreeable ; but the place of his retreat was carefully concealed, until the fury of the present storm against him began to abate, upon a change in the political system of Europe. In this solitude, where he remained nine months, and which he frequently called his *Patmos*, after the name of that island to which the apostle John was banished, he exerted his usual vigor and industry in defence of his doctrines, or in confutation of his adversaries ; publishing several treatises, which revived the spirit of his followers, astonished to a great degree, and disheartened at the sudden disappearance of their leader.

Luther, weary at length of his retirement, appeared publicly again at Wittemberg, upon the 6th of March, 1522. He appeared, indeed, without the elector's leave ; but immediately wrote him a letter to prevent his taking it ill. The edict of Charles V, severe as it was, had given little or no check to Luther's doctrine ; for the emperor was no sooner gone into Flanders, than his edict was neglected and despised, and the doctrine seemed to spread even faster than before. Carolostadius, in Luther's absence, had pushed things on faster than his leader, and had attempted to abolish the use of mass, to remove images out of the churches, to set aside auricular confession, invocation of saints, the abstaining from meats ; had allowed the monks to leave the monasteries, to neglect their vows, and to marry ; in short, had quite changed the doctrine and discipline of the church at Wittemberg ; all which, though

not against Luther's sentiments was yet blamed by him, as being rashly and unseasonably done. Lutheranism was still confined to Germany ; it was not got to France : and Henry VIII of England made the most rigorous acts to hinder it from invading his realm. Nay, he did something more ; to shew his zeal for religion and the holy see, and perhaps his skill in theological learning, he wrote a treatise *Of the Seven Sacraments*, against Luther's book *Of the Captivity of Babylon*, which he presented to Leo X, in October, 1521. The pope received it very favorably, and was so well pleased with the king of England, that he complimented him with the title of *Defender of the Faith*. Luther, however, paid no regard to his kingship, but answered him with great sharpness, treating both his person and performance in the most contemptuous manner. Henry complained of Luther's rude usage of him to the princes of Saxony : and Fisher, bishop of Rochester, replied to his answer, in behalf of Henry's treatise ; but neither the king's complaint, nor the bishop's reply, were attended with any visible effects.

Luther, though he had put a stop to the violent proceedings of Carolostadius, now made open war with the pope and bishops ; and, that he might make the people despise their authority as much as possible, he wrote one book against the pope's bull, and another against the order falsely called the *Order of Bishops*. The same year, 1522, he wrote a letter, dated July the 29th, to the assembly

of the states of Bohemia ; in which he assured them that he was laboring to establish their doctrine in Germany, and exhorted them not to return to the communion of the church of Rome ; and he published also this year a translation of the New Testament in the German tongue, which was afterwards corrected by himself and Melancthon. This translation having been printed several times, and being in every body's hands, Ferdinand, archduke of Austria, the emperor's brother, made a very severe edict, to hinder the farther publication of it, and forbad all other subjects of his imperial majesty to have any copies of it, or of Luther's other books. Some other princes followed his example ; and Luther was so angry at it, that he wrote a treatise *Of the Secular Power*, in which he accuses them of tyranny and impiety. The diet of the empire was held at Nuremberg, at the end of the year, to which Hadrian VI sent his brief, dated November the 25th ; for Leo X died upon the 2d of December, 1521, and Hadrian had been elected pope upon the 9th of January following. In his brief, among other things, he observes to the diet how he had heard, with grief, that Martin Luther, after the sentence of Leo X, which was ordered to be executed by the edict of Worms, continued to teach the same errors, and daily to publish books full of heresies ; that it appeared strange to him that so large and so religious a nation could be seduced by a wretched apostate friar ; that nothing, however, could be more pernicious

to Christendom ; and that, therefore, he exhorts them to use their utmost endeavors to make Luther, and the authors of these tumults, return to their duty ; or, if they refuse, and continue obstinate, to proceed against them according to the laws of the empire, and the severity of the last edict.

The resolution of this diet was published in the form of an edict, upon the 6th of March, 1523 ; but it had no effect in checking the Lutherans, who still went on in the same triumphant manner. This year Luther wrote a great many pieces ; among the rest, one upon the dignity and office of the supreme magistrate ; which Frederic, elector of Saxony, is said to have been highly pleased with. He sent, about the same time, a writing in the German language to the Waldenses, or Pickards, in Bohemia and Moravia, who had applied to him "about worshipping the body of Christ in the eucharist." He wrote, also, another book, which he dedicated to the senate and people of Prague, "about the institution of ministers of the church." He drew up a form of saying mass. He wrote a piece, entitled, *An example of popish doctrine and divinity* ; which Dupin calls a *satire against nuns, and those who profess a monastic life*. He wrote also against the vows of virginity, in his preface to his commentary on Cor. i. 8, and his exhortations here were, it seems, followed with effect ; for, soon after, nine nuns, among whom was Catherine de Bore, eloped from the nunnery at Nimptschen, and were bro't,

by the assistance of Leonard Coppen, a burghess of Torgau. to Wittemberg. Whatever offence this proceeding might give to the Papists, it was highly extolled by Luther; who, in a book written in the German language, compares the deliverance of these nuns from the slavery of a monastic life to that of the souls which Jesus Christ has delivered by his death. This year Luther had occasion to canonize two of his followers, who as Melchoir Adam relates, were burnt at Brussels, in the beginning of July, and were the first who suffered Martyrdom for his doctrine. He wrote also a consolatory epistle to three noble ladies at Misnia, who were banished from the duke of Saxony's court at Friburg, for reading his books.

In the beginning of the year 1524, Clement VII sent a legate into Germany to the diet which was to be held at Nuremberg. Hadrian VI died in October, 1523, and was succeeded by Clement upon the 19th of November. A little before his death, he canonized Benno, who was bishop of Meissen, in the time of Gregory VII, and one of the most zealous defenders of the holy see. Luther, imagining that this was done directly to oppose him, drew up a piece with this title, *Against the new idol and old devil set up at Meissen*, in which he treats the memory of Gregory with great freedom, and does not spare even Hadrian. Clement VII's legate represented to the diet of Nuremberg the necessity of enforcing the execution of the edict of Worms, which had been strangely neglected by the

princes of the empire; but, notwithstanding the legate's solicitations, which were very pressing, the decrees of that diet were thought so ineffectual, that they were condemned at Rome, and rejected by the emperor.

In October, 1524, Luther flung off the monastic habit; which, though not premeditated and designed, was yet a very proper preparative to a step he took the year after: we mean his marriage with Catherine de Bore.

His marriage, however, did not retard his activity and diligence in the work of reformation. He revised the Augsburg confession of faith, and apology for the Protestants, when the Protestant religion was first established on a firm basis.

After this, Luther had little else to do than to sit down and contemplate the mighty work he had finished; for that a single monk should be able to give the church so rude a shock, that there needed but such another entirely to overthrow it, may very well seem a mighty work. He did, indeed, little else; for the remainder of his life was spent in exhorting princes, states, and universities, to confirm the reformation which had been brought about through him; and publishing from time to time such writings as might encourage, direct, and aid them in doing it. The emperor threatened temporal punishment with armies, and the pope eternal with bulls and anathemas; but Luther cared for none of their threats.

In the year 1533, Luther wrote a consolatory epistle to

the citizens of Oschatz, who had suffered some hardships for adhering to the Augsburg confession of faith; in which, among other things, he says, "The devil is the host, and the world is his inn; so that wherever you come, you shall be sure to find this ugly host." He had also about this time a terrible controversy with George duke of Saxony, who had such an aversion to Luther's doctrine, that he obliged his subjects to take an oath that they would never embrace it. However, sixty or seventy citizens of Leipsic were found to have deviated a little from the Catholic way in some point or other, and they were known previously to have consulted Luther about it; upon which George complained to the elector John that Luther had not only abused his person, but also preached up rebellion among his subjects. The elector ordered Luther to be acquainted with this; and to be told, at the same time, that if he did not acquit himself of the charge, he could not possibly escape punishment. But Luther easily refuted the accusation, by proving, that he had been so far from stirring up his subjects against him on the score of religion, that, on the contrary, he had exhorted them rather to undergo the greatest hardships, and even suffer themselves to be banished.

In the year 1534, the Bible translated by him into German was first printed, as the old privilege, dated at Bibliopolis, under the elector's hand, shews; and it was published the year after. He

also published this year a book against masses, and the consecration of priests, in which he relates a conference he had with the devil upon those points; for it is remarkable in Luther's whole history that he never had any conflicts of any kind within, but the devil was always his antagonist. In February 1537, an assembly was held at Smalkald about matters of religion, to which Luther and Melancthon were called. At this meeting Luther was seized with so grievous an illness, that there were no hopes of his recovery. He was afflicted with the stone, and had a stoppage of urine for eleven days. In this terrible condition he would needs undertake to travel, notwithstanding all that his friends could say or do to prevent him: his resolution, however, was attended with a good effect; for the night after his departure he began to be better. As he was carried along he made his will, in which he bequeathed his detestation of popery to his friends and brethren; agreeably to what he often used to say; *Pestis eram vivus, moriens ero mors tua, papa*; that is, "I was the plague of popery in my life, and shall continue to be so in my death."

This year the pope and the court of Rome, finding it impossible to deal with the Protestants by force, began to have recourse to stratagem. They affected, therefore, to think, that though Luther had, indeed, carried things on with a high hand and to a violent extreme, yet what he had pleaded in defence of these measures was not en-

tirely without foundation. They talked with a seeming shew of moderation ; and Pius III, who succeeded Clement VII, proposed a reformation first among themselves, and even went so far as to fix a place for a council to meet at for that purpose. But Luther treated this farce as it deserved to be treated ; unmasked and detected it immediately ; and, to ridicule it the more strongly, caused a picture to be drawn, in which was represented the pope seated on high upon a throne, some cardinals about him with foxes' tails on, and seeming to evacuate upwards and downwards (*sursum deorsum refurgare*, as Melchior Adam expresses it.) This was fixed over against the title-page, to let the reader see at once the scope and design of the book ; which was to expose that cunning and artifice with which those subtle politicians affected to cleanse and purify themselves from their errors and superstitions. Luther published, about the same time, a confutation of the pretended grant of Constantine to Sylvester bishop of Rome ; and also some letters of John Huss, written from his prison at Constance to the Bohemians. In this manner was Luther employed till his death, which happened in the year 1546.

A thousand lies were invented by the Papists about Luther's death. Some said that he died suddenly ; others, that he killed himself ; others, that the devil strangled him ; others, that his corpse stunk so abominably, that they were forced to leave it in the way, as it was carried to be interred. Nay,

lies were invented about his death, even while he was yet alive. Luther, however, to give the most effectual refutation of this account of his death, put forth an advertisement of his being alive ; and, to be even with the Papists for the malice they had shewn in this lie, wrote a book at the same time to prove, that " papacy was founded by the devil."

Lutheranism has undergone some alterations since the time of its founder. Luther rejected the epistle of St. James as inconsistent with the doctrine of St. Paul in relation to justification ; he also set aside the Apocalypse : both which are now received as canonical in the Lutheran Church.

Luther reduced the number of sacraments to two, viz. baptism and the eucharist ; but he believed the impanation or consubstantiation ; that is, that the matter of the bread and wine remain with the body and blood of Christ ; and it is in this article that the main difference between the Lutheran and English churches consists.

Luther maintained the mass to be no sacrifice ; exploded the adoration of the host, auricular confession, meritorious works, indulgences, purgatory, the worship of images, &c., which had been introduced in the corrupt times of the Romish church. He also opposed the doctrine of free will, maintained predestination, and asserted our justification to be solely by the imputation of the merits and satisfaction of Christ. He also opposed the fastings in the Romish church, monastical vows, the celibate of the clergy, &c.

The Lutherans, however, of all Protestants, are said to differ least from the Romish church; as they affirm that the body and blood of Christ are materially present in the sacrament of the Lord's supper, though in an incomprehensible manner; and likewise represent some religious rites and institutions, as the use of images in churches, the distinguishing vestments of the clergy, the private confession of sins, the use of wafers in the administration of the Lord's supper, the form of exorcism in the celebration of baptism, and other ceremonies of the like nature, as tolerable, and some of them as useful. The Lutherans maintain, with regard to the divine decrees, that they respect the salvation or misery of men, in consequence of a previous knowledge of their sentiments and characters, and not as free and unconditional, and as founded on the mere will of God. Towards the close of the seventeenth century, the Lutherans began to entertain a greater liberality of sentiment than they had before adopted; though in many places they persevered longer in severe and despotic principles than other Protestant churches. Their public teachers now enjoy an unbounded liberty of dissenting from the decisions of those symbols or creeds which were once deemed almost infallible rules of faith and practice, and of declaring their dissent in the manner they judge the most expedient. Mosheim attributes this change in their sentiments to the maxim which they generally adopted, that Christians were

accountable to God alone for their religious opinions; and that no individual could be justly punished by the magistrate for his erroneous opinions while he conducted himself like a virtuous and obedient subject, and made no attempts to disturb the peace and order of civil society. In Sweden the Lutheran church is episcopal: in Norway the same. In Denmark, under the name of *superintendent*, all episcopal authority is retained; whilst through Germany the superior power is vested in a *consistory*, over which there is a president, with a distinction of rank and privileges, and a subordination of inferior clergy to their superiors, different from the parity of Presbyterianism.

[*Buck's Theol. Dict.*]



A short account of the Life and Death of John Huss, one of the first Reformers.

JOHAN HUSS, a celebrated divine and martyr, was born at a town in Bohemia, called Hussnitz, somewhere about 1376, and liberally educated in the university of Prague. Here he took the degree of B. A. in 1393, and a master's in 1395; and we find him in 1400, in orders and minister of a church in that city. He began to preach and write with great zeal against the superstitions and errors of the church of Rome. He succeeded so far, that the sale of indulgences began greatly to decrease and wax cold among the Bohemians; and the pope's party cried aloud, that there would

soon be an end of religion, if measures were not taken to oppose the restless endeavors of the Hussites. With a view therefore of stopping this evil, Subinco, the archbishop of Prague, issued forth two mandates in 1408 ; one, addressed to the members of the university, by which they were ordered to bring together all Wickliff's writings, with which Huss had been greatly taken ; that such, as were found to contain any thing erroneous or heretical, might be burnt ; the other to all curates and ministers, commanding them to teach the people, that, after the consecration of the elements in the Holy Sacrament, there remained nothing but the real body and blood of Christ, under the appearance of bread and wine. Huss, whose credit and authority in the university was very great, as well for his piety and learning, as on account of considerable services he had done it, found no difficulty in persuading many of its members of the unreasonableness and absurdity of these mandates. Upon this foundation they appealed to Gregory XII. and the archbishop Subinco was summoned to Rome. But on acquainting the pope that the heretical notions of Wickliff were gaining ground apace in Bohemia, through the zeal of some preachers who had read his books, a bull was granted him for the suppression of all such notions in his province. By virtue of this bull, Subinco condemned the writings of Wickliff, and proceeded against four doctors who had not complied with his mandate, in bringing in their copies. Huss and others, who

were involved in this sentence protested against this procedure of the archbishop, and appealed from him a second time, in June 1410. The matter was then brought before John XXIII. who ordered Huss, accused of many errors and heresies, to appear in person at the court of Rome, and gave a special commission to cardinal Colonna to cite him. Huss, however, under the protection and countenance of Wenceslaus king of Bohemia, did not appear, but sent three deputies to excuse his absence, and to answer all which should be alleged against him. Colonna paid no regard to the deputies, nor to any defence they could make ; but declared Huss guilty of contumacy to the court of Rome, and excommunicated him for it. Upon this the deputies appealed from the Cardinal to the pope, who commissioned four other cardinals to examine into the affair. These commissaries confirmed all which Colonna had done. Nay, they did more ; the excommunication, which was limited to Huss, they extended to his friends and followers : they declared him an Heresiarch, and pronounced an interdict against him.

All this while, utterly regardless of what was doing at Rome, Huss continued to preach and write with great zeal against the errors and superstitions of that church, and in defence of Wickliff and his doctrines. He preached directly against the pope, the cardinals, and the clergy of that party ; and at the same time published writings, to shew the lawfulness of exposing the vices of ecclesiastics. In 1413, the religious tumults and seditions

were become so violent, that Subinco applied to Wenceslaus to appease them. Wenceslaus banished Huss from Prague; but still the disorders continued.— Then the archbishop had recourse to Sigismond the emperor, who promised him to come into Bohemia, and assist in settling the affairs of the church: but before Sigismond could be prepared for the journey, Subinco died in Hungary. About this time bulls were published by John XXIII. at Prague, against Ladislaus king of Naples; in which a crusade was proclaimed against that prince, and indulgences promised to all who would go to the war. This furnished Huss, who had returned to Prague upon the death of Subinco, with a fine occasion of preaching against indulgences and crusades, and of refuting these bulls: and the people were so affected and inflamed with his preaching, that they declared pope John to be the Antichrist. Upon this, some of the ringleaders among the Hussites were seized and imprisoned; which, however, was not consented to by the people, who were prepared to resist, till the magistrate had promised that no harm should happen to the prisoners. But he did not keep his word: they were executed in prison; which the Hussites discovering, took up arms, rescued their corpses, and interred them honorably, and as martyrs, in the church of Bethlehem, which was Huss's church.

Thus things went on at Prague and in Bohemia, till the council of Constance was called: where it was agreed between the pope and the emperor, that Huss should appear, and give an ac-

count of himself and his doctrine. The emperor promised for his security against any danger, and that nothing should be attempted against his person: upon which he set out, after declaring publicly, that he was going to the council at Constance, to answer the accusations which were formed against him; and challenging all people who had any thing to except to his life and conversation, to do it without delay. He made the same declarations in all the towns through which he passed, and arrived at Constance, November 3, 1414. Here he was accused in form, and a list of his heretical tenets laid before the pope and the prelates of the council. He was summoned to appear the 26th day after his arrival; and declared himself ready to be examined, and to be corrected by them, if he should be found to have taught any doctrine worthy of censure. The cardinals soon after withdrew, to deliberate upon the most proper method of proceeding against Huss; and the result of their deliberations was, that he should be imprisoned. This accordingly was done, notwithstanding the emperor's parole for his security; nor were all this prince's endeavors afterwards sufficient to release him, though he exerted himself to the utmost. Huss was tossed about from prison to prison for six whole months, suffering great hardships and pains from those who had the care of him; and at last was condemned of heresy by the council, in his absence and without a hearing, for maintaining, that the Eucharist ought to be administered to the people in both kinds. The empe-

ror, in the mean time, complained heavily of the contempt that was shewn to himself, and of the usage that was shewn to Huss; insisting, that Huss ought to be allowed a fair and public hearing. Therefore, on the 5th and 7th of June, 1415, he was brought before the council, and permitted to say what he could in behalf of himself and his doctrines; but every thing was carried on with noise and tumult, and Huss soon given to understand, that they were not disposed to hear any thing from him, but a recantation of his errors: which however he absolutely refused, and was ordered back to prison. July 6th, he was brought again before the council; where he was condemned of heresy, and ordered to be burnt. The ceremony of his execution was this: he was first stripped of his sacerdotal vestments by bishops nominated for that purpose; next he was formally deprived of his university-degrees; then he had a paper-crown put upon his head, painted round with devils, and the word Heresiarch inscribed in great letters; then he was delivered over to the magistrate, who burnt him alive, after having first burnt his books at the door of the church. He died with great firmness and resolution; and his ashes were afterwards gathered up and thrown into the Rhine. His writings, very numerous and very learned, were collected into a body, when printing began.

The preparation God hath made for the happiness of his holy and obedient kingdom.

HAPPINESS is desired by all. For this the philosopher explores the heavens, and the husbandman toils. Although many are wretched, it is not through want of ample provision, in the structure of nature for their felicity. The Father of all things is good and hath provided enough in his house for all his creatures. If they are virtuous, they may enjoy his glory and fulness. The same benevolence, which created and made the creatures with capacities for happiness, denied them no good which is adapted to their natures. The forbidden delights of sin are not denied through any want of goodness in God, or because they are a richer happiness than he is willing his creatures should enjoy, but because in their consequences, they are a natural evil. What is mistaken for happiness is not real; if it produce a temporary gratification, it will injure the mind, or in some way be productive, in the end, of more evil than good. There is no limitation fixed by the Creator upon the happiness of his creatures, but that which arises from their capacity of receiving. By the practice of godliness, and observing the laws of religion, every one may be perfectly blessed, and happy as his nature admits. All the powers of enjoyment shall be filled with such a good as is adapted to their natural and intellectual natures. Even in this life, the evil and sorrows that attend us, are all the nat-

ural fruits of sin ; or such corrective evils as are proper in a state of trial, to prepare us for a more perfect life. If we are unhappy, or have little felicity, the fault must be sought in ourselves, and neither in a want of divine benevolence, nor of means and objects for our full contentment. Though our existence is derived and the effect of sovereign wisdom, though we cannot be profitable unto God, though we cannot merit any thing at his hand, though we are unable to provide for ourselves ; there is a boundless prospect of blessedness opened by divine revelation in the gospel, for the enjoyment of every good and pure mind : and while we depend on a divine promise for the completion of his benevolence, we may see in this life a foundation laid, and the means prepared by which every holy creature may become supremely blessed.

As we are made by the Creator, our natures are adapted to a perfect happiness ; we have every power, faculty and passion necessary for apprehending and receiving a rational felicity. The same kind of happiness, in a low degree, as constitutes the infinite blessedness of the Father himself. As he was pleased to make man in his own image, with understanding, reason and affections finitely resembling his own glorious nature, it is not arrogance in us to determine that the happiness he designed for us is of the same kind, and generally of the same nature, as that by which he is rendered infinitely blessed. When immoral persons are seeking any kind of pleasure

different from what religion permits, they are rejecting that which is the blessedness of the Almighty himself.

By the powers of understanding we are able to see and know that which is the portion of the mind ; by reason, we perceive the fitness of things and of the truth ; by the power of willing, we approve or disapprove ; by the pure affections, we love and enjoy ; and by these bring home the good prepared for us, and make it our own.

As the mind is constituted we are made happy by self-approbation and approving that which is right. We feel our whole rational nature satisfied and made blessed by justice, truth and benevolence.

The mind is furnished with social inclinations and affections, so that we can share in a common good, and make the felicity of others contribute to our own happiness. By these natural capacities, we resemble the infinite Being himself, and our happiness may approach as near to his, as the degree of our intelligence doth to his infinite nature.

It is worthy of our grateful notice, that in the nature of things, there is a preparation made for the increasing felicity of virtuous creatures. It hath been said, that there is no limitation fixed by the Creator upon the happiness of his creatures, but which arises from their capacity of receiving. There is provision for the increase of happiness, by the growth of this capacity. We find by experience the actual powers of knowing, receiving, and enjoying constantly increase by

exercise. Through life they are in a state of progressive improvement, and we cannot conceive of any limits, at which even a finite understanding is fixed, so that it can receive and know no more.

The same power of understanding which enlarges in this world, will probably enlarge through eternity, and the whole increase of knowledge will be received as matter of happiness by a pure heart. As knowledge enlarges, as reason acquires a maturity of exercise, the virtuous passions of the soul will experience a higher enjoyment, and thus the blessedness of the creature be perpetually growing, and no one can assign limits where this progress shall end.

We may also consider the objects offered for enjoyment: the objects which our understanding, reason and affections receive, and make their own for all the purposes of a rational blessedness. The glorious Deity himself, and all his works are the portion of the mind. The creature is not placed at a distance from his Maker, his God, friend and portion. He is surrounded with his being, his perfections, his presence. He is in his hand: guided by his providence, and supported by his bounty. Divine glory as it shines forth immediately from the supreme essence, his glory and wisdom in the works of nature, his wisdom and rectitude in the moral system, are all offered to his enjoyment. These great and incomprehensible objects are the portion of every holy and gracious mind.

If our affections were well
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regulated, with this provision for our good, we could not fail to be happy beings. If we begin with the objects nearest to us, and which come most easily under the examination of our senses; the wisdom, the order, the connection, the uses, and the beauty of all things; every thing adapted to the use and benefit of man, every thing fit in its place and in its time, very wonderful are these things; while they praise their Author, they open a prospect by which the understanding may be enriched, and the heart delighted.

If we pass from these to consider the natural offspring of God, our brethren and fellow creatures, their numbers, their powers, their social capacities, the laws of society; the scheme of moral virtue with its various duties and affections; the universe of reasonable beings administering to a common happiness; when we feel ourselves one of the brotherhood, it must fill us with felicity. There is room for the understanding, reason and all the affections of the heart to be delighted. Viewing all these things, their greatness and glory must lead up the mind to the infinite Creator, the unchangeable Jehovah, whose counsel planned, and whose power produced their being. Here wonder is changed into adoration, and solemnity into reverence. A pure enjoyment of the creatures, always leads up the chief affections of the heart to the great Supreme himself; here every desire may be satisfied, and the creature filled with good; this is the portion of those who fear

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the Lord and walk in his statutes, they are filled with his fulness, and he is himself their chief good.

Our ideas of the preparation there is for the blessedness of godly creatures, may be still infinitely elevated, by considering the mode of redemption through the blood of the Son of God. The Father giving the Son; the Son accepting and executing his appointment to mediate, and the Spirit sealing the benefits of purchase; with all the instituted means, to call, to sanctify, to preserve and glorify his people.

Thus, as the household of God and its laws are constituted, all may be blessed if they are obedient, the happiness and the enjoyments of one do not interfere with the blessedness of others. As the object of enjoyment is infinite, the time will never come in which the growing capacity of creatures can have measured the whole. The blessedness of heaven will be increasing, God will be unfolding his glory to the understanding and the reason of creatures, and enough shall still remain to satisfy the enquiries of eternity.



MR. EDITOR,

IF you think the following will not exclude what is more profitable from your useful Magazine, you are at liberty to insert it. Z

BY conscience is meant the power of comparing and judging our own temper and actions according to a moral rule, and either approving or disapproving them. Those who use

this power, and are approved by it, are in the exercise of a good conscience; those who neglect its use, act without conscience, which takes place in a great measure with some, and perhaps at some times with almost every person. It is very unfortunate that men do not more faithfully use the power of conscience, or of judging themselves as they pass along in the scenes, business and events of life. Those, who faithfully judge themselves, are rarely condemned by others; and if we all did it, it would save us from very many sins against God, and against our brethren, which we now commit in a thoughtless manner, and which in future time, when we cannot help reviewing, will cause us sorrow.

It is a serious thought that there is a time of review. We may proceed incautiously in the most weighty concerns, and without judging ourselves as we go on, but all these things must be reviewed; they will be reviewed by the Judge, and by the laws of reason and equity; they will be reviewed by our own consciences, and happy is that person who so lives that his conscience will approve and give him inward peace.

The security of sin is very different from having a good conscience.

A person in a state of great security, and without a sense of religious obligation to his Maker and to mankind, is not troubled with an accusing conscience; but there is no propriety in saying such an one is in the exercise of a good conscience. He has no exercise of conscience. He doth not

make use of the power of judging his temper and actions by a rule of moral right ; but, under the influence of appetite and passion, does such things as are at present agreeable, without considering any obligation to God and men. It is probable that many are deceived in their own character, by mistaking security for the exercise of a good conscience. They do not feel any self-accusation, and suddenly determine they have no sin ; that their affections and practice are nearly such as they ought to be ; at least so near right, that they may feel secure of a safe state. It is difficult to know in what other way many, who in the opinion of all others besides themselves are vicious, appear to think they have a good conscience, that they cannot be accused, and may safely risk the consequences of their present lives. In such cases, their vice and daily imperfections are hid from themselves, by not calling their own character into review, and comparing its several parts with such rules of duty, as reason and God's word have given. As this is probably a common error of mankind, and one into which we have reason to suppose great numbers fall, every reader ought very seriously to inquire whether it is not the source of his own security or good opinion of himself.

Peace of mind is the fruit of a good conscience. Security, which many do not distinguish from peace, is the fruit of having no exercise of conscience, or of not judging themselves. Have we a good conscience, or have we no exercise of con-

science ? are questions which many cannot answer so readily as they suppose. The difficulty doth not arise from the nature of the subject, but from the unfaithfulness of men to themselves. They have not done this duty to themselves in time past, and there must be a course of future observation to determine the point. These remarks may appear strange to some who read, but let them look on the world, and it is easy to find evidence they are facts. Some persons we see who are solicitous to have all their thoughts and actions agreeable to the divine law ; and others who have no concern, and take no pains in the matter, while each of them suppose they have a good conscience, and those who have been most inattentive, are most ready to determine in favor of themselves.

To determine that we have a good conscience, the following questions ought to be seriously considered :—Have we had an habitual sense of great religious obligations to God Almighty and to mankind ? Has our sense of these obligations lain with weight on our minds ? Have we accustomed ourselves, in all our transactions, to feel that we are accountable creatures ? Have we frequently examined and compared our thoughts and actions with the divine law, with reason, and with our reasonable expectation from others ? Have we a habit of frequently enquiring with ourselves, is my disposition and practice right ? Have we by experience and self-attention, learned that there is a difference between the dictates of reason,

and those of appetite and passion? Have we inured ourselves to much self-restraint? Do we often endeavor to realize the time when God will judge us, and we must judge ourselves in truth? If we cannot answer these questions in the affirmative, there is little reason to suppose we have a good conscience; and our self-approbation is not the result of having lived a good life, but of having taken no care of ourselves, and great ignorance of our own real character.

To be assured we have a good conscience, there is need of much enquiry, and those who determine the point suddenly are in very great danger of mistake. If these reflections be true, it appears probable that many who think they have a good conscience are the persons who are not at all conscientious. In determining this point concerning ourselves, too much care cannot be used. The difference between a conscience approving on just principles, and a neglectful one, is very great, and will give a determination to our hopes totally different.

To preserve a good conscience, it is necessary that we give strict attention to some known rule of duty, and thoroughly understand its requirements. To live by chance, as accidental events lead us, or as our passions and appetites occasionally suggest, cannot be a conscientious life. To judge faithfully, there must be a rule with which we compare our thoughts and actions, and a thorough acquaintance with the duties, required. One of the first cares

of a person who wishes to live conscientiously, should be to inform himself in the divine law, and the spirit and practice of the gospel; what these duties are which God expects from his creatures, and with what temper they are to be performed. A disregard of the sacred oracles which are the most safe directory of men, generally leads to a great corruption of the conscience, and many times to a total carelessness. Though our own reason is not by any means to be rejected, if we rely solely on this, there is great danger of some delusion, for it is principally by the word of God that the corruptions of reason, and the undue influence of our passions over it are distinguished. It is not possible for any one to keep a good conscience, unless his mind is impressed with such a sense of the importance of doing it, as will make him careful to use every source of information, to study the word of God, and regard the dispensations of his providence, by which much light is reflected on the path of human duty. When a person is careless in knowing what his duty is, there is all probability that he will be equally careless in self-application, or in making use of such knowledge as he possesses. Those who are conscious of neglecting the means of information which a gracious God hath furnished them, have no right to think themselves conscientious.

To preserve a good conscience, it is necessary that we should have a lively sense of the divine presence. Our religious character is intimately connected with our opinions of

the Deity, and the sense we have of his perfections. False opinions of God always have a tendency to corrupt the heart, and produce unjustifiable manners; while true conceptions of his being, attributes and will are powerful motives to duty. It is necessary that we think both right, and with deep feeling. Those who do not realize the supreme perfections never will serve God with fidelity. A sense of his omnipresent holiness is the greatest restraint on our minds, and our best assistance in conscientiously doing our duty. If we could realize that Jehovah is omnipresent, filling all places, that we live, move, and have our being in him, that he knows all our thoughts and sees all our actions; that he keeps a book of remembrance, and will judge and reward us according to the deeds here done in the body: If we could feel these truths, concerning God, it would afford a present assistance in duty, and make us careful in all our thoughts, words and actions.

It should be also noticed, that the duties of religion due to God and to our fellow men cannot be separated, and if this be attempted, we can be conscientious and honest in neither of them. These two great branches of religion grow from the same root, and flourish or decay together; and a punctual observation of both is a necessary evidence of sincerity. It is a very badly informed conscience, which dictates devotion to God, and can dispense with justice and benevolence to men: Or which, on the other hand, regards the common du-

ties of society, but neglects the reverence and worship of the Almighty. It is not uncommon to see an attempt to separate these branches of religion: persons zealous in one of them, and wholly destitute of the other. In such cases, we must judge that those visible duties which are performed, do not originate from the most pure motives. There is a corruption at bottom, which by some selfish considerations is restrained in part, but were these to be removed, the partial Christian would openly show his corruption by a more general depravity of manners. If we wish for a good conscience, let us endeavor for a compliance with our whole duty; love and adore God, and be just and benevolent to men. If it were possible to be conscientious in some things, and in others the contrary, it would not give ease of mind. The guilt of our deficiency would continually haunt us; would make life wretched, the hour of death dreary and awful, and cut off our good hopes for futurity.

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*Anecdote: Recommending
Submission to the Providence of God.*

The sinful wish of a Parent; a fact, the truth of which is authenticated by the Rev. William May.

A FOND father was in great distress for a favorite child, whom he apprehended to be dying in its infancy. Several of his friends endeavored to assuage his grief; but he refused to be

comforted. At length the minister on whom he attended, offered to pray with him; and desired him to compose his mind, and give up his favorite son to the Divine disposal, since there was no probable hope of his recovery. He replied, "I cannot give him up; and it is my importunate request that God would spare this child to me, whatever may be the consequence." He had his desire, the child recovered, and grew up if possible, more and more his darling: but he lived to be a thorn in his side, and to pierce his heart with many sorrows; and, just as he came to maturity, he robbed his excellent master, whom before he had often injured. He was seized by the hand of justice, tried, condemned, and died one of the most hardened wretches that ever went out of life in that ignominious manner. Upon the fatal day of execution, the mournful father was made to remember his former rash petition with grief and tears; and humbled in the dust, confessed his folly and his sin. *May's Sermons*, p. 124. Note.

This interesting fact affords a striking illustration of the truth of the sentiment expressed by Solomon, Eccl. vi. 12. "For who knoweth what is good for man in this life, all the days of his vain life, which he spendeth as a shadow?" We are but ill judges of our own happiness. We often desire, with great earnestness, objects, which, if obtained, would prove highly pernicious; and we no less earnestly deprecate as evils, things that are not only salutary, but absolutely necessary to our real welfare. It is the happiness of

the Christian to know, that the Lord chooseth his inheritance, and ordereth all the circumstances of his lot, from the most important to the most minute. If we were acquainted with the reasons of his providential arrangements, we would not merely submit to them, but approve of them with the most perfect cordiality. Shall not the Judge of all the earth do right? His wisdom cannot err. His love ever leads him to promote the happiness of his people. These considerations should add a double relish to all the comforts of life which an indulgent Providence vouchsafes to the Christian. They come from the hand of your heavenly Father, and are accompanied with his blessing, which addeth no sorrow. Receive them with gratitude; enjoy them with moderation; and he who bestowed them, will prevent them from proving hurtful. The same consideration should also serve to promote contentment with our lot whatever it is, and an unreserved, cordial submission to the afflicting dispensations of Providence. Does God judge it proper to withhold the object of your earnest wishes, and to disappoint your best concerted schemes? Be assured, that you know not the nature of the things you wish for, and foresee not the consequences to which the possession of them would lead. The fact which has suggested these reflections undoubtedly presents a strong case; but similar instances of the vanity of human wishes, and of the evil consequences of their gratification, though in an inferior degree, occur from day to day. The

instruction which the example before us holds out to Christian parents, when their children are taken away in early life, is obvious and important. But it may with propriety be extended to many other cases. Does it please God to remove by death a dear partner or parent, relative or child? to visit you with severe and long continued sickness, with the loss of worldly substance, or any other affliction, such as is common to man? No chastening for the present seemeth joyous but grievous. But remember, Christian, that these are the appointments of your heavenly Father. They are the result of his wisdom and love. They are intended for your good: and if you improve them as you ought, they shall work together for your good. It is true, you see not at present the fitness of these dispensations, nor are permitted, in many instances, to trace their connection with your happiness. But it is the office of faith to believe the gracious assurances of

this comfortable truth which your heavenly Father has given. It is your duty to rest with unsuspecting confidence in his wisdom, faith, and fulness of love. If the reasons of the divine procedure in particular cases were made known, you would, even under the severest trials, not merely submit, but rejoice. You would not merely hold your peace and refrain from murmuring, but you would open your lips, and, like Job, bless the name of the Lord, not only when he gives, but when he takes away. But clouds and darkness shall not always cover the throne of God. The time is at hand when he will explain the reasons of his procedure to his people. They shall see the end of the Lord, and understand his loving kindness manifested in all his ways. These discoveries will fill them with inexpressible admiration and joy. And the whole redeemed company shall with rapturous exultation say, "He hath done all things well."

Religious Intelligence.

DOMESTIC.

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Minutes of the General Association of Massachusetts Proper.

AGREEABLY to appointment the General Association of Massachusetts Proper met at Bradford, Wednesday, June 27, 1810, 9 o'clock, A. M. Present the following Delegates :

Rev. Messrs.	From
Levi White and Nathaniel Turner, }	Berkshire Association.
Benjamin R. Woodbridge,	
John Emerson,	Northern Hampshire.

Rufus Wells and }
 Vinson Gould, } Central Hampshire.
 Thomas Snell, Brookfield.
 Titus T. Barton and }
 Joseph Goffe, } Worcester South.
 Humphrey C. Perley and }
 Samuel Mead, } Haverhill.
 Ebenezer Dutch and }
 Thomas Holt, } Essex Middle.
 Manasseh Cutler, L. L. D. and }
 Samuel Worcester, } Salem and Vicinity.
 Salmon Cone and }
 Evan Johns, } Connecticut General.
 Samuel Wood, New Hampshire General.

Also Rev. Enoch Hale, Secretary of the Association, and Rev. Jonathan Allen, Minister of the Parish in which the meeting was convened.

The meeting was opened in the academy.

The Rev. Dr. Cutler was chosen Moderator; the Rev. Samuel Worcester, Scribe; and the Rev. Thomas Snell, Assistant Scribe.

The Throne of Grace was addressed in prayer by the Moderator.

The Rev. Samuel Spring, D. D. Delegate from the General Association of Massachusetts Proper to the General Association of Connecticut, the Rev. Professors of the Divinity College, the Rev. Dr. Pearson, late Professor, and the Rev. Messrs. Morrison and Dana of the Presbyterian Communion, were admitted to an honorary sitting.

The Rev. Messrs. Holt, Goffe, and Cone, were appointed a Committee of arrangements.

Voted that the Rev. Mr. Johns of Berlin, Connecticut, be requested to preach before the Association, provided the preacher previously appointed, be not seasonably present.

Voted that, after adjournment, the session of the Association should be public in the meeting house.

11 o'clock, A. M. Adjourned for public worship, to meet for business at the meeting house, at 2, P. M.

Attended public worship, the exercises of which were conducted by the Rev. Mr. Johns. Text, Heb. iii. 8.

2 o'clock, P. M. Met agreeably to adjournment.

The Committee of arrangements made their report, which was accepted.

The report of the Rev. Dr. Spring, delegate to the General Association of Connecticut, was heard, also the report of the Rev. Mr. Allen, delegate to the General Association of New Hampshire.

From the Berkshire, the Mountain, the Central Hampshire, the Southern Hampshire, the Brookfield, the Worcester South, the Haverhill, and the Essex Middle, Associations, attestations were given that those

several associations had very unanimously consented to the amendment of the Constitution of the General Association. submitted the last year to their consideration.

The Rev. Messrs. Cone, Woods and Snell, were appointed a Committee to take minutes of the narratives on the state of the churches and of religion, to be given by the delegates.

Voted unanimously to appoint two delegates from this Association, to attend the next meeting of the General Assembly of the Presbyterian Church in the United States, to propose and establish a union with that body, similar to that which has already been formed with the General Associations of Connecticut and New Hampshire.

Voted to appoint delegates from this Association, to attend the next meeting of the General Convention of Congregational and Presbyterian Ministers of Vermont, to propose and establish a union with that body, similar to that specified in the preceding vote.

5 o'clock, P. M. Adjourned for public worship. Sermon by the Rev. Nathaniel Turner, of New Marlborough, appointed preacher by the Berkshire Association. 2 Tim. ii. 10.

Immediately after divine service resumed business.

The Rev. Joseph Lyman, D. D. of Hatfield, and the Rev. Manasseh Cutler, L. L. D. of Hamilton, were chosen delegates to the General Assembly of the Presbyterian Church in the United States. The Rev. Enoch Hale, of Westhampton, was chosen second to Dr. Lyman; and the

Rev. Samuel Worcester, of Salem, second to Dr. Cutler.

Adjourned to Thursday, 7 o'clock. A. M.

Thursday morning, met agreeably to adjournment.

The Rev. Jacob Catlin, of New Marlborough, and the Rev. Zephaniah S. Moore, of Leicester, were chosen delegates to the General Association of Connecticut. The Rev. Jonathan L. Pomeroy, of Worthington, was chosen second to Mr. Catlin; and the Rev. Ephraim Ward, of Brookfield, second to Mr. Moore.

The Rev. Samuel Spring, D. D. of Newburyport, and the Rev. Joseph Goffe, of Sutton, were chosen delegates to the General Association of New Hampshire.

The Rev. Theophilus Packard, of Shelburne, and the Rev. Samuel Austin, D. D. of Worcester, were chosen delegates to the General Convention of Congregational and Presbyterian Ministers of Vermont.

Narratives were heard of the state of the churches and of religion, from the delegates from the Berkshire, Mountain, and Northern Hampshire Associations.

11 o'clock. Adjourned for public worship at Haverhill.—The Rev. Mr. Morrison, of Londonderry, preached. Text, Isa. xlv. 25.

2 P. M. Met according to adjournment.

Narratives were given of the state of the churches and of religion, within the limits of the Central Hampshire, the Southern Hampshire, the Brookfield, and the Worcester South, Associations.

Four young gentlemen, members of the Divinity College,

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were introduced, and presented the following paper.

“The Undersigned, members of the Divinity College, respectfully request the attention of their Rev. Fathers, convened in the General Association at Bradford, to the following *statement* and inquiries.

“They beg leave to *state*, that their minds have been long impressed with the duty and importance of personally attempting a mission to the heathen; that the impressions on their minds have induced a serious, and they trust, a prayerful consideration of the subject in its various attitudes, particularly in relation to the probable success, and the difficulties, attending such an attempt; and that, after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God, in his providence, shall open the way.

“They now offer the following *inquiries*, on which they solicit the opinion and advice of this Association. Whether, with their present views and feelings, they ought to renounce the object of missions, as either visionary or impracticable; if not, whether they ought to direct their attention to the eastern, or the western world; whether they may expect patronage and support from a Missionary Society in this country, or must commit themselves to the direction of a European Society; and what preparatory measures they ought to take previous to actual engagement?

“The undersigned, feeling their youth and inexperience, look up to their fathers in the

church, and respectfully solicit their advice, direction, and prayers.

ADONIRAM JUDSON, JUN.
SAMUEL NOTT, JUN.
SAMUEL J. MILLS,
SAMUEL NEWELL.”

After hearing from the young gentlemen some more particular account of the state of their minds, and their views, relative to the subject offered to consideration, the business was committed to the Rev. Messrs. Spring, Worcester, and Hale.

4 o'clock. Adjourned for public worship. Sermon by the Rev. Mr. Wood, of Boscawen. Text, 2 Sam. xxiv. 13.

Immediately after public service, attended to narratives on the state of the churches, and of religion, from the delegates from Haverhill, Essex Middle, and Salem and Vicinity, Associations; also from the General Associations of Connecticut and New Hampshire.—Adjourned.

Friday, 7 o'clock, A. M. Met according to adjournment.

A communication was made from Berkshire Association, giving information that the licences given by that Association to candidates for the ministry, are limited to the term of four years.

The Committee, on the subject of Foreign Missions, made the following report, which was unanimously accepted.

“The Committee, to whom was referred the request of the young gentlemen, members of the Divinity College, for advice relative to missions to the heathen, beg leave to submit the following report.

The object of missions to the heathen, cannot but be regarded,

by the friends of the Redeemer, as vastly interesting and important. It deserves the most serious attention of all who wish well to the best interests of mankind, and especially of those, who devote themselves to the service of God in the kingdom of his Son, under the impression of the special direction, "Go ye into all the world, and preach the Gospel to every creature." The state of their minds, modestly expressed by the theological Students, who have presented themselves before this body, and the testimonies received respecting them, are such as deeply to impress the conviction, that they ought not "to renounce the object of missions," but sacredly to cherish "their present views," in relation to that object: and it is submitted whether the peculiar and abiding impressions, by which they are influenced, ought not to be gratefully recognized, as a Divine intimation of something good and great in relation to the propagation of the Gospel, and calling for correspondent attention and exertions.

Therefore,

Voted, That there be instituted by this General Association, a Board of Commissioners for foreign Missions, for the purpose of devising ways and means, and adopting and prosecuting measures, for promoting the spread of the Gospel in heathen lands.

Voted, That the said Board of Commissioners consist of nine members, all of them, in the first instance, chosen by this Association; and afterwards annually, five of them by this Body, and four of them by the General

Association of Connecticut.— Provided, however, that, if the General Association of Connecticut do not choose to unite in this object, the annual election of all the Commissioners shall be by this General Association.

It is understood that the Board of Commissioners, here contemplated, will adopt their own form of organization, and their own rules and regulations.

Voted, That, fervently commending them to the grace of God, we advise the young gentlemen, whose request is before us, in the way of earnest prayer and diligent attention to suitable studies and means of information, and putting themselves under the patronage and direction of the Board of Commissioners for Foreign Missions, humbly to wait the openings and guidance of Providence in respect to their great and excellent design."

Pursuant to the report of the Committee; the Association proceeded to institute a Board of Commissioners for Foreign Missions, and the following gentlemen were chosen; His Excellency John Treadwell, Esq. Rev. Dr. Timothy Dwight, Gen. Jedediah Huntington, and Rev. Calvin Chapin, of Connecticut; Rev. Dr. Joseph Lyman, Rev. Dr. Samuel Spring, William Bartlett, Esq. Rev. Samuel Worcester, and Dea. Samuel H. Walley, of Massachusetts.

Voted, That the gentlemen of the Commission, belonging to Newburyport, Salem, and Boston, consult with the other members, for the purpose of appointing a time and place for the first meeting of the Board.

The Committee for taking

minutes of the narratives of the state of religion, made their report.

Voted, That the report of the Committee respecting the state of religion, be committed to the disposal of a Committee for publication.

The Rev. Messrs. Woods, Allen, and Worcester, were chosen a Committee for publication.

Voted. That the next meeting of this Association be held at the Rev. Mr. Worcester's in Salem, on the last Wednesday of June next, at 9 o'clock, A.M.

Voted, That the Southern Hampshire Association be requested to appoint the preacher for the next meeting.

Voted, That the thanks of this Association be given to the Moderator and Scribe.

After joining in a psalm of praise, and in a prayer by the Secretary, the meeting was dissolved.

M. CUTLER, *Moderator.*

Attest,

SAM'L WORCESTER, *Scribe.*

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REPORT

On the state of the Churches and of Religion.

THE Committee appointed to take minutes from the narratives given of the state of religion, by the several delegates to the General Association, beg leave to make the following Report.

Having attended to the narratives of the state of religion within our limits, we have reason to praise God for his kind remembrance of his Church, in building her walls in these troublous times; and in making her to rejoice in the salvation of her King. The state of religion we

contemplate with mingled emotions of sorrow and joy. While in the western portion of the state there are several towns without a church, and without a regular ministry; and while in other places within our limits, Christian institutions are much neglected, religion declines, and an alarming stupor has seized the minds of persons of every description; we behold with pleasure many glorious displays of Divine mercy in different sections of the Commonwealth.

In most of our societies there appear an increasing seriousness, and a more general and solemn attendance upon the institutions of the Gospel; and many churches have been richly blessed with a season of refreshing from the presence of the Lord. God hath clothed his ministers with righteousness, and rejoiced the hearts of his people.

Passing over some promising appearances in a few places in the county of Hampshire, we dwell with delight on many towns in the county of Worcester, blessed peculiarly with the effusions of the Holy Spirit. No period, within sixty years past, has been so much distinguished for religious revivals, in this part of Christ's vineyard, or opened such a moving and animating scene before the friends of God. In the towns of Princeton, Holden, Paxton, Leicester, Sutton, Ward, and Oxford, many have seen the deadly leprosy of their hearts, and been excited to repair to the great Physician of souls for help. Sinners have been converted from the error of their ways to the wisdom of the just. Not less, it is compu-

ted, than about six hundred, have been added to the churches in these several towns; many more have become hopefully the subjects of Divine grace; and the work of the Lord is still progressive. In many other towns also, men are trembling for their souls, and some promising instances of conversion have occurred.

Travelling to our eastern limits in the county of Essex, we joyfully trace the footsteps of Emmanuel. In Salem, Beverly, Manchester, Marblehead, and Danvers, God has wonderfully displayed the riches of his grace, while the Gospel has been preached amidst the effusions of his Holy Spirit. This work has been conducted with such solemnity, stillness, and order, and been followed with such happy effects, as to constrain even the enemies of the cross to say, "Surely this is the finger of God." Within a few months there have been between four and five hundred added to these churches, and many more are now inquiring the way to Zion with their faces thitherward.

The whole number which has been added to the churches within the compass of the Association, the year past, from the best statements that we have been able to collect, is about twelve hundred, a number exceeding very considerably the accounts we have received in any former year. Thus there still is flowing a river, the streams whereof cannot fail to make glad the city of our God.

We may further add, as an encouragement to the people of God, that the face of infidelity has in some measure lost its

boldness, and the progress of error has received an evident check. The friends of the Redeemer have assumed a firmer countenance; and there is an increasing engagedness among both ministers and people in the cause of truth and righteousness. It appears also, that the Lord has not left even his destitute churches; but is filling up their vacancies with evangelical preachers; and that the churches, in general, are blessed with a good degree of union and harmony.

It is pleasing to observe that the Spirit of the Lord is not straitened. His gracious influences are not confined to our limits, but extended with glorious effects to many societies in Connecticut, and other parts of our country; where by the invincible power of God the obdurate hearts of sinners have been melted into the love of the Gospel.

We would also notice with pleasure and gratitude the smiles of God upon the Theological Seminary in this vicinity, designed to prepare pious young men to preach the Gospel of Christ.—Of that infant Institution above sixty have been admitted as members, five of whom have commenced preaching as regular licenciates. And we are constrained to consider the ardent desire of some of those pious students to leave their country and kindred to preach a crucified Saviour to perishing heathen, as an omen for good to Zion, both at home and abroad.

God's ear is not heavy that it cannot hear. The displays of Divine grace which have now been detailed, were generally preceded by the special and uni-

ted prayers of Christ's ministers and people. The great Head of the church has never said to Jacob, or his seed, "Seek ye me in vain."

That spirit of prayer, which God has given to many of our churches, we joyfully recognize as the harbinger of Christ, in his power and grace, to bring sinners to repentance.

The prosperity of Zion is a most desirable and important object, for which ministers should labor, and Christians pray. Encouragement to prayer cannot be wanting. Let the friends of Jesus then pray for the peace and prosperity of Jerusalem.— This is the cause of God, to whose interests we owe our time, our talents, our whole selves. It is the cause of Christ, for which he bled and died. It is a cause which must and will prevail. Zion is destined to live, to rise, and triumph. Let no man account any thing dear to himself, that he may be found faithful to her interests, and enjoy the favor of her King who reigns for ever.

Bradford, June 28, 1810.



FOREIGN.

Account of the Oriental Manuscripts presented by the Rev. Dr. C. Buchanan to the University of Cambridge.

A LEARNED Gentleman (Mr. T. Yeates) in the university of Cambridge, has for several months past been employed in arranging and collating these valuable manuscripts. They are chiefly *Bib-*

lical, and are written in the Hebrew, Syriac, and Ethiopic languages. They were all collected by Dr. Buchanan in India. The Hebrew manuscripts were obtained from the Black Jews, who have had settlements in India from time immemorial, and are now found in numbers about Cochin. These Jews differ in many respects from those of other countries, and bear evident marks of being descendants from those ancient dispersions we read of in the sacred history. They call themselves *Bene Israel*. They have the Hebrew Pentateuch, but scarcely know of any other books of Scripture. A copy of the Hebrew Pentateuch, written on goat-skins, and found in one of their synagogues, is in the *Buchanan Collection*. The Syriac manuscripts were collected from the Syrian Christians in Travancore and Malayala, where a race of Christians has existed ever since the Apostolic times; and the native Indian Christians bear the name of the "Christians of St. Thomas," to this day. They have the whole Bible and other books not in our canon, extant in the Syriac language; and theirs is perhaps the purest of all the versions of Scripture now known. There is in this collection, a copy of the Bible, containing the books of the Old and New Testament, with the Apocrypha, written on large folio vellum, and in the ancient or Estrangelo character, and which was a present to Dr. Buchanan from Mar Dionysius, the Archbishop of the Indian church. Though all these MSS. were brought from India, they were not all written in

India; some were written at Antioch, Mesopotamia, and other parts of Syria, Asia, and Africa.—The Gentleman who is collating these manuscripts communicated the above account to the Editor of the Christian Observer, and adds,

“I now proceed to a particular description of a no less *important* than *curious* article in the collection, namely, the Indian roll of the Pentateuch; which I hope will be found interesting to some of your readers.

This MS. on a roll of goat-skins dyed red, was found in the record chest of a synagogue of the Black Jews, in the interior of Malayala, in India, by the Rev. Claud. Buchanan, in the year 1806. It measures in length forty-eight feet, and in breadth about twenty-two inches, or a Jewish cubit. The book of Leviticus, and most part of Deuteronomy, are wanting. The original length of the roll was not less than ninety feet English, as appears from calculation; and is properly a morocco roll, though now much faded. In its present condition, it consists of thirty-seven skins, contains one hundred and seventeen columns of writing, perfectly clear and legible; and exhibits a noble example of the manner and form of the most ancient Hebrew manuscripts among the Jews. The columns are a palm broad, and contain from forty-five to fifty lines each.

Some of the skins appear more ancient than others: and it is evident from a bare inspection, they were not all written at the same period, nor by the

same hand. To describe it more particularly. 1. The best Spanish MSS. are the nearest imitation of the Hebrew characters, as to their form. 2. The protracted letters, as the long *aleph*, *he*, *lamed*, &c. chiefly occur at the ending of the lines of this roll; among which may be reckoned the long *beth* and *resh*, not usual in the printed text. 3. The letter *cheth* or *heth*, hath its upper limb in a semicircular form, and is so written in a MS. roll of Esther in this collection. 4. It has no title nor subscript; nor does it appear to have had any subscript at all, if we may judge from the concluding part of Genesis. 5. The *parashahs*, or sections of the law, distinguished by tripple *fees* or *samechs*, in the Jewish copies of the Pentateuch, are not otherwise marked but by spaces in this copy. In like manner the lesser sections, or paragraphs, are no where marked than by spaces. 6. The two great points at the end of verses in other copies, are wanting in this. 7. The Hebrew *kythen*, called *maccaph*, no where occurs. 8. None of the Hebrew vowel-points, accents, or pauses, are extant in it. 9. It has none of the Masoretical notes, or various readings, called the *keri* and *cehib*. 11. The poetical parts, as Exod. xv. preserve a metrical form, as in other copies—Therefore this is in all respects an unpointed copy. Its collation remains a desirable object; chiefly because that, in comparing several whole and parts of chapters with the printed text, only one variation has been observed. This circum-

stance, we remark, affords considerable testimony to its integrity and value : and the correctness of our best printed editions of the Pentateuch appears confirmed by it. The following verses have been selected as a specimen of its conformity to the printed text—viz. Gen. i. 1, 24, 26 ; ii. 1. 2 3, 4 ; iii. 15 ; iv. 1, 8, 18. 26 ; v. 1 ; xi. 6 ; xxii. 13 ; xxiii. 2 ; xxvii 46 ; xxx. 42 ; xlix. 1, 2 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 13, 14, 15, 16 17, 18, 19, 20, 21, 22, 23, 24. (a variation), 25, 26, 27, 28 ; Exod. xii. 40, 41 ; xx. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17.

The *literæ minuscule*, noted in the Masoretic copies, are preserved in the text, but are not noted in the margin : particularly the small *he*, in Gen. ii. 4 ; the small *cap'h*, in xxiii. 2 ; the small *koph*, xxvii. 46 ; the large and final *pe*. xxv. 42 : as likewise the *inverted nun*, Num. x. 35. 36. The *sam'ch* is written large in the word *sepher*, where it begins the line, 1 Gen. v. 1.

The practice of writing the books of the Law in *skin rolls* is doubtless very ancient ; for the preparation of parchment and vellum for this purpose, being no more than an improvement, denotes a progress of the art, and consequently is of later invention. Morinus, in a letter to Dr. Thomas Comber, Dean of Carlisle, and formerly Master of Trinity College, Cambridge, writes, that he had in his possession a MS. roll of the Samaritan Pentateuch, written on calf-skins, of an uncertain date ; his words are these : "Sunt mihi quatuor exemplaria codicis

Hebræo-Samaritani. Primum integerrimum in vitulina pelle majoribus et elegantissimis characteribus descriptum. In fine Exodi scriptum est. *Quadrigentis argenteis Damasci captum esse anno Arabum, 782.*" This letter is dated from Paris, An. 1683, Vide Antiquit. Ecclesiæ Orientalis. Epist. xxxviii. §vi. Lond. 1682. The year of the Arabs, 782, corresponds to the year of our Lord 1404, the year of its purchase ; but the date of the MS. was not known.

The learned Montfaucon makes mention of a MS. roll of the Hebrew Pentateuch in calf-skins, preserved in the library of the monastery of the Dominicans at Bologna in Italy. "The letters," says he, "have scarcely lost any thing of their blackness ; which is attributed to the skin, a mighty preserver of the ink." This MS. was presented to the monastery by the Jews when Aymericus was general of the order ; that is, about the beginning of the fourteenth century, four hundred years since." Vide Travels in Italy, pag. 435. Now if this MS. which was considered very ancient in the time of Aymericus, be supposed to have been written 500 years before, the age of it at this present time will be 1000 years, supposing it now existing. Aymericus was general of the above order of Dominicans, An. 1308.

The same learned writer mentions a very ancient copy of the book of Esther, written on dressed calf-skins, preserved in the monastery of the canons regular of St Saviour's in Bologna ; said to have been written by Es-

dras himself. See Montf. Travels in Italy, pag. 442.

There is a treatise inserted in the body of the Jerusalem Talmud, containing the rules of the scribes, and how, and in what manner, the sacred books are to be written. The same directs, *that the law be written on the skins of clean beasts*; of which number are sheep, goats, and calves. The Jews had the art of dressing and dying skins so early as the time of Moses: and ram-skins dyed red made one of the coverings of the tabernacle (Exod. xxvi. 14:) and for aught we know, Moses wrote the Law on skins so prepared. The very existence of these rolls seems to favor such a conjecture as extremely probable: and we may consider them *imitations*, and exact *models*, of the most ancient manner of writing the sacred books among the Jews. The Indian morocco roll in the Buchanan Collection, is certainly an important acquisition.—I am, &c.

T. YEATES.

Cambridge, Feb. 7, 1810.



Extracts from the Second Report of the Philadelphia Bible Society, May, 1810.

(Concluded from p. 315.)

WITH respect to the funds of the Society, the Managers would remark, that they have received very considerable augmentation from distant benefactors. In addition to the sum of 222 dollars from the island of St. Croix, already mentioned, the Society of Schwenckfeld-

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ters in the counties of Berks and Montgomery, in this state, have, on two different occasions, transmitted donations to our funds, amounting in the whole to 130 dollars. The Rev. Dr. Keith of South-Carolina has transmitted donations and life subscriptions to the amount of 270 dollars. The Rev. Alexander Balmain, of the parish of Frederick in Virginia, has transmitted 20 dollars. The Rev. Joseph Patterson, of Washington county, in this state, has forwarded a donation of 32 dollars 50 Cents. The ingenious mode in which this was collected deserves to be mentioned, as it may perhaps be thought worthy of imitation by others. A box was fixed up in the church with this inscription, O GIVE ME A BIBLE; and after three months it was opened, and found to contain the above sum, the joint contributions of every description of persons, even of little children. Ten dollars have been received from J. L. Murray, S. Carolina. Ten dollars from an anonymous benefactor at Steubenville, on the Ohio river; and five guineas from a lady in England. But for full information concerning the state of the funds, reference must be made to the Treasurer's account, which will be found in the Appendix. The Managers have for some time been seriously impressed with the necessity of making some further appeal to the liberality of the public in favor of the funds. Much might be done by the co-operation of religious denominations, and by congregational contributions, as well as by the efforts of individual

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benevolence. But when their views on this important subject are matured, they will probably be submitted to the public in a separate address.

The Society were informed at their last meeting, that application had been made to the Legislature of this State, for an act incorporating this Society, which, owing to the late period of the Session at which the petition was presented, was laid over among the unfinished business. The Managers now state with satisfaction that the Legislature, at its late session, took up the subject, and have granted a charter to the Society, by which its existence is recognized in law, and security afforded to the public that such donations and bequests as the charitably disposed shall devote to the dispersion of the Scriptures among the poor, will be applied to their proper object.

The great advantage which would accrue from the possession of a set of stereotype plates for the Bible, has long engaged the attention of the Managers. Two pages of stereotype, together with specimens of their printing, were sent for their inspection, from the Society in London; and through the same channel they have ascertained that the expense of a set of stereotype plates for the Bible, on such a type as would suit the views of the Society, will be from 657 to 705 pounds sterling. When they considered that the possession of a set of such plates would enable them to multiply copies of the Bible at the lowest expense, and thus render their funds more extensively useful; and

still more when they reflected that it would put it in their power to give greater effect to the operations of other Bible Societies, which are springing up daily in every part of the country, the Managers did not hesitate to order the plates to be procured and forwarded from London as soon as possible. The expense is indeed great, when compared with the fund at their disposal; but they were willing to believe, that the obvious and high importance of the measure could not fail to draw from the public liberality a sum sufficient to counterbalance the heavy draught.

A few years since the most distinct feature of the Christian world, was a zeal for missions, which has not yet abated; at present a zeal for translating, printing, and diffusing the Holy Scriptures grows prominent. These two happily harmonize; and it is to be hoped, that by the blessing of God upon both, they will spread the knowledge of the Redeemer and his salvation over the earth, and introduce that happy state of things, when knowledge, righteousness, and peace, shall pervade the world, and meliorate eminently the condition and the prospects of the human family.

MR. EDITOR,

THE following memoirs of the Life of Deacon Josiah Caswell, are sent to you for publication, if you judge it will be for the edification of the Lord's people.

DEACON JOSIAH CASWELL. was the son of Mr. Jedi-

diah and Mrs. Mary Caswell, of Norton in Massachusetts. He was born July 26, 1727, O. S. When about 15 years old, his mind began to be tender and seriously impressed with eternal realities. But he did not find rest in Christ for more than twenty years, being the most of this time under serious impressions; and the latter part of it under deep conviction.— Soon after he had obtained a hope, he made a public profession of the Lord Jesus, in his church at New Preston in Connecticut, under the care of the Rev. Mr. Day, having removed from Norton (in Mass.) to this place. Not long after he joined, the church chose him to the office of a deacon, in which he served to acceptance about nineteen years, until he removed to the adjacent town of Kent. In this place he continued in communion with the church, under the care of the Rev. Mr. Bordwell till his death, which was in March 7, 1807, and in the 80th year of his age.

Deacon Caswell held in sentiment to the creature humbling, God exalting doctrines of the gospel; and his religion appeared in practice, to be that of the new heart. He was called to the sore trial of burying both of his parents in the early part of life. He also lived to bury his only brother and three sisters.

He was blessed with three sons, and two daughters, by the wife of his youth,* all of whom, except one, he was called in Providence to bury in the vigor

* Her name before marriage was Abigail Kinney.

of their lives.† He could say with the Psalmist, "Thou which hast showed me great and sore troubles," which he was enabled to bear with gospel faith, and confidence in the Lord. It would be pleasant and edifying to review the history of the life of this deceased servant of Jesus, from the day of his hope; but for the want of time, we shall now consider him in his last sickness and death.

The disease of which he died; being a mortification in one of his limbs, it was very terrible and distressing, especially the three last months of his life. Yet he was enabled to endure without murmuring, and to triumph over the king of terrors. He was a pattern of patience and resignation to the will of God. When he first perceived the fatal disease to be encreasing, he expressed himself thus:— "The mortification is gaining ground upon me; well it will gain just as fast as infinite wisdom sees best, it will be none too fast." Being asked in a severe turn of pain, whether he was glad that the Lord reigned? he answered, "Glad, O yes, I would not have it otherwise for the universe; I would by no means take his place of governing, if I could; I never wish to have *my* own will, if opposed to his."

Although he was subject to gloom, and not without his dark hours, respecting himself, yet he was never moved from the testimony of the gospel, con-

† The surviving child is Julius Caswell, of Kent, who sustains the office of a deacon in the church, and of a justice of the peace in the civil department.

cerning Jesus, and still confided in the divine government. "I do not know," said he in one of his dark hours, "how it will fare with me, I think it is a matter of uncertainty. I have been thinking to day, whether I have not been waiting and longing for that (meaning death) which will introduce and lead me down to eternal perdition. But this one thing I am established in, God will be righteous and just if he sends me there. I feel firm in the belief that God will do all things well. What God undertakes to do, will assuredly be done, and that is not all, it will be well done. It is of small consequence what becomes of me, if God may only be glorified, and his will done."

On a departing friend's wishing him a comfortable night, he replied, "I hope it will be so, and if consistent with God's holy will, I shall be comfortable; I pray, and desire above every thing to be wholly and completely resigned to the will of God." This holy and unreserved submission of the gospel, shone conspicuous in him to the close of life; not only in his comfortable, but in his most distressing hours. He would sometimes say, "it is a glorious thing that the Lord reigns; he does reign, and will reign for ever and ever. Oh, I would not have it otherwise for ten thousand such worlds as this."

As deacon Caswell lay in his last sickness, from the latter part of December to the first part of the following March, and every day through the whole scene was taken up, in a greater or less degree, in the all important things of the eternal world,

both he and his friends expecting every day would be the last for a long time, there is room in this paper but for a small part of what took place; and it is difficult to say, whether the many things of his diary, in the above period, which are necessarily omitted, or the few recorded, are the most spiritual, instructive, and edifying. He highly esteemed, and took great delight in the Lord's day, and in his worship and ordinances. He was much in thanksgiving and praise; and he prayed without fainting or ceasing. He was sometimes favored with special nearness to God, and enabled to pour out his soul in devotion. He prayed fervently, not only for himself, but for the nation and the world; for relatives, acquaintance, and for strangers; for the afflicted, and especially for the household of faith: that God would appear in his glory, and build up Zion, not only in the place where he lived, but through the world.

He felt much for awakened souls; and manifested a distressing anxiety, not only for careless sinners, but for fruitless professors. These he faithfully and tenderly warned, and earnestly exhorted to the important work of self-examination. One night, after conversing with the watchers, (the united heads of a family) on the duty and privilege of family prayer, and remarking on the awful situation of those parents who have never suffered their children to hear them address the throne of grace for themselves, nor their families, he added, "I do not know how it is, but I am afraid, my dear friends, that this is the case with

you ; if so, let me entreat you to think seriously of the matter."

Let every reader, especially if the head of a family, apply this to himself. Though deacon Caswell was of them, who give much greater evidence to others respecting their being in Christ, than they appear to have for themselves ; yet though subject to fears, he undoubtedly had for the most part a comfortable hope himself. Sometimes his views of the divine perfections were unusually refreshing. In one of these favored seasons he expressed himself nearly in these words : " O what a glorious being God is ! how holy, how just, how good, how merciful, patient, condescending, and full of love ! Bless the Lord, O my soul !" He was also sometimes blessed with ravishing views, of the complete atonement, perfect righteousness, and infinite fulness of the Lord Jesus. " I feel," said he, " that I can take hold of the promises. I now enjoy what I have so much longed for, O blessed Redeemer, thou whom my soul hath so much longed and waited for, come quickly ! O come this moment, if it may please thee, and take the whole possession of me ; take my soul to thyself, I long to go home, I shall arrive safe, I shall see as I am seen, and know as I am known ; O take me this moment ; yet let thy will, not mine be done.— May I be willing to wait just as long as my dear Jesus pleases. O how holy, how just, how good, blessed and glorious art thou, O my God ! O what sweet peace and tranquillity of mind I now enjoy. Thou wilt keep in

perfect peace, him whose mind is stayed on thee. This blessed peace I now feel. Bless the Lord, O my soul."

He continued in this happy frame of mind, and in those rapturous strains, until his strength failed. But in a little time he recovered his strength, and proceeded thus : " Never, never, did I enjoy such a time as this. Never since this poor soul and body were united, did I enjoy such consolation, such ravishing views and prospects, as I have done this day. O what glory, and brightness have I discovered in the character of God, and the heavenly world ! What an infinite fulness in the merits of the Redeemer ! There is a fulness, and sufficiency enough in his redemption for ten thousand times ten thousand such worlds as this. O dear Redeemer, take my soul to thy blessed arms, and make it pure in thy precious blood !" On the family's singing an anthem, entitled, Divine Love, he with ardent desire added at the close, " O may these voices, which now have been singing so pleasantly, all meet in heaven, and in a purer manner, unite in singing the song of Moses and of the Lamb !" He went on for some time in a most cordial manner, to counsel and advise those around him, to live in an actual preparation to follow him into the invisible world. His soul could now gloriously triumph by faith, over his present trials, over the grave, and the king of terrors. " Oh," said he, " can this pain, can these feelings be death ? I wish, I long to go." The Wednesday before he died, he made a parting prayer with friends, go-

ing to a distance, which was very impressive and affecting to all present.

The day before he died, raising his hands and his eyes to heaven he said, "Soon I shall be there, where I shall join in doxologies of praise to my dear Redeemer for ever and ever."

On Saturday March 7, 1807, after a very painful and wearisome night, spent in prayer to God, about 8 o'clock, he closed his eyes, without a groan, or a sigh, on all things beneath the sun. The last connected sentence he ever uttered, and just before his death, was this, "O my God, whom have I in heaven but thee, and there is none on earth that I desire besides thee!"

In this deceased servant of the Lord, we see the fulfilment of that precious promise, "They shall still bear fruit in old age, they shall be fat, and flourishing to shew that the Lord is upright."

When a youth is hopefully converted, it is to the honor of the Lord Jesus, and his religion. But when we behold one brought in in youth, laden with fruit at seventy or eighty, not only reaping spiritual benefits, from all past trials, and not only enduring the burdens of age, and bodily diseases without fainting, but strong in the grace and strength of the Lord, and triumphing by faith over the king of terrors, these things, in a peculiar manner, manifest the glory of the Lord Jesus, and the truth of his gospel. Nothing appears so glorious, so true and desirable as the religion of Jesus, and the

sanctifying and comforting influences of the Holy Spirit.—

And we now have before us, an old man, who had buried all his father's family, and almost all his own; one who had been tossed on the tempestuous ocean of life, and in addition to all the infirmities of eighty years, racked from day to day, with most excruciating pain, from a mortified limb, turning to corruption; yet through all supported by gospel faith, ever refusing to call any of these things troublesome, because they came from his heavenly Father, but patient and exceeding joyful, and exclaiming like a glorious conqueror, "O death, where is thy sting, and O grave, where is thy victory!"*

What is there in the carnal pleasures, the vain riches, and airy honors of this world, which can afford such solid support in time of need! Will infidelity, and the ways and things of this ungodly world, thus cause the inward man to flourish, while the outward man perisheth? Will they soothe our pains, disarm death, and render a view of the grave pleasant? We know they will not. Surely then, the religion of the gospel which only affords these comforts, is from heaven, and it is all the wisdom, the duty, and the life of man.

May all who read these memoirs, so mark the honorable

* This servant of the Lord used to say his disorder was painful, but not troublesome, because it came from his heavenly Father. And how can I be easier and in a happier situation, than to have the consolations of God's holy Spirit!

and peaceful end of this servant of the Lord, as to follow him in his Christian life, that so their end may be also that of peace, and not the anguish, and despair of the ungodly. And when we consider the long spiritual night of more than twenty years, which this favored saint experienced, before he found comfort, and his many trials afterwards, let not the laboring and heavy laden despair, for though the night may be tedious and long, yet the joyful morning will come, and when it comes, the comfortable soul will not say the night was too tedious, or too long.



Death of Mrs. Daniel.

THE Georgia Analytical Repository, No. 3, contains the following singular account of the death of Mrs. Daniel. On the morning preceding her death, Mr. and Mrs. Daniel junior left her in perfect health, expecting their return at dinner time; shortly after this hour they arrived, and found the victuals on the table scarcely cold. To their unutterable surprise, their mother appeared in her grave clothes, having also prepared and taken possession of a suitable place for her corpse: to the earnest and affectionate enquiries which were immediately addressed to her, she calmly replied, "I am admonished by a strong impression on my mind that my departure is at hand; I hope grace has prepared me for my change: I have no desire to remain any longer in this world.

Pray be composed, and resign me to the will of my God: I am going to the rest that I have long desired."

With the best means in their power to reanimate her feeble body, they used all the remonstrances and entreaties that prudence and affection could suggest to banish from her mind the idea of instant dissolution: observations were made on her case, the natural appearance of her countenance; and hopes very confidently expressed, that she must be mistaken in her views of so sudden a death: in reply she said "I should be very sorry to find this to be the case, but am under no apprehension of it. I have received an assurance of being in heaven in a short time; my soul is in perfect peace; I feel no pain, and am happy: compose yourselves, and leave me to my joys. Love and serve God, and you will soon follow me to his presence! May God bless you, my dear children, and keep you in the way of his holy commandments."

With great composure she directed a pair of hose and a handkerchief, which she had laid by themselves for the purpose, to be put on her corpse, as the only articles she had omitted in otherwise fitting herself for the coffin. Nothing like distortion was seen in her features; no symptoms of alarm, nor the slightest degree of derangement, appeared in her conduct or conversation. Life gradually retreated from the extremities of the system; her breath began to fail, and in the course of a very few minutes she gently departed.

She had been remarkably healthy for many years, and never appear-

ed more so than she was a little before her dissolution. It is supposed, that, within two hours from the time she conceived herself warned to prepare immediately for death, she was in eternity ; several of her neighbors, who are worthy of the highest confidence, speak of her as a pious and excellent character. The extraordinary manner of her dissolution is said to have had a happy effect, in connexion with her dying counsel, on her surviving relatives.

POETRY.

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FROM THE CHRISTIAN OBSERVER.

A Hermit's Meditation.

IN lonesome cave,
Of noise and interruption void,
His thoughtful solitude
A Hermit thus enjoy'd :

His choicest book
The remnant of a human head
The volume was—whence he
This solemn lecture read.

Whoe'er thou wert,
Partner of my retirement now,
My nearest intimate,
My best companion thou !

On thee to muse
The busy living world I left :
Of converse all but thine,
And silent that,—bereft !

Wert thou the rich,
The idol of a gazing crowd ?
Wert thou the great, [how'd ?
To whom obsequious thousands

Was learning's store
E'er treasur'd up within this shell ?
Did wisdom e'er within
This empty hollow dwell ?

Did youthful charms
E'er redden on this ghastful face ?
Did beauty's bloom these cheeks,
This forehead ever grace ?

If on this brow
E'er sat the scornful, haughty frown,
Deceitful pride ! where now
Is that disdain ?—'tis gone !

If cheerful mirth
A gayness o'er this baldness, cast,
Delusive fleeting joy !
Where is it now ?—'tis past !

To deck this scalp
If tedious long-liv'd hours it cost,
Vain fruitless toil ! where's now
That labor seen ?—'tis past !

But painful sweat,
The dear earn'd price of daily bread,
Was all, perhaps, that thee
With hungry sorrows fed !

Perhaps but tears,
Surest relief of heart-sick woe,
Thine only drink, from down
These sockets us'd to flow !

Oppress'd perhaps
With mis'ry, and with aged cares,
Down to the grave thou bro't'st
A few and hoary hairs !

'Tis well, perhaps !
No marks, no token can I trace
What on this stage of life
Thy rank or station was !

Nameless, unknown !
Of all distinction stript and bare,
In nakedness conceal'd,
Oh ! who shall thee declare ?

Nameless, unknown !
Yet fit companion thou for me,
Who hear, no human voice,
Nor human visage see !

From me, from thee,
The glories of the world are gone !
Nor yet have either lost
What we could call our own !

What we are now, [brave
The great, the wise, the fair, the
Shall all hereafter be,—
All Hermits in the grave.

CONNECTICUT
EVANGELICAL MAGAZINE ;

AND

RELIGIOUS INTELLIGENCER.

Vol. III.]

OCTOBER, 1810.

[No. 10.

[THE intercourse of nations, especially that knowledge of Eastern Asia, which hath lately taken place, hath brought the Western church into acquaintance with many bodies of men, some of Jewish extract, or proselytes ; some the descendants of Christian churches planted in the apostolic days, who receive and believe the whole, or some parts of the true word of God.—This is a happy circumstance to aid the introduction of Christianity, in its purity through immense regions of Heathen.

As these discoveries are made, we shall endeavor to communicate them to our readers.

Through the Western parts of Asia, and the north of Europe is spread, intermixed with Mahomedan imposture and other superstitions, what hath been called the Greek, or Eastern church. As but a small part of our readers are acquainted with the origin, constitution and tenets of the Greek church, we introduce the following extract.

These, with many extracts in our preceding numbers, show the
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immense preparation that is made by the providence of God, for the spread of pure Christianity through the earth.]
E.D.

THE Greek Church comprehends in its bosom a considerable part of Greece, the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia, and Palestine, which are all under the jurisdiction of the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. If to these we add the whole of the Russian empire in Europe, great part of Siberia in Asia, Astracan, Casan, and Georgia, it will be evident that the Greek church has a wider extent of territory than the Latin, with all the branches which have sprung from it ; and that it is with great impropriety that the church of Rome is called by her members the *catholic* or universal church. That in these widely distant countries the pro-

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fessors of Christianity are agreed in every minute article of belief, it would be rash to assert; but there is certainly such an agreement among them, with respect both to faith and to discipline, that they mutually hold communion with each other, and are, in fact, but one church. It is called the Greek church, in contradistinction to the Latin or Romish church; as also the Eastern, in distinction from the Western church. We shall here present the reader with a view of its rise, tenets, and discipline.

I. Greek Church, rise and separation of. The Greek church is considered as a separation from the Latin. In the middle of the ninth century, the controversy relating to the procession of the Holy Ghost (which had been started in the sixth century) became a point of great importance, on account of the jealousy and ambition which at that time were blended with it. Photius, the patriarch of Jerusalem, having been advanced to that see in the room of Ignatius whom he procured to be deposed, was solemnly excommunicated by pope Nicholas, in a council held at Rome, and his ordination declared null and void. The Greek emperor resented this conduct of the pope, who defended himself with great spirit and resolution. Photius, in his turn, convened what he called an œcumenical council, in which he pronounced sentence of excommunication and deposition against the pope, and got it subscribed by twenty-one bishops and others, amounting in number to a thousand. This occasioned a wide

breach between the sees of Rome and Constantinople. However, the death of the emperor Michael, and the deposition of Photius, subsequent thereupon, seem to have restored peace; for the emperor Basil held a council at Constantinople, in the year 869, in which entire satisfaction was given to pope Adrian; but the schism was only smothered and suppressed for a while. The Greek church had several complaints against the Latin; particularly it was thought a great hardship for the Greeks to subscribe to the definition of a council according to the Roman form, prescribed by the pope, since it made the church of Constantinople dependant on that of Rome, and set the pope above an œcumenical council; but, above all, the pride and haughtiness of the Roman court gave the Greeks a great distaste; and as their deportment seemed to insult his Imperial majesty, it entirely alienated the affections of the emperor Basil. Towards the middle of the eleventh century, Michael Cerularius, patriarch of Constantinople, opposed the Latins, with respect to their making use of unleavened bread in the eucharist, their observation of the sabbath, and fasting on Saturdays, charging them with living in communion with the Jews. To this pope Leo IX replied; and, in his apology for the Latins, declaimed very warmly against the false doctrine of the Greeks, and interposed, at the same time, the authority of his see. He likewise, by his legates, excommunicated the patriarch in the church of Santa Sophia,

which gave the last shock to the reconciliation attempted a long time after, but to no purpose; for from that time the hatred of the Greeks to the Latins, and of the Latins to the Greeks, became insuperable, insomuch that they have continued ever since separated from each other's communion.

II. *Greek church, tenets of.* The following are some of the chief tenets held by the Greek church:—They disown the authority of the pope, and deny that the church of Rome is the true catholic church. They do not baptize their children till they are three, four, five, six, ten, nay sometimes eighteen years of age: baptism is performed by triune immersion. They insist that the sacrament of the Lord's supper ought to be administered in both kinds, and they give the sacrament to children immediately after baptism. They grant no indulgences, nor do they lay any claim to the character of infallibility, like the church of Rome. They deny that there is any such place as purgatory; notwithstanding they pray for the dead, that God would have mercy on them at the general judgment. They practise the invocation of saints; though they say, they do not invoke them as deities, but as intercessors with God. They exclude confirmation, extreme unction, and matrimony, out of the seven sacraments. They deny auricular confession to be a divine precept, and say it is only a positive injunction of the church. They pay no religious homage to the eucharist. They administer the communion in both kinds to the laity,

both in sickness and in health, though they have never applied themselves to their confessors; because they are persuaded that a lively faith is all which is requisite for the worthy receiving of the Lord's supper. They maintain that the Holy Ghost proceeds only from the Father, and not from the Son. They believe in predestination. They admit of no images in relief or embossed work, but use paintings and sculptures in copper or silver. They approve of the marriage of priests, provided they enter into that state before their admission into holy orders. They condemn all fourth marriages. They observe a number of holy days, and keep four fasts in the year more solemn than the rest, of which the fast in Lent, before Easter, is the chief. They believe the doctrine of consubstantiation, or the union of the body of Christ with the sacramental bread.

III. *Greek church, state and discipline of.* Since the Greeks became subject to the Turkish yoke, they have sunk into the most deplorable ignorance, in consequence of the slavery and thralldom under which they groan; and their religion is now greatly corrupted. It is, indeed, little better than a heap of ridiculous ceremonies and absurdities. The head of the Greek church is the patriarch of Constantinople, who is chosen by the neighboring archbishops and metropolitans, and confirmed by the emperor or grand vizier. He is a person of great dignity, being the head and director of the Eastern church. The other patriarchs are those of Jerusalem, Anti-

och, and Alexandria. Mr. Tournefort tells us, that the patriarchates are now generally set to sale, and bestowed upon those who are the highest bidders. The patriarchs, metropolitans, archbishops, and bishops, are always chosen from among the caloyers, or Greek monks. The next person to a bishop, among the clergy, is an archimandrite, who is the director of one or more convents, which are called mandren; then come the abbot, the arch-priest, the priest, the deacon, the under-deacon, the chanter, and the lecturer. The secular clergy are subject to no rules, and never rise higher than high priest. The Greeks have few nunneries, but a great many convents of monks, who are all priests; and (students excepted) obliged to follow some handicraft employment, and lead a very austere life.

The Russians adhere to the doctrine and ceremonies of the Greek church, though they are now independent on the patriarch of Constantinople. The Russian church, indeed, may be reckoned the first, as to extent of empire; yet there is very little of the power of vital religion among them. The *Roskohniki*, or, as they now call themselves, the *Staroverzi*, were a sect that separated from the church of Russia about 1666; they affected extraordinary piety and devotion, a veneration for the letter of the holy scriptures, and would not allow a priest to administer baptism who had that day tasted brandy. They harbored many follies and superstitions, and have been greatly persecuted;

but, perhaps, there will be found among them "Some that shall be counted to the Lord for a generation." Several settlements of German Protestants have been established in the Wolga. The Moravians, also, have done good in Livonia, and the adjacent isles in the Baltic under the Russian government.

[*Buck's Theol. Dict.*]

[As the Russian church, under their own Patriarch, belong to the Greek communion, the following extracts from one of their Catechisms, may tend to elucidate the preceding article, and give some knowledge of the established religion in that immense empire.]

Ed.

PART II. CHAP. II.
Of the Law of God.

THE rule of good works is prescribed to us in the divine law which is contained in the ten following precepts.

First precept.—I am the Lord thy God; let there be to thee no other Gods besides me.

Second precept.—Do not make to thyself an image, nor any likeness in the heaven above, nor in the earth beneath, nor in the waters under the earth: do not bow to them nor serve them.

Third precept.—Do not take the name of the Lord thy God in vain.

Fourth precept.—Remember the Sabbath day to hallow it; work six days, and do all thy work in them; but the seventh is a Sabbath to the Lord thy God.

Fifth precept.—Honor thy father and thy mother, and it

shall be well with thee, and thou shalt be long on the earth.

Sixth precept.—Do not kill.

Seventh precept.—Do not commit adultery.

Eighth precept.—Do not steal.

Ninth precept.—Do not bear false witness against your neighbor.

Tenth precept.—Do not covet the wife of thy free-born fellow ; do not covet the house of thy neighbor, nor his settlement, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any of his beasts, nor any thing that is thy neighbor's.

In these ten divine precepts is contained in general, love to God, and love to our neighbor. Every man is our neighbor ; and thus,

Love to God is contained in the first, second, third, and fourth divine precepts.

1. The first divine precept teaches us to acknowledge with the heart, and confess with the lips the only God ; to love and esteem him alone above all things, and to trust on him alone ; to esteem the holy men beloved of God, not as God, but as men having pleased God, and as praying God for our salvation. It forbids atheism, witchcraft, superstition, heresy, and schism.

2. The second divine precept, forbids us to worship idols or any creature, as God. We ought however to respect holy pictures, but not to deify them ; because these pictures are only representations, and serve to call to our remembrance the works of God, and those men who have pleased him.

3. The third divine precept

forbids us to mention or recollect the name of God in vain, and permits us to use it only in prayer, and in necessary oaths, and that with great reverence and caution ; because it is very sinful to say any thing against God, religion, or the holy church ; to violate an oath, or to swear without necessity.

4. The fourth divine precept commands us to leave off all business and labors on Sabbaths and holy days, and to go to church, and to read and hear spiritual instruction with attention, and to be careful not to defile any day, but more particularly Sabbath and holy days, with dishonest deeds and occupations, and above all with drunkenness.

Love to our neighbors is contained in the fifth, sixth, seventh, eighth, ninth, and tenth divine precepts.

1. In the fifth precept God commands us to reverence our parents, or, under this name, our sovereigns, spiritual pastors, civil magistrates, teachers, benefactors, masters, and elders ; to obey them, and to assist our neighbor to the utmost of our power.

2. In the sixth divine precept God demands of us to do injury to no person, neither by ourselves nor through others, neither in thought or in deed ; but rather to protect every one from injury. On this account it is very sinful in the sight of God to kill a man in any manner of way, or to give advice or assistance to any bad action.

3. In the seventh divine precept God forbids fornication, adultery, and every sinful carnal uncleanness ; and also whatever

leads to sinful carnal uncleanness, such as drunkenness, idleness, filthy language, dancing, merry-makings, and lewd songs.

4. In the eighth divine precept God demands that we should not, either openly or secretly, take away any thing from any person ; that we should not conceal a thing that we have found ; that we should not harbor a run-away ; that we should not spoil the corn, hay, or inclosures of another with our cattle ; that we should not take possession of another man's field ; that we should not cheat in buying and selling ; that we should not withhold the hire of the laborer ; that we should not steal, nor keep back money belonging to the state, or to the church, or to any person whatever.

5. The ninth divine precept teaches us not to testify falsely against another, and not to inform falsely. It also teaches us not to slander, nor dishonor, nor mock, nor condemn any one ; not to put a bad construction on the words of another, and to be on our guard against all falsehood and knavery.

6. The tenth divine precept teaches us not only not to do ill, but also not ever to think of doing ill, and in the heart not wish ill to another ; because from evil thoughts, evil actions readily proceed.

CHAPTER III.

Of the Lord's Prayer.

The co-operation of the grace of God is necessary to enable us to fulfil the divine law. This and every good thing, we receive through sincere prayer.

Prayer is the lifting up of our thoughts and hearts to God, and asking from him blessings profitable to our souls. We are taught how to pray in the Lord's prayer, which reads thus :

Our Father, thou art in heaven, let thy name be hallowed, let thy kingdom come, let thy will be, as in heaven, so on the earth ; give us now our present bread, forgive us our debts as we forgive our debtors, lead us not into temptation, but deliver us from the deceitful thing ; for thine is the kingdom, and the power, and the glory, for ever. Amen.

The Lord's Prayer is divided into the preface, seven petitions, and the conclusion.

The preface is, Our Father, thou art in heaven : In these words, the Saviour teaches us to draw near in our prayers to God, not like fearful slaves, but children to a father ; and that as God is our common Father, so all we believing in him, are brethren.

The seven petitions in the Lord's prayer are the following :

1. Let thy name be hallowed. Here we pray that the name of God may be made holy. It is made holy by us and through us. The name of God is hallowed by us when we live in conformity to his precepts and according to his will ; and it is sanctified through us, when we lead other men to glorify our heavenly Father, by a godly life and good example.

2. Let thy kingdom come. In this petition we pray that the grace of God may be with us through our whole life, and that having lived agreeably to the

will of God, we may become worthy of eternal happiness.

3. Let thy will be, as in heaven, so on the earth. Here we pray, that we may fulfil always and in all things, the will of our heavenly Father, and that we may subject our will to his holy and divine will. Also, that we may glorify him on earth, as the angels glorify him in heaven.

4. Give us now our present bread. In this petition we pray that our heavenly Father will grant us daily what is necessary for our temporal life, that he would increase the fruits of the earth, and bless our labors.

5. Forgive us our debts, as we forgive our debtors. We, sinning every hour, pray that our heavenly Father would be merciful to us and forgive our wilful and involuntary sins, as we desire willingly to forgive the injuries done to us by others.

6. Lead us not into temptation. In this petition we pray that our heavenly Father would turn away from us every evil which might shake our hope and faith in God.

7. But deliver us from the deceitful thing. By this we pray, that our heavenly Father would save us from every sin, and from all alluring occasions of sin.

The conclusion to the Lord's prayer, which is, For thine is the kingdom, the power, and the glory, for ever, Amen,—expresses our confidence, and the ground of our hope; because we believe that our heavenly Father, being almighty, can do all things; and we hope that being supremely

good, he will give us all that is good.



An Ancient Confession of Faith of the Waldenses, copied out of certain Manuscripts, bearing date Anno Dom. 1120.; that is to say, near 400 years before the time either of Calvin or Luther.

(From Morland's History of the Evangelical Churches in Piedmont, p. 36.)

Art. I. **WE** believe, and firmly hold all that which is contained in the twelve Articles of the symbol, which is called the apostles' Creed, accounting for heresy whatsoever is disagreeing, and not consonant to the said twelve Articles.

Art. II.—We do believe that there is one God, Father, Son, and Holy Spirit.

Art. III.—We acknowledge for the holy canonical Scriptures, the books of the holy Bible, viz. (here all the books of Old and New Testament are enumerated.)

Here follow the books Apocryphal, which are not received of the Hebrews; but we read them, (as saith St Hierome in his prologue to the Proverbs) for the instruction of the people, not to confirm the authority of the doctrine of the church.

Art. IV.—The books above said, viz. the Holy Scriptures, teach this, That there is one God, Almighty, All-wise, and All-good, who has made all things by his goodness; for he formed Adam in his own image and likeness; but that, by the

envy of the Devil, and the disobedience of the said Adam, sin has entered into the world, and that we are sinners in Adam, and by Adam.

Art. V.—That Christ was promised to our fathers who received the law; that so knowing by the law, their sin, unrighteousness, and insufficiency, they might desire the coming of Christ, to satisfy for their sins, and accomplish the law by himself.

Art. VI.—That Christ was born in the time appointed by God the Father. That is to say, in the time when all iniquity abounded, and not for the cause of good works, for all were sinners; but that he might shew us grace and mercy, as being faithful.

Art. VII.—That Christ is our life, truth, peace, and righteousness; as also our pastor, advocate, sacrifice, and priest, who died for the salvation of all those that believe, and is risen for our justification.

Art. VIII.—In like manner, we firmly hold, that there is no other Mediator and Advocate with God the Father, save only Jesus Christ. And as for the Virgin Mary, that she was holy, humble, and full of grace: and in like manner do we believe concerning all the other saints, viz. That being in heaven, they wait for the resurrection of their bodies at the day of judgment.

Art. IX.—We believe, that after this life, there are only two places, the one for the saved, the other for the damned; the which two places we call Paradise and Hell, absolutely denying that Purgatory inven-

ted by antichrist, and forged contrary to the truth.

Art. X.—Item, we have always accounted as an unspeakable abomination before God, all those inventions of men, namely, the feasts and the vigils of saints; the water which they call holy; as likewise, to abstain from flesh upon certain days, and the like; but especially their masses.

Art. XI.—We esteem for an abomination, and as anti-christian, all those human inventions which are a trouble or prejudice to the liberty of the Spirit.

Art. XII.—We do believe that the sacraments are signs of the holy thing, or visible forms of the invisible grace; accounting it good that the faithful sometimes use the said signs or visible forms, if it may be done. However, we believe and hold, that the above said faithful may be saved without receiving the signs aforesaid, in case they have no place nor any means to use them.

Art. XIII.—We acknowledge no other sacrament but baptism and the Lord's supper.

Art. XIV.—We ought to honour the secular powers by subjection, ready obedience, and paying of tributes.

On Redemption.

NO. IV.

(Concluded from p. 213.)

FROM the leading sentiment, which has been illustrated on this subject, it has

been remarked that it is very absurd to deny the eternal purpose of God respecting the redemption of his people. It has also been remarked that the scriptural account of the work of redemption is perfectly rational. It may now be observed,

3. That the work of redemption throws light upon some events, which are, in themselves, involved in great darkness. As God is the self-existent, independent and immutable Creator, Redeemer and Governor of the universe, his counsel and agency are concerned in whatever exists. Yet many things exist, which in themselves are wholly opposed to the character and law of God. Enmity against God and his law have existed, and do now exist in the hearts of millions of his rational creatures. All mankind, adopting the language of truth, might exclaim, "The crown is fallen from our head: woe unto us that we have sinned!" Though evil has existed and greatly abounded, its existence could not be with God a matter of indifference. Nor could it exist contrary to his counsel and pleasure, all things being considered. As evil is, in itself, most hateful and displeasing to God, it cannot exist for its own sake. Nor can it exist under the divine government, without some important reason. May we not then conclude that it exists in subserviency to some great and good design, which required its existence? *And does not evil exist in reference to the work of redemption?* Could creatures have been redeemed from sin and woe, if sin had never existed? Without

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the redemption of sinners, could the grace of God have been displayed, as it will now be for ever displayed in the most beautiful, affecting and glorious manner? Does not every Christian rejoice when he beholds the glory of God in the face of Jesus Christ? Into these things the angels desire to look. Why may not every mind be relieved and every heart be joyful, in view of the existence of sin and misery, when considered in their connection with the work of redemption?

Viewed in itself, this world is involved in the most gloomy and perplexing darkness. In this dark place there appears no light, but what shines in the face of Jesus Christ. An innumerable multitude of rational creatures, who are hateful and hate one another, who also hate their holy and blessed Creator, are an affecting and sorrowful sight. Few of the ungodly allow themselves to think closely and deeply of the wickedness and misery of human beings. Yet some infidels have possessed superior discernment and sensibility. When such persons have considered the character and condition of themselves and their fellow creatures, they have been perplexed and unhappy. Yet in the pride of their hearts they have usually maintained a haughty silence and refused to confess the humbling truths, which they have been obliged to feel. Every reflecting person, who refuses to view this world in connection with the work of redemption, must be gloomy and wretched. The unbeliever finds himself a sinful, hateful

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and guilty creature. Yet he is so wise in his own conceit, that he refuses to be taught the counsel of heaven. Still he sighs and wonders why a world of creatures like himself exists. Would he humbly seek wisdom and listen to the voice of God, he might be relieved; he might be happy and rejoice for ever. "But the way of the wicked is as darkness; they know not at what they stumble." Hear the mournful reflections of one of the acntest and proudest of infidel philosophers.* "Who can, without horror, consider the whole earth as the empire of destruction! It abounds in wonders; it abounds also in victims; it is a vast field of carnage and contagion. Every species is, without pity, pursued and torn to pieces, through the earth and air and water. In man there is more wretchedness than in all other animals put together.— He smarts continually under the sources of evil, which other animals never feel; anxiety and listlessness in appetence, which make him weary of himself. He loves life, and yet he knows he must die. If he enjoy some transient good, for which he is thankful to heaven, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative.— Other animals have it not. He feels it every moment rankling and crowding in his breast. Yet he spends the transient moment of his existence in diffusing the misery which he suffers; in cutting the throats of his fellow creatures for pay; in cheating and being cheated; in robbing

and being robbed; in serving that he may command; and in repenting of all that he does.— The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains rather carcasses than men. I tremble upon a review of this dreadful picture, to find that it implies a complaint against Providence; and I wish I had never been born."*

Paul as clearly saw, and as deeply felt the wickedness and misery of mankind as Voltaire; but he had also seen the Lord Jesus Christ, whom Voltaire hated, and felt the power of his gospel, which Voltaire despised. The gospel afforded the apostle present peace and joy, and the assurance of endless rest and glory in heaven. Hear his own words, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." As fully and clearly as the wisdom and power, the goodness and mercy of God are seen in the work of redemption, so full and clear will be the light that is enjoyed

*Voltaire.

*Fuller's Essay on Truth.

respecting the existence of evil. How sweet and pleasant is this light, which shines in such gloomy and oppressive darkness! Blessed are they who can truly say, "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

4. The work of redemption is the greatest and best of all the works of God. By manifesting his grace for ever in the fullest and clearest manner, God does most fully and clearly manifest all his perfections. Such a design as gives the most glorious manifestation of the divine perfections must be the greatest and best that could be formed. For it brings the highest glory to God, and produces the greatest extent of knowledge, holiness and happiness that can exist in created beings. Now as the redemption of his people will for ever display the grace of God in the highest degree, we may be assured that their redemption is the greatest and best of all his works and of all his designs. There is no reason to suppose that in the past eternity God ever effected a more glorious purpose than the redemption of his people. Nor is there any reason for supposing that he is now effecting a more glorious work on any of the planets, or in any of the regions of immensity. Nor is there any reason to suppose that in the future eternity God will ever effect, or design a work that shall be more glorious than the redemption of sinners through Jesus Christ. Such assertions would be tho't too hazardous and very presump-

tuous, if it were not believed that they are supported by the testimony of the living and true God. But the declarations of the scriptures on this subject appear fully to warrant and authorize the sentiments which are now advanced. Speaking by Solomon under the name of wisdom, the Lord Jesus Christ says, "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. Then I was by him, as one bro't up with him: and I was daily his delight, *rejoicing always before him: rejoicing in the habitable part of the earth, and my delights were with the sons of men.*" No doubt the Lord Jesus Christ here speaks in reference to his mediatorial character and the redemption of his people. In view of their redemption did he for ever rejoice? *were his delights with the sons of men?* Could such have been his happiness in view of the redemption of his people, if some greater and better design had ever entered his mind and engaged his heart? God says by the prophet Isaiah; "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 for ever in that which I create: for behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people." By Zephaniah it is said to the church, "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee

with singing." From these declarations we may safely conclude that, of all created beings, God's chosen and redeemed people are the objects of his greatest enjoyment and complacency. The apostle says of Jesus Christ, "By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him. And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell." These words seem fully and plainly to prove that the created universe was made by Jesus Christ and for him, as Mediator and as the Redeemer of his people. When it is said "that in him should all fulness dwell," can less be intended than that God, by the redemption of the church through Jesus Christ, will for ever exhibit the fullest and brightest view of his eternal and infinite glory? We are informed that God hath set Christ "at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things unto the church, which is his body, the fulness of him that filleth all in all." Now if the church be the fulness of Christ, who filleth all in all, can

there ever be any work more glorious than the redemption of his chosen people? According to the scriptures, the universe is given to redeemed sinners for their inheritance and enjoyment. To Christians it is written, "All things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." Christians are enabled to say through faith in the Saviour, "The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God and joint heirs with Christ." And it is written, "He that overcometh shall inherit all things." God gives himself as well as the created universe to his people. He said to Abraham, "I am thy exceeding great reward." He is called the portion of his people. And they are called the portion of the Lord, "For the Lord's portion is his people: Jacob is the lot of his inheritance." Again it is written, "The Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure." Does God bestow all things upon his people? Are they his portion? Are they his peculiar treasure? Can there, then, ever be among his creatures any object more pleasant and more beloved than redeemed sinners? Though the angels be so glorious and so exalted, yet "are they not all ministering spirits, sent forth to minister for them, who shall be heirs of salvation?" While the angels are called ministering spirits to the saints, the saints are called the bride and the

spouse of the Son of God.— Surely, then, no creatures can be more exalted than the saints, or raised to a state of higher and more blessed communion with God. But they would not be so exalted and blessed, unless they were the most glorious of all creatures. And they are the most glorious of all creatures, because they most fully and clearly reflect the glory and beauty of God. The glory of God is the most displayed by such creatures as receive from him the greatest blessings. According to the scriptures, the perfections of God are displayed in the most glorious manner through Christ Jesus, and the redemption of the church.— Christ is called “the power of God and the wisdom of God.” Again it is written, “Unto the principalities and powers in heavenly places is known by the church, the manifold wisdom of God, according to his eternal purpose, which he purposed in Christ Jesus our Lord.” It is also written, “God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.” And again, “*That in the ages to come he might shew the exceeding riches of his grace in his kindness towards us through Christ Jesus.*” To his Christian brethren the apostle writes, “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?” The scriptures authorize us to declare that in the redemption of sinners, God makes the greatest exertions and sacrifices and most fully

manifests his glorious perfections. Of his chosen people, Christ says to the Father, “The glory which thou gavest me I have given them. 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: for thou lovedst me before the foundation of the world.”— From these words of the Lord Jesus Christ, it is very evident that greater glory cannot be bestowed upon created beings than what is bestowed upon the saints. The glorification of redeemed sinners, for the sake of the Lord Jesus Christ, is the most glorious evidence and expression of the eternal and infinite love of the Father to his well-beloved Son, who is the brightness of his glory and the express image of his person. Who then can doubt whether the redemption of sinners thro’ Jesus Christ be the greatest, the wisest and best of all the works and of all the designs of Jehovah? Well may the beloved disciple exclaim, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure.”

O ye chosen, ye blessed and beloved of Emmanuel, may the Father of our Lord Jesus Christ grant you, according to the riches of his glory, to be strengthened with might by his

Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Now unto him, who is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us; unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

SERIAIAH.

The Spiritual Fellowship of God and his People.

HOLY love appears to be the delightful theme of the beloved disciple in his epistles, as well as in his history of the life of Christ. He recommends to his brethren that pure, disinterested, universal love, which is the highest beauty, perfection and felicity of Christians. After saying much in his first epistle concerning the love of God in sending his Son into the world, concerning the love of Christ in dying for the world, and concerning the love of the Holy Spirit in producing love in the hearts of believers, he points out the happiness, which results from the love of God shed abroad in the heart by the Holy Spirit. He says, "*God is love: and he that dwelleth in love dwelleth in God, and God in him.*"—Though this phraseology be high-

ly figurative and somewhat difficult to explain; it is a strong and lively representation of that mutual affection and enjoyment, which subsists between God and the believer. But I will endeavor to investigate and exhibit its true meaning and import by considering the various branches, in the order and connection in which they stand. I shall attempt to shew,

I. What it is for Christians to dwell in love:

II. What it is for Christians to dwell in God. And,

III. What it is for God to dwell in Christians.

I. We inquire, what it is for Christians to dwell in love?

The apostle uses the term love in the most extensive sense, as comprehending not only benevolence and complacency, but every other Christian and divine grace. True love is the fulfilling of the law and the bond of perfection. It is the root, out of which every thing holy, virtuous, amiable and praiseworthy grows: or it is the sum and comprehension of all virtue, piety and real godliness. To dwell in love is to exercise every holy and gracious affection towards God, towards men and towards ourselves. The Christian, who dwells in love, feels and expresses every proper affection towards every created and uncreated object, which comes to his knowledge. But this is not all which the phrase dwelling in love implies. It more especially denotes continuance, steadiness and perseverance in holy and benevolent affection. We do not commonly say, that a man dwells in every place where he happens to be; but only in

that particular place where he generally abides. So the Christian, who does not generally and habitually exercise holy and gracious affections, cannot be said to dwell in love. Dwelling in love, holiness, or grace, implies a constancy, uniformity, or perseverance in all the various exercises and expressions of true benevolence. This is implied in the very term dwelling; and in various other terms, which the inspired writers use to signify the same thing. Thus they speak of Christians living in the Spirit, walking in the Spirit, walking after the Spirit, keeping themselves in the law of God, seeking first the kingdom of heaven, perfecting holiness in the fear of God, setting their affections upon things above, having their conversation in heaven, pressing forward toward the mark of perfection, running the Christian race, living by faith, growing in grace, doing every thing in charity and to the glory of God. All these modes of expression denote the uniform, habitual, persevering exercise of grace in the various situations, circumstances and connections of Christians. To dwell in love is to live in love, to be in the fear of God all the day long, and to think, speak and act from holy, gracious, or benevolent motives. It is to live in the exercise of holy, devout and heavenly affections, from time to time, from day to day, or thro' all the business and concerns of life.

II. What is it for Christians to dwell in God?

The apostle intimates, that all who dwell in love, dwell in God. This supposes that there

is a certain connection between dwelling in love, or living in the exercise of grace, and dwelling in God. This connection may assist us in discovering what is to be understood by the phrase dwelling in God. Certainly there is no connection between dwelling in love, and being nearer to God, at one time, or in one place, than another. The believer, in the exercise of love, is no nearer to God, in reality, than when he is not in the exercise of love. Nor does he live, and move, and have his being in God, any more in the exercise, than in the want of love. For whether he loves or hates God, he constantly lives, and moves, and has his being in him. But since dwelling in God is in one way or another owing to Christians dwelling or living in love, it may imply the following things.

1. It may imply Christians living in the realizing view of God's being and perfections.—While they live in love, God is the supreme object of their affections, and of consequence is habitually seen by the eye of faith. Thus Enoch walked with God. Thus Moses lived as seeing him who is invisible. And thus the patriarchs are represented as living by faith in the being and perfections of God. Love produces faith in the minds of all real saints. They have a sense of the divine presence, and the divine glory, which sinners never wish to have, and never do have. They see God in every thing, and every where, while God is not in all the thro'ts of the wicked, nor in their thro'ts while they do not keep themselves in his love. Christians

in the exercise of love, draw near to God and feel their hearts unite with their heavenly Father, in his holy and benevolent affections. It is by such a union of affection, that they dwell in God, as Christ prayed they might. "Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one, as thou, Father, art in me and I in thee, that they also may be one *in us*." While Christians dwell in love, they dwell in God, by union and communion with him. They cordially unite in their feelings with all the benevolent feelings of the Father and Son, in the work of redeeming love. To live in cordial union with God, is to live in God in the highest and best sense, even in the same sense that Christ dwells in his Father and his Father in him. This is undoubtedly what the apostle John meant by saying, "He that dwelleth in love dwelleth in God."

2. While Christians live in love, they not only live with God, but also upon God. They trust not in their own hearts, nor lean to their own understanding. They put not their trust in man, nor in the son of man, in whom there is no help; but they stay themselves upon God, and trust in the Lord Jehovah, in whom there is everlasting strength." David says to God, "They that know thy name will put their trust in thee." And Solomon says, "The name of the Lord is a strong tower; the righteous runneth into it and is safe." While Christians, under the influence of divine love, have clear and lively views of the be-

ing and perfections of God, and feel their hearts united to him, they spontaneously cast themselves upon him, and commit all their trusts and concerns into his hand. And from supreme regard to his glory, it gives them the highest satisfaction to believe, that he will, in all things, secure his own glory, and at the same time, promote the best good of the universe. Their hearts are so bound up in God, that they live upon him, and derive their highest happiness from the perfect wisdom, rectitude and benevolence of his government. They rejoice that the Lord reigneth, and that their own good and the good of all holy beings is in his hands. Being rooted and grounded in love, they are able to comprehend with all saints, the height and depth, length and breadth of the love of God displayed to themselves and to the whole world of mankind. They taste the love of God in all the blessings of his providence and grace. They consider every good gift and every perfect gift as coming down from the Father of lights, with whom there is no variable-ness nor shadow of turning—They live upon God, as their preserver, benefactor and portion. They can say with the Psalmist, "Whom have we in heaven but thee? and there is none on the earth that we desire beside thee."

3. While Christians dwell in love, they live *to* God as well as upon him. They have no interests separate from his. They devote themselves wholly to his service, and live *to* him and not to themselves. Whether they eat, or drink, or whatever they

do, they do all for his glory. As they live with him, so they wish to work with him, in carrying into effect his wise and benevolent designs. This the apostle intimates in the following words, "Herein is our love made perfect, because as he is, so are we in the world." We live in the exercise of the same affections and seek the same objects, or live as God lives in the world. We walk and co-operate with him in all our desires, designs, labors and pursuits. Thus while Christians live in love, they live with God, upon God and to God; which is living in God, as far as it is possible for creatures to live in their Creator.

III. What is it for God to dwell in those who dwell in him?

The apostle declares this to be the case. "He that dwelleth in love, dwelleth in God and God in him." Here it is evident that God can dwell in Christians in a more strict, literal and important sense, than they can dwell in him.

1. He dwells in them by operating positively and effectually upon their hearts. God must be present wherever he operates; and as he operates in the minds of believers, he must be in them and dwell in them, so long as he operates there. The scripture abundantly teaches, that God produces all gracious affections in the hearts of Christians.—The preparation of their hearts and the answer of their tongues is from him. He works in them both to will and to do of his good pleasure. It is He, who in the first instance, quickens or raises them from spiritual death to spiritual life. It is He, who takes away the stony heart, and

gives the heart of flesh. It is He, who first sheds abroad holy love in their hearts, and gives them repentance, faith, submission, joy and hope. This saving change in their affections is ascribed to the almighty and irresistible operation of God upon their minds. Paul tells the believers in Ephesus, that their faith was produced by that exceeding greatness of divine power which wrought in the resurrection of Christ. And in his epistle to the Corinthians, he says, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." No means, nor motives, nor objective light, will change the heart, or produce any holy affection, without a divine and almighty operation upon it. So the apostle freely acknowledges. "I have planted, and Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." God not only begins, but continues the work of grace in the hearts of believers, by the continued operation of his power upon them. Hence the apostle confidently tells the Philippians, "that he who had begun a good work in them, will perform until the day of Jesus Christ." Thus God does actually dwell in those who dwell in love, by his gracious and powerful operation in their hearts.

2. God may be said to dwell in those who dwell in love, by being united with them in affection. As they are united with God, so he is united with them;

as they love him, so he loves them. While they dwell in love, they are the objects of his peculiar love and delight. He takes a peculiar pleasure in walking with them, while they walk with him, and in abiding with them, while they abide with him. So our Saviour expressly declares, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him." God loves Christians unspeakably better than they love him. The least spark of grace in their hearts gives him infinite pleasure. To see returning prodigals, enemies becoming penitents, rebels obedient, and infidels believing, is a most grateful sight to the Father of mercies. He looks upon them as growing up into a state of perfect beauty and sinless perfection. Hence he is represented as seeing no spot, nor blemish in his redeemed church.— "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel; the Lord his God is with him." The prayer, the love, the faith, the joy and the hope of the upright is his delight. He views all their graces as rising and growing up to perfect union and communion with himself. Here he becomes united to them in all their holy and devout affections. He says, "I love them that love me." He says to the children of Zion, "The Lord thy God in thee is mighty: he will save, he will rejoice over thee with joy: he will rest in his love, he will joy over thee with singing."

3. God may be said to dwell in those who dwell in him, by giving them peculiar manifesta-

tions of himself. He sometimes gives clear and lively manifestations of his love to them. This is called the lifting upon them the light of his countenance. Thus David experienced the manifestation of his love.—

"There be many that say, who will shew us any good? Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and wine increased." Saints do not always enjoy a sense of God's love to them, when they exercise love to him. A sense of God's love to them does not immediately result from any gracious affections in their hearts. But whilst they walk in darkness and see no light, God frequently removes all the clouds and darkness from their minds, and gives them a clear discovery of his love, grace and pardoning mercy, which fills their hearts with peculiar joy and delight. In God's light they see light, and in his favor find peace and rest. Hence they say with the Psalmist, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

God sometimes manifests himself to Christians, as carrying on his gracious and glorious designs. Of this they do not always have the same view and realizing sense. They are sometimes ready to say with Elijah, God hath left them alone and neglected his people. And with Zion, My God hath forgotten and forsaken me. At such dark and desponding seasons, God frequently opens their eyes, and takes away the veil from their hearts, and makes them see clearly the operations of his

invisible hand in guiding and directing all things in the wisest and best manner, to promote his glory, the safety of his friends, and the ruin of his enemies.— And they are ready to wonder that they have been so full of doubts, darkness and anxiety, about the prosperity of Zion, and the triumphing of the wicked. They can adopt the language of the prophet and say, they will rejoice in the Lord, and joy in the God of their salvation, amidst all the dark aspects of Divine Providence.

Again, God sometimes manifests himself to Christians, in opening to their view the great scheme of redeeming love, as comprehending all the events of time and eternity. He gives them a view of the final consummation of all things, when the whole number of the redeemed shall be brought to heaven, and fixed as pillars in the kingdom of glory. When all sin and sorrow shall cease, and their souls shall be made perfect in holiness and happiness, and hold communion with God and the Lamb without interruption and without end. David had such a manifestation of the glory of God, and of the holiness and happiness of heaven. “As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake in thy likeness. Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy, at thy right hand are pleasures for ever more.” The apostle John says in the name of all true Christians, “Behold, what manner of

love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is.” When God gives his children the spirit of adoption, he often gives them a clear and joyful view of the inheritance of the saints in light. Thus God dwells in those who dwell in love, by operating upon their hearts, becoming united with them in affection, and by giving them special manifestations of himself. How divine and glorious is the Christian religion! “*God is love: and he that dwelleth in love dwelleth in God, and God in him.*”

DAN.



On the Divine Government of Human Conduct.

GOD, by his faithful prophets, frequently and solemnly warned the people of Israel against symbolizing with the heathen nations, in fearing and worshipping their speechless, senseless and impotent deities. And to give them a deeper sense of the absurdity and guilt of worshipping any other, than the only living and ever living God, he exhibited his character in the clearest and strongest light, as the author and governor of the natural world. “But the Lord is the true God; he is the ever-living God and everlasting king. He hath made the earth by his power, he hath established the world by his wisdom, and hath

stretched out the heavens by his discretion. When he uttereth his voice there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth ; he maketh lightnings with rain, and bringeth forth the wind out of his treasure." After the prophet had given this just and sublime description of the Deity, he knew it would have no salutary effect upon the minds of the people, unless it were accompanied by a divine influence upon their hearts ; and therefore he lifts up his eyes to God, and cries for success in the following words : " O Lord, I know the way of man is not in himself : it is not in man that walketh to direct his steps." It depends upon thee, O Lord, whether the people who have gone after idols, shall ever return, and become dutiful and obedient. They are entirely in thy hand, and thou canst direct all their steps, and govern all their conduct.—From these observations, this plain and interesting truth is evident ; that saints are willing to acknowledge that God governs all the conduct of men.

To illustrate this observation,

I. We will consider what is to be understood by the conduct of men.

This includes every thing in which they are active, and for which they are accountable.—They are active in their desires, their affections, their designs, their intentions, and in every thing which they do and say, of choice ; and for all these things they must give account to God. Their internal exercises are as much their conduct as their external actions. When they love

or hate, choose or refuse, they are as really active, as when they express these internal affections by words or actions. Walking is one of the most common instances of human conduct.—This conduct always implies a desire, a design, and a will to walk, as well as the external act, or motion of the feet. Men may be as active when they neither walk nor speak, as when they do both with the greatest rapidity and vigor. But when they are moved without, or contrary to their will, their motion is not their action, but the action of another agent. In such a case, every person feels an essential difference between activity and passivity. He feels that he ought to be accountable for his activity, but not for his passivity. Accountability can never extend any further than activity. God will never call any of his creatures to an account, for any thing in which their choice was not concerned. But he will call them to an account for all their desires, affections, intentions and designs, as well as for their external actions. All these, therefore, are comprized in what may properly be called *their conduct*. So that by all the conduct of men, we are to understand all the emotions of their hearts, and the external actions of their lives. We proceed to show,

II. That God does govern all the voluntary conduct of men.

This is asserted by the prophet Jeremiah : " O Lord, I know the way of man is not in himself : it is not in man that walketh to direct his steps." Men are as free and voluntary in walking as in any thing they ever do. But in this, the prophet says he

knows they do not guide and govern their own free and voluntary conduct ; by which he means to assert, that it is God who guides and directs them in all their ways. This doctrine is abundantly taught by the inspired writers. David says, "The steps of a good man are ordered by the Lord." Solomon says, "The preparations of the heart in man, and the answer of the tongue is from the Lord." In the same chapter he says again, "A man's heart deviseth his way ; but the Lord directeth his steps." In another place he says, "Man's goings are of the Lord : how can a man understand his own way ?" Just after this he observes again, "The king's heart is in the hand of the Lord as the rivers of water : he turneth it whithersoever he will." And the apostle Paul plainly taught, that God guides and governs all the free and voluntary conduct of men. He says, "We are not sufficient of ourselves to think any thing of ourselves, but our sufficiency is of God." He exhorts the Philippians to work out their own salvation with fear and trembling ; adding, "for it is God that worketh in you both to will and to do of his good pleasure." And to the Hebrews he says, "Now the God of peace, make you perfect in every good work, to do his will, working in you that is well pleasing in his sight through Jesus Christ." The plain import of all these passages is, that God governs all the conduct of men, in their internal affections, desires and designs, as well as in their external actions. But this truth may

be further illustrated and confirmed, by considering,

1. That God is able to foretel the conduct of men. This abundantly appears from the whole tenor of scripture. He foretold the conduct of Jacob and of his sons towards Joseph ; the conduct of Pharaoh and his subjects ; the conduct of Hazeael ; the conduct of Judas in betraying, and the conduct of Peter in denying his Master ; the conduct of the man of sin, and the conduct of whole nations and kingdoms. There is a multitude of predictions of the free and voluntary actions of men to be found in the bible, which put it beyond doubt, that God is able to foretel the actions of men. But how could this be possible, if the way of man was in himself, and he could direct his steps independently of the divine guidance and influence ? It is impossible, in the nature of things, for God to foreknow and foretel any conduct of men, which is not in the least under his direction.— If it be true, then, that he does foreknow and foretel the conduct of men, it must be equally true, that he does, by some means, govern their conduct.— The divine predictions of the future conduct of men, are a demonstration of his governing all their actions. Besides,

2. As God is able, so he must be disposed to govern all the conduct of men. He has made them rational and immortal creatures, and designs to employ them as instruments to promote his own glory. His glory therefore requires him to direct all their steps, and govern all their intentions, volitions and actions.

Should he fail to do this in a single instance, he would so far relinquish and fail of answering his original design in creation. The same motive, which induced God to bring any person into existence, must induce him to govern all the conduct of that person, through every period of his existence. There is precisely the same certainty that God governs all the conduct of all mankind, as there is that he has actually given them existence. It would be unworthy of God to bring men into existence, to answer no purpose, and no less unworthy of God to bring men into existence to answer a certain purpose, and then neglect to govern their conduct so as to make them answer that purpose. Whoever admits, that God is not only *able*, but *disposed* to govern all the conduct of men, must admit, that he actually does govern all their free and voluntary actions. The predictions and purposes of God, confirm the declarations of his word upon this subject. However difficult some may suppose it to be, for God to govern the actions of free, moral agents; yet there is no truth in the bible capable of more clear and infallible proof. It necessarily results from the nature of man, the wisdom of God, and the immutability of his counsels. Accordingly, those who believe the existence of God, and the divinity of the scriptures, generally and almost universally believe and maintain, that God does govern not only the natural, but moral world; that is, he governs all the free and voluntary conduct of mankind. But there is another point in which

they are not so well agreed, and that is,

III. How God governs all the conduct of men; or what he does to direct all their steps, and guide them in all their ways.

Though we cannot form a distinct and clear idea of the manner of God's operation in any case; yet we can clearly perceive the effects he produces by his operations. And it is just as easy to conceive of his operating upon mind, as upon matter. So that there is no absurdity or impropriety in inquiring how God governs all the minds of men in their free and voluntary conduct. Here let it be observed, then,

1. That one thing God does to govern the conduct of men, is to exhibit motives of action.—No person can act without a motive. He cannot walk, without a motive to walk; he cannot speak, without a motive to speak; he cannot choose or refuse, without choosing or refusing some object in view of the mind. Adam and Eve acted in the view of motives, in transgressing the divine prohibition. One motive was the pleasantness of the forbidden fruit; and another motive was to become as gods, knowing good and evil. Cain had a motive in killing Abel, and we are told what it was. Judas had a motive in betraying Christ; and Christ himself had a motive in laying down his life, the joy that was set before him. But it is needless to mention particular instances, since it is true of all men, in all cases, that they always act from motive, and cannot act without some object in view. When God designs that any person should act

In a certain way, he always exhibits before his mind some motive of action, and that which is best adapted to the purpose. He always knows the nature and tendency of every external motive, and among an infinite variety of motives, he always presents the most proper, in any given case. He can fix the mind of any person upon a present, or a distant, a visible or an invisible object. What a variety of objects possess the minds of a religious assembly in the house of God? What a variety of objects possess the minds of a concourse of people at a funeral, or any other solemn or joyful occasion? God can bring the mind to an object, or an object to the mind. When God intends a person shall walk, or converse, or rejoice, or mourn, he always exhibits proper motives to these exercises of body and mind.— And it is no impeachment of his omnipotence to say, that he cannot make mankind act, without exhibiting motives of action. But since motives do not act upon the mind, as weights do upon the scale, God cannot govern the conduct of men, by the mere exhibition of motives. Any objective motives may be rejected. This all men know, by their own experience. The same persons will sometimes reject motives to a good action, and sometimes motives to a bad one. Hence men never know when they present motives to one another, whether their motives will be rejected or not. Something more, therefore, is necessary for God to do, in order to govern men's conduct, than barely presenting motives to their view.— And this leads us to observe,

2. That he governs men's conduct by making them willing to act agreeably to the motives which he exhibits. He made Abraham willing to leave his own country, in view of the promise he made him; and willing to sacrifice his son, in the view of his command. He made Moses willing to quit the court of Egypt, and suffer affliction with the people of God, in view of the recompense of reward. He made Saul willing to go to Samuel, in view of the motive which his servant suggested. And in the same manner he makes every person willing to act just as he does act, in the view of the motive he suggests to his mind, in the moment of acting. To do this he puts forth an act of his power, and produces the desire, the affection, the volition, or the external action, which he designs the person should feel or express. He operates directly upon the heart of the agent, and causes him to feel and act just as he pleases. To take a scripture instance; "The king's heart is in the hand of the Lord; as the rivers of water; he turneth it whithersoever he will."— When Nehemiah made his request to the king of Babylon, to go and assist his afflicted people at Jerusalem, God moved his heart to grant his request. And thus he moves the hearts of all men, to feel and act, just as he pleases, through the whole course of their lives. He directs all their steps, by operating directly upon their hearts, and moving them to act. This is doing more than any created being can do. Good angels may suggest good motives, and bad angels bad motives, to action;

but neither good nor bad angels. can make either good or bad men act. It is the prerogative of God, to work in men both to will and to do, or to make them act in view of the motives he presents to their minds. Thus we see how it is, God leads all mankind in the ten thousand different ways in which they walk, and directs all their steps. It is by holding up proper motives before them continually, and continually operating upon their hearts, in the view of the motives presented. He makes the heart follow the motive, just as the needle follows the magnet. He governs the heart, which governs the external conduct of every man in the world.—It now remains to show,

IV. Why good men are willing to acknowledge this truth.

The prophet seems to speak with peculiar satisfaction, when he says, "O Lord, I know the way of man is not in himself: it is not in man that walketh to direct his steps." This expresses the feeling of all good men; they are all willing to acknowledge, that God governs all the conduct of men. The question now is, why are they willing to acknowledge this truth? The following reasons naturally occur.

1. Because they fully believe it. They have had their eyes opened to see the relation which God bears to them, and which they bear to him, as their Creator. They have been made to realize that in God they live, and move and have their being; that they are in his hand, as the clay is in the hand of the potter. They have found their minds to be under his supreme

control; and that it is not of him that willeth, or of him that runneth, but of God that sheweth mercy. They have found that all the motives of eternity, would have just such an effect as God pleased, and produce either love or hatred, according to his influence upon their hearts. Here the prophet represents the whole church of God, as saying to him, "We are the clay, and thou our potter." All saints have been made to feel that they are creatures, and this has made them feel and know, that God does constantly govern the hearts of all mankind. They have no more doubt of this truth, than they have of the struggles they have felt in contemplating the sovereignty of God, in the dispensations of providence and grace; or of their unwillingness, that God should form others, and not them, for the kingdom of glory. This is one reason why they are willing to acknowledge, that God governs all the conduct of men.

2. They are willing to acknowledge this truth, because it reflects honor upon God. It places God on the throne, and throws all his creatures at his footstool. It exhibits him as ruling in the hearts of all the intelligent creation, and doing all his pleasure in the world below, in the world above, and in all worlds. We cannot form a more exalted idea of God, than to view him as holding the moral world in his hand, and turning their views, their desires, their intentions, their designs, and all their actions into that direction, which will best promote his own glory. Those who love the glory of God, equally

love to acknowledge his supremacy over themselves, and the whole intelligent universe.— They are pleased to give unto God the glory of his universal and absolute government. Besides,

3. They are willing to acknowledge this truth, because they derive peculiar consolation from it. It gives them joy to reflect, that the Lord reigns, and that he reigns in the hearts of all moral agents, and governs the conduct of all mankind from the highest to the lowest, from the king on his throne, to the smallest and meanest of his subjects. They cannot trust in their own hearts, nor in the hearts of their fellow men; but they can trust in Him, who governs the hearts of the whole human race, with perfect wisdom and goodness. Though they may be involved in darkness, yet they know there is no darkness in God, and in his light they can see light. This makes them willing to realize and acknowledge the moral government of God over the moral world. For it is in the view and love of this truth, that they can rejoice in God at all times, and under all circumstances.

N. D. A.

Religious Intelligence.

DOMESTIC.

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TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

AGREEABLY to information received, that a narrative of the
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religious revival in this place was requested, I transmit the inclosed.

With respect,
your friend and brother
in the gospel,

FRED. WM. HOTCHKISS,

Saybrook, Aug. 19, 1810.

IN the year 1808, there appeared a religious attention among many individuals in this place; the result of which was an unusual accession to the church, of persons who have continued to give the most satisfactory evidences of their having chosen the good part.

In the autumn of 1809, a very general religious impression pervaded the people of all ages and classes.—At first, a few individuals, under deep spiritual concern, came to me, desirous of instruction in the doctrines of grace; and anxiously inquiring what they should do to be saved.

Their feelings and inquiries I soon found to be common with numbers who had, hitherto, in a great measure, concealed them from their friends. The time had now arrived, in which they could be suppressed no longer. They became manifest by an unusual attention to the word; by desires for religious meetings; by frequent assemblings and crowded audiences. For frequency, religious services could not equal their wishes; and for duration, could not be protracted beyond their desires and engagedness to hear. Indeed, this earnestness to receive the word was often beyond the strength of the hearer.

After attending to the usual course of religious service, cases

A a

of conscience, and questions on scriptural passages and doctrines were discussed; and the whole closed, with an audience, seemingly, as earnest to hear as at the commencement.

This experience was limited to no particular age. In the same assembly you might see advanced years and youth in silent solemnity, or bathed in tears; while children, less able to command their feelings, would, occasionally, break forth into lamentation.—The case of the latter might have been the effect of religious sympathy; yet to this day, the impression continues, and is manifested by their loving to meet together, in their imperfect but regular way, under parental inspection.

This unusual disposition to hear religious truths has continued from the month of November last to the present time; if with less zeal, yet with unabated perseverance.

The effect of this general impression has been a study of the scriptures among all descriptions of people. Even among those who did not countenance this religious engagedness, the bible was, from various motives, read, examined and compared with the doctrines of grace so much advocated by the religiously attentive. The consequence of this has been conviction in some, who were opposers; an entire change in the sentiments of others, who had been visible Christians; and new awakenings in many who, before, were esteemed saints. Indeed, the whole face of society was suddenly changed. Instead of news-paper-politics and conversation, you could scarce find two

persons met together, but either the bible was before them, or the doctrines of grace the subject which engaged them.

Some respectable inhabitants, totally unused to the scene which now occupied the attention of all, questioned, "whereunto all this would grow;" and seemed alarmed, fearing the religious order, peace and union of the society were greatly endangered. No open opposition has, however, been manifested. Individuals would, occasionally, speak lightly, and some even scoffingly and profanely for a season; while others who, at first, were unfriendly to the work, and asked unbelievingly, "What good thing can arise from this zeal, and these meetings," were bidden, "Come and see." They came to mock, but remained to pray: they came, and beholding the solemn attention and regular deportment, became believers and advocates.

How could it be otherwise? For, if we say nothing of many remarkable impressions and singularly striking experiences of some, there were many who were so indisputably the subjects of a gracious change, that unbelief was reduced to say, "Surely this is the finger of God."

Here you would see not only the cold formalist and proud moralist become the humble and engaged advocates of the power of godliness, but the habitually prophane swearer become regularly pious, and a man of prayer. False oaths, too, which had been concealed for more than sixteen years, known only to God and to the person concerned, now brought forth by the power of

conviction, and confessed with a humility rising above the fear of reproach ; satisfaction rendered to the injured, and repentance manifested by subsequent conduct.

More than twenty heads of families have commenced and continued prayer in their houses ; where family devotion had before been neglected for twenty, and for near forty years ; while others, who had formerly thus practised but had disused it, now resumed the duty, with sentiments and feelings far different, and we believe, altogether better. This happy fruit of the revival, which now leaves comparatively small the number of prayerless families in this place, has been, with other accompanying effects, so convincing, that some of the most impenetrable minds have yielded to the evidence, that this revival is a real and happy reformation.

The church of Christ will long remember the desirable accessions to their number and strength.

More than seventy have been added to it, in about ten months ; and ninety-four, if we include those of the year preceding.—These, with the former members in full communion, are computed to be not far from one fourth part of the number of souls within the parochial limits of the place.

Desirable as the accessions, in the year past, may have been, we might mention an equal number who, in the judgment of others, have given satisfactory evidence of being the subjects of Divine grace in the heart. Some of these are not yet able to appropriate the promises to

their case and experience, though confessedly changed in their life and exemplary in Christian virtues : others, of this description, are youths of thirteen and sixteen, waiting farther experience and instruction.

In a general view of this work of grace we might say, that it has commenced and progressed, not by previous overwhelming terror, but by a silent, solemn, deep concern. This appears to have originated from a conviction of sin as the burthen ; of a heart altogether vile, and hostile to a holy law ; justly exposed to infinite wrath, and wholly dependent on sovereign elective grace for salvation.—This, after different degrees of anguish in soul, and different continuance in duration, has been followed, in some cases, with lively transports of joy, and bright views of the grace of a holy, but pardoning God : in others, by less assurance, yet evident and growing consolations in believing. In some, great fears, amidst acknowledged cause for gratitude and hope, have still predominated ; and generally, a disposition rather to be jealous of their own heart, than to be over-confident of a saving change. The latter have, however, given to others evidences, by a change of life, not inferior to the former. Their burthen is, Oh ! I have such views of the goodness of God, contrasted with my own vile returns, my hard heart, and my total want of any thing good within me, as humble me into the dust, and almost forbid me to hope for pardoning mercy.

The general effect of the whole work, at this time, is re-

ligious union without an instance of sectarianism. Not an individual has, hitherto, relinquished the only house of worship and communion in this place.— Sentiments opposed to the doctrines of grace, either disappear, or are suppressed, or are growingly disapproved. Hatred and variances, which had existed for years, deep-rooted and inveterate, have changed into love and returning cordiality, sealed at the table of the covenant. Sabbaths, and especially communion-sabbaths are frequented not only by numbers, but by those who for years had not been seen in the church.

Among the subjects of apparent change, no instance of apostasy has been found, but a growing establishment in their professed experience and Christian conduct.

Such is briefly the narrative of a religious revival in this place; altogether new and unparalleled among this people, in the memory or hearsay of the oldest living.

In an ancient revival of religion, about the middle of the last century, some enthusiasm and irregularity accompanying it in some places and instances, had occasioned so much prejudice in the minds of many of our respectable inhabitants, and some aged professors, that a revival was, in their estimation, but another name for religious enthusiasm and disorder. Evening meetings were therefore disapproved by many; and great coldness manifested by others, whose prejudices have since subsided, and in several cases changed to an engagedness in

promoting what, at first, they wished to suppress.

Religious order and Christian love, with increase of scriptural knowledge and general peace, comfort and union, have so evidently arisen from it, that we are constrained to say, "This work is not of men, but of God."



At a Meeting, in Farmington, September 5th, 1810. of the Commissioners for Foreign Missions, appointed by the General Association of Massachusetts Proper, at their sessions in Bradford, June 27th, 1810; present

His Excellency JOHN TREADWELL, Esq. Rev. Drs. JOSEPH LYMAN, SAMUEL SPRING. Rev. SAMUEL WORCESTER, CALVIN CHAPIN.

The meeting was opened with prayer, by Dr. Lyman.

VOTED, That the doings of the General Association of Massachusetts Proper, relative to the appointment and duties of this Board, shall be entered on the minutes of the present sessions. Those doings are expressed in the following words, viz.

"Four young gentlemen, members of the Divinity College, were introduced, and presented the following paper.

"The undersigned, members of the Divinity College, respectfully request the attention of their Rev. Fathers, convened in the General Association at Bradford, to the following *statement* and *inquiries*.

“ They beg leave to *state*, that their minds have been long impressed with the duty and importance of personally attempting a mission to the heathen; that the impressions on their minds have induced a serious, and they trust, a prayerful consideration of the subject in its various attitudes, particularly in relation to the probable success, and the difficulties, attending such an attempt; and that, after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God, in his providence, shall open the way.

“ They now offer the following *inquiries*, on which they solicit the opinion and advice of this association. Whether, with their present views and feelings, they ought to renounce the object of missions, as either visionary or impracticable; if not, whether they ought to direct their attention to the eastern, or western world; whether they may expect patronage and support from a Missionary Society in this country, or must commit themselves to the direction of a European Society; and what preparatory measures they ought to take previous to actual engagement?

“ The undersigned, feeling their youth and inexperience, look up to their fathers in the church, and respectfully solicit their advice, direction, and prayers.

ADONIRAM JUDSON, JUN.
SAMUEL NOTT, JUN.
SAMUEL J. MILLS,
SAMUEL NEWELL.”

“ After hearing from the young gentlemen some more particular

account of the state of their minds, and their views, relative to the subject offered to consideration, the business was committed to the Rev. Messrs. Spring, Worcester, and Hale.

“ The committee on the subject of Foreign Missions, made the following report, which was unanimously accepted.”

“ The committee to whom was referred the request of the young gentlemen, members of the Divinity College, for advice relative to missions to the heathen, beg leave to submit the following report.

“ The object of missions to the heathen, cannot but be regarded, by the friends of the Redeemer, as vastly interesting and important. It deserves the most serious attention of all who wish well to the best interests of mankind, and especially of those who devote themselves to the service of God in the kingdom of his Son, under the impression of the special direction “ go ye into all the world, and preach the gospel to every creature.” The state of their minds, modestly expressed by the theological students, who have presented themselves before this body, and the testimonies received respecting them, are such as deeply to impress the conviction, that they ought not to renounce the object of missions, but sacredly to cherish their present views, in relation to that object: and it is submitted whether the peculiar and abiding impressions, by which they are influenced, ought not to be gratefully recognized, as a divine intimation of something good and great in relation to the

propagation of the gospel, and calling for correspondent attention and exertions.

"Therefore, voted, that there be instituted by this General Association, a Board of Commissioners for Foreign Missions, for the purpose of devising ways and means, and adopting, and prosecuting measures, for promoting the spread of the gospel in heathen lands.

"Voted, That the said Board of Commissioners consist of nine members, all of them in the first instance, chosen by this Association; and afterwards annually, five of them by this body and four of them by the General Association of Connecticut.—Provided, however, that, if the General Association of Connecticut do not choose to unite in this object, the annual election of all the Commissioners shall be by this General Association.

"It is understood, that the Board of Commissioners, here contemplated, will adopt their own form of organization, and their own rules and regulations.

"Voted, That fervently commending them to the grace of God, we advise the young gentlemen, whose request is before us, in the way of earnest prayer and diligent attention to suitable studies and means of information, and putting themselves under the patronage and direction of the Board of Commissioners for Foreign Missions, humbly to wait the openings and guidance of providence in respect to their great and excellent design."

"Pursuant to the report of the Committee the Association

proceeded to institute a Board of Commissioners for Foreign Missions, and the following gentlemen were chosen; His Excellency John Treadwell, Esq. Rev. Dr. Timothy Dwight, Gen. Jedediah Huntington, and Rev. Calvin Chapin, of Connecticut; Rev. Dr. Joseph Lyman, Rev. Dr. Samuel Spring, William Bartlett, Esq. Rev. Samuel Worcester, and Deacon Samuel H. Walley, of Massachusetts.

"Voted, That the gentlemen of the commission, belonging to Newburyport, Salem and Boston, consult with the other members, for the purpose of appointing a time and place for the first meeting of the Board."

The Board then formed and adopted the following Constitution.

1. The Board shall be known by the name and style of the American Board of Commissioners for Foreign Missions.

2. The object of this Board is to devise, adopt, and prosecute ways and means for propagating the gospel among those, who are destitute of the knowledge of christianity.

3. This Board shall, at every annual meeting, elect, by ballot, a President, Vice-President, and a Prudential Committee of their own number; also a Recording Secretary, and a Corresponding Secretary, a Treasurer, and an Auditor of the Treasury, either of their own number, or of other persons, at their discretion.

4. The annual meetings of this Board shall be held alternately in Massachusetts and Connecticut, on the third Wednesday of every September, at ten o'clock, A. M. The place of

every such meeting is to be fixed at the annual meeting next preceding. The President shall call a special meeting at the request of a majority of the Prudential Committee, or of any other three members of the Board. Five members of the Board shall constitute a quorum, a majority of whom shall be competent to the transaction of ordinary business.

5. The Prudential Committee, under the direction of the Board, shall have power to transact any business necessary to promote the object of the institution; and shall, in writing, report their doings to each annual meeting.

6. The Auditor by himself, or with such others as may be joined with him, shall annually audit the Treasurer's accounts, and make report to the annual meeting of the Board.

7. It shall be the duty of the Commissioners to receive all donations of money, other property and evidences of property, and the same deliver to the Prudential Committee; and the committee shall deliver the same to the Treasurer, to be managed by him for the interest of the funds,

8. The Treasurer, in keeping his accounts, shall distinguish such monies as may be appropriated, by the donors, for immediate use, from such, the interest of which is alone applicable to use, and the principal is designed to form a permanent fund; the surplus of the former which may, at any time, be in his hands, he shall place at interest, on good security, for such limited period as the Prudential Committee shall direct;

and the principal of the latter he shall place and keep at interest, or vest in stock, as he shall be ordered by the Board, or by the said Committee.

9. The Prudential Committee shall keep an account of all monies and other property, or evidences of property, by them received, and of all payments by them made either to the Treasurer, or for other purposes; and of all orders by them drawn on the Treasurer: And their accounts shall be annually audited and reported to the Board.

10. The Commissioners shall be entitled to be paid their necessary expenses incurred in going to, attending upon, and returning from meetings of the Board; and all officers of the Board shall be, in like manner, entitled to be paid their necessary expenses, and they shall, in each case, be liquidated and allowed by the Board: but no commissioner or officer shall be entitled to receive any compensation for his personal services.

11. The appointment of Missionaries, their destination, appropriations for their support, and their recall from service, when necessary, shall be under the exclusive direction of the Board.

12. A report of the transactions of this Board shall annually be made, in writing, to the respective Bibles, by which the Commissioners are appointed.

13. This Board will hold correspondence with Missionary and other Societies for the furtherance of the common object.

14. This institution shall be subject to any additions or amendments which experience may prove necessary, by the Board at an annual meeting; provided the additions or amendments be proposed, in writing, to the Board at the preceding meeting.

JOHN TREADWELL,
JOSEPH LYMAN,
SAMUEL SPRING,
CALVIN CHAPIN,
SAMUEL WORCESTER.

The Board then proceeded to the choice of officers for the year ensuing, and the following were elected :

HIS EXCELLENCY

JOHN TREADWELL, Esq.
President,

Rev. Dr. SPRING, Vice-Pres't.

WILLIAM BARTLETT, Esq.
Rev. D. SPRING, Rev. SAMUEL
WORCESTER, Prudential Com-
mittee.

Rev. CALVIN CHAPIN, Record-
ing Secretary.

Rev. SAMUEL WORCESTER,
Correspond. Sec'y.

Deacon SAMUEL H. WALLEY,
Treasurer.

Mr. JOSHUA GOODALE,
Auditor.

Voted, That the Prudential Committee prepare a Report, and submit the same to the Board; and that the Board submit it to the General Association of Massachusetts Proper, and to the General Association of Connecticut.

Voted, That the Prudential Committee and Corresponding Secretary be requested to obtain the best information, in their power, respecting the state of

unevangelized nations on the western and eastern continents, and report, at the next meeting of the Board.

Voted, That the Board highly approve the readiness of the young gentlemen, at Andover, to enter upon a foreign mission; and that it is adviseable for them to pursue their studies till further information relative to the missionary field be obtained, and the finances of the institution will justify the appointment.

Voted. That the next annual meeting of this Board be in Worcester, (Mass.) at such place as the Prudential Committee shall provide.

Voted, That five hundred copies of the doings of the present meeting be printed; that thirty copies be transmitted to each of the Commissioners; and that the remaining copies be put into the hands of the Prudential Committee for circulation; and the Prudential Committee will draw upon the Treasurer for reimbursement of the expense.

Voted, That the Recording Secretary be requested to procure the printing and distribution of the doings of this meeting, as stated in the preceding vote. The meeting was concluded with prayer by Dr. Spring.

By order of the Board,

JOHN TREADWELL,
President.

Attest, CALVIN CHAPIN,
Recording Secretary.

The following address was then prepared and read.

The American Board of Commissioners for Foreign Missions,

solicit the serious and liberal attention of the Christian public.

The Redeemer of men, who, although "he was rich, for our sakes became poor," just before he ascended on high to give gifts unto men, gave it in special charge to his disciples to "go into all the world, and preach the gospel to every creature." Almost eighteen centuries have passed away since this charge was delivered, and yet a great proportion of our fellow men, ignorant of the gospel, are "sitting in the region and shadow of death." The promise, however, is sure, that the Son "shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession," and that the world "shall be filled with the knowledge of the glory of the Lord." The long expected day is approaching. The Lord is shaking the nations; his friends in different parts of Christendom are roused from their slumbers; and unprecedented exertions are making for the spread of divine knowledge, and the conversion of the nations. In our own country, the missionary spirit is excited, and much has already been done for imparting the gospel to the destitute in our new and frontier settlements. But for the millions on our own continent and in other parts of the world, to whom the gospel has never been preached, we have yet those exertions to make, which comport with the Saviour's emphatical directions, and our distinguished advantages for promoting the great object, for which he came down from Heaven and labored and suffered. A new scene, with us, is now

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opening. It is ascertained that several young men, of good reputation for piety and talents, under sacred and deep impressions, hold themselves devoted for life to the service of God, in the gospel of his Son, among the destitute, and are ready to go into any part of the unevangelized world, where providence shall open the door for their missionary labors. Is not this a divine intimation of something great and good? And does it not call, with impressive emphasis, for general attention and exertion? In the present state of the world, Christian missions cannot be executed without pecuniary support. Shall this support be wanting? When millions are perishing for lack of knowledge, and young disciples of the Lord are waiting, with ardent desire, to carry the gospel of salvation to them; shall those millions be left to perish, and that ardent desire be disappointed? Is there, then, in those, who are favored with the gospel, the same mind, that was in Christ, when he freely gave his own blood for the redemption of men? Should not this reflection come home to the hearts of the rich, and of all who, by the bounty of the Saviour, have it in their power to contribute even their mites, for the salvation of those for whom he died!

The commissioners hold themselves sacredly bound to use their best endeavors for promoting the great design, for which they have been appointed; and solemnly pledge themselves to the Christian public faithfully to appropriate, according to their best discretion, all monies, which

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shall be contributed and committed to their disposal, for aiding the propagation of the gospel in unevangelized lands.



FOREIGN.

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[As the British and Foreign Bible Society is the parent institution of all others, which have been formed for the same benevolent purpose, we shall give to our readers their annual reports. These will serve as a general history of the rapid spread of the Christian Scriptures by the hand of charity.]

ED.

Sixth Report of the British and Foreign Bible Society.

ON Wednesday, the 2d May last, the British and Foreign Bible Society, held their Sixth Anniversary at the Old London Tavern, Bishopsgate-street. The Right Hon. Lord Teignmouth, President of the Society, read from the chair the following Report of the Proceedings during the last year.

Sixth Report of the Committee of the British and Foreign Bible Society.

Your Committee have now to lay before the members of the British and Foreign Bible Society the report of their proceedings during the sixth year of its institution.

Resuming the narratives of their foreign correspondence, from the information in their last report, your committee have the satisfaction to state, that the measures adopted by them for promoting an edition of the

Scriptures in the Polish language, through the agency of the Bible Society at Berlin, have proved successful. In consequence of the remittances made for this purpose, by the British and Foreign Bible Society, the first sheet of the Old Testament issued from the press in April of the last year; and with a view to give publicity to the undertaking, and to shew the mode in which it was executed, copies of it were sent to all the principal Protestant congregations in Poland.

The latest intelligence from the Bible Society at Berlin, respecting the progress of this work, is contained in two letters: the first dated the 11th of December, 1809, the last dated the 20th March, 1810. From this it appears, that the proposed edition, comprising 8,000 copies of the whole Bible, and 4,000 extra copies of the New Testament, had then been advanced to the beginning of the prophecy of Daniel, and there was every reason to expect that the work would be prosecuted to its conclusion with all possible expedition. As the Berlin society depended on returns from the sale of Bibles in Poland, for fulfilling its engagements with the printer, and as there was reason to apprehend that such returns might not be made in due time for this purpose, your committee readily acceded to a proposition of the society at Berlin, for a loan, if necessary, to be advanced after the Polish Bible should be completed, under a condition of re-payment from the sale of that work.

The preceding intelligence was accompanied by a represen-

tation, that copies of the Bible in Lithuania, from their great scarcity, bore a most exorbitant price, that the people of that country were in a still more impoverished state than even the inhabitants of Poland, and of course more incompetent to provide a new edition of the Scriptures, which was much wanted, from their own resources.—Your committee, deeming this a case which particularly required the assistance of the British and Foreign Bible Society, determined to grant it; they recommended the formation of a committee at Königsberg for the express purpose of printing a Lithuanian Bible, and authorised such committee to draw on the British and Foreign Bible Society for the sum of 300*l.* in aid of that work.

In a subsequent letter from Berlin, dated the 27th of February last, it is stated, that the Lithuanian nation contains upwards of a million of people, many of whom are truly pious, but very poor; and that one of the principal clergymen had caused it to be published from all the pulpits belonging to Prussian Lithuania, that a new edition of the Lithuanian bible was about to be printed, and invited the members of the different congregations to become subscribers to this work. In consequence of which, several hundreds had already given in their names.

Your committee have still to lament the continuance of those impediments, which have so long interrupted their correspondence with the German Bible Society at Basle. The only letter received from that society during the last year, dated

July 1. 1809, warmly expresses its grateful feelings, for the generous support repeatedly afforded to it by the British and Foreign Bible Society. It confirms the expectations held out in your committee's last report, both with respect to a second edition of the German Bible, and to an edition of 5,000 New Testaments, undertaken by a society of active Christians at Basle, for the benefit of the Grison Mountaineers, in their peculiar dialect; by stating, with respect to the *former*, that, "out of 5,500 copies, which left the press in December last, almost the whole are disposed of, and the second edition of 8,000 is begun;" and with respect to the *latter*, that the impression was nearly completed.

The active zeal so successfully displayed by the German Bible society in distributing French Testaments, has been already noticed; it has induced your committee to assist them with a grant of 200*l.* for the purchase of Bibles and Testaments, for sale or gratuitous distribution in Languedoc, where a number of pious protestant clergymen have large congregations; and in other parts of France.

By a letter from Basle, dated April 4, 1810, it appears that the committee of the German Bible society have received the 200*l.* remitted to them for the purchase of French Bibles and Testaments, with many thanks. They have also purchased 4,000 copies of the French Testament, and have sent them to different depositaries in Montbillard, Nismes, and other places in France. From several parts of the south-eastern provinces of France au

thentic accounts have been received, that many Roman Catholics requested copies of the Testaments, and had read them with great eagerness and gratitude. The Romanese Testament has been completed, and received with extraordinary joy by the poor inhabitants of the Grisons. To this intelligence it was added, that a member of the Basle committee had undertaken to print 4,000 copies of the Old Testament in French, on condition that the committee should take 1,000 copies; and that the work had already advanced to the third sheet: and further, that a strong desire had been manifested among the Grisons to proceed to the printing of the Old Testament in the Romanese, but that their funds were unequal to the work: Your committee, therefore, desirous of encouraging these impotent undertakings, both with respect to France and the Grisons, resolved to assist the Basle committee with a grant of 300*l.* for the first object, and 200*l.* for the last.

Your committee have next to advert to their correspondence with the Evangelical Society at Stockholm. In their last report, they stated that the sum of 300*l.* had been remitted to that society for the purpose of enabling it to undertake an edition of the Swedish New Testament on standing types. Encouraged by this remittance, the society proceeded immediately to the execution of the work. The first sheet was printed in May; and by intelligence, dated March 23, 1810, it appears that the last sheet had left the press; and that a

second edition of 4,000 copies would be immediately undertaken.

A very satisfactory specimen of it has been received by your committee. It will be gratifying to the British and Foreign Bible Society to be informed, that without its timely assistance the accomplishment of this work must have been considerably delayed.

Your committee naturally entertained hopes, that an edition of the Old Testament in Swedish might also be printed; and it was therefore with much satisfaction they learnt, that the Evangelical society at Stockholm had anticipated their expectations by a proposal to undertake it. Nor was that society wanting in its exertions to procure the necessary funds for this purpose, by a public solicitation of pecuniary contributions. It was, however, apparent, that on account of the impoverishment occasioned by the war, the solicited assistance would not prove equal to the expenses of the undertaking; and that the assistance of the British and Foreign Bible Society would still be required to forward the execution of it. In this conviction, and anxious to gratify the poor inhabitants of Sweden with a new edition of the whole bible, your committee determined to assist the Evangelical society with a further grant of 300*l.*; and they have the satisfaction to add, that in consequence of this donation, the work was immediately begun, and Michaelmas 1811 is assigned as the expected period for its completion. The amount of contributions in Swe-

den, considering the pressure of the times, has indeed exceeded all expectation, but it has by no means proved sufficient to render the assistance of the British and Foreign Bible society superfluous.

Your committee have also availed themselves of the assistance of the Evangelical Society at Stockholm, to print, at the expense of the British and Foreign Bible Society, a New Testament in the dialect of Lapland, for the benefit of the inhabitants of that country. The necessity of this work, (as the former edition of 1755 was entirely exhausted), and the despair of accomplishing it, were forcibly pointed out to two correspondents of your committee, by Bishop Nordon, at Tornea. It appeared also, that in his diocese, which comprises the north of Sweden, and Swedish Lapland, there were about 10,000 Laplanders, unacquainted with any language but that of their own country. The Bishop himself has undertaken to superintend the publication; the expense of which, for an edition of 3,000 copies of the New Testament, may be estimated at about 200*l*. A specimen of this work has been received by your committee who have reason to believe, that it is by this time considerably advanced.

The safe arrival, and due distribution of the bibles sent by your committee for the use of the German colonists on the banks of the Wolga, have been acknowledged by the Rev. M. Hiemer, another pastor of a German congregation in that quarter, who distributed part of them, and adds his testimony to

that of the Rev. Mr Huber in Catharinenstadt, that the present was received with the most lively emotions of gratitude. The second supply voted to them by your committee has probably reached them by this time.

Your committee having learnt that the edition of the Arabic bible, printing under the patronage of the bishop of Durham, was considerably advanced, regarded this undertaking as one in which the funds of the society would be with the strictest propriety employed. They therefore resolved, that the sum of 250*l*. should be granted in aid of this work, and that the society should take 500 copies of the same at the selling price, when the impression shall have been completed.

Your committee have now to advert to the transactions of the society with India. On this subject it is only necessary to report, that the corresponding committee of the British and Foreign Bible Society in Bengal have availed themselves of the pecuniary aid furnished for promoting the translation, and printing of the scriptures in the dialects of Hindostan; these translations are proceeding in the most extensive manner, by various hands. Official accounts of the manner in which the society's funds have been applied in promoting these translations, have been announced, as transmitted by the corresponding committee, but have not yet been received. Copies of the New Testament in Sanscrit, and of the four gospels in Hindustanee, printed by the missionaries at Serampore, have been

presented to your committee ; and a bill for 1000*l.* drawn upon your society, and subscribed by all the members of the corresponding committee at Calcutta, has been duly honored.

Under the head of foreign connections, it only remains briefly to report some very interesting information respecting Ceylon, for which your committee are indebted to Sir Alexander Johnstone, who is lately returned from that island. The number of natives there, subject to the British government, is computed at a million and a half ; their languages are the Cingalese and Tamul. Nearly the first three books of the Old Testament, and the whole of the New, have been translated into the Cingalese, and printed at Columbo, at the charge of government, for the purpose of supplying the natives professing Christianity, who are said to be very numerous. It was further stated, that the means of printing at Columbo were very limited, and that it was desirable they should be extended.

This information naturally suggested to your committee a desire to supply the inhabitants of Ceylon more extensively with the holy scriptures ; and the question which occupied their consideration was, whether this could be most advantageously done, by printing a Cingalese edition of the scriptures in this country, or by affording such assistance as might facilitate the means of printing them on that island. Your committee have not yet obtained sufficient information on this interesting subject to enable them to adopt a determination upon it ; but

have taken the means to procure it, by directing inquiries to be made in this country, and by opening a correspondence for the same purpose, both with Holland and Ceylon.

The last report of your committee noticed the institution of a Bible society at Philadelphia, and expressed their hopes, that similar establishments would be formed throughout the several states in the American union. These expectations have not been disappointed. Two societies have been established at New-York : one under the denomination of " The Young Men's Bible Society," and another under the designation of the " New-York Bible Society."—The latter, of which the Rev. Dr. Livingstone is president, owes its origin professedly " to the laudable example of the British and Foreign Bible Society ;" and it has applied to your committee for " information, counsel, and aid." To encourage and assist the exertions of this new institution, a grant of 100*l.* has been made to it by your committee, who have also deemed it advisable to recommend the incorporation of the two societies into one institution.

Your committee have also received intelligence, that bible societies have been formed in Connecticut, Massachusetts, and New Jersey : the particulars of the institutions at the two last mentioned places have not reached them ; but they are in possession of a printed account of the constitution of the society at Connecticut, and have presented it with a donation of 50*l.* in aid of its funds.

A letter from the correspond,

ing secretary of the Massachusetts Bible Society, addressed to Sir William Pepperell, Bart. V. P. and accompanied with an address and statement of the constitution, officers, &c. of that society, having been laid before your committee, they resolved to grant that society the sum of 100*l.* in aid of their funds.

Of the probable utility of these several associations, a satisfactory idea may be formed from the intelligence which has been transmitted from America, expressing, that the demand for Bibles since the commencement of the distribution of them by the society at Philadelphia, has exceeded all expectation.

Your committee having thus summarily reported the most material of their foreign transactions, will proceed to state the occurrences of the last year, within the united kingdom, in connection with the British and Foreign Bible Society.

On this occasion it is impossible to pass unnoticed an event which has filled your committee with the deepest regret, the death of one of the vice-presidents of the society, the lamented and most respected late bishop of London. They are persuaded that every member of the institution will cordially sympathise with them on this expression of their feelings, as a tribute no less due to the public and private virtues of that venerable prelate, than to the station which he held in this society.

The domestic occurrences, with a view to a clearer elucidation of them, may be conven-

iently arranged under the following heads :

1. New editions of the scriptures printed in England.
2. Auxiliary bible societies instituted since the last general meeting.
3. Distribution of Bibles and Testaments : and
4. Donations to the funds of the society.

Under the first head, your committee have to report, that the edition of the New Testament in the ancient and modern Greek, in parallel columns, commenced in the last year, is nearly completed ; and that the Dutch and Danish Testaments, announced in the former report as being in the press, are now in circulation.

Your committee have also to report their resolution to print a version of the New Testament in the Irish language.

This resolution has been adopted on the fullest deliberation, and after the most minute inquiry into the expediency of it. The doubts on this subject, which have long delayed the execution of the work, are not new, as the question respecting the use of the bible and liturgy in the Irish tongue was amply discussed in a convocation held at Dublin as long ago as the year 1634. It was then decided in the affirmative ; and the arguments admitted in favor of the proposition did not appear to your committee to have lost their weight, when considered as applicable to the question at this time.

Your committee will not enter into a recapitulation of them : it will be sufficient to state, that there are still many Irish who

may be induced to read the scriptures in their own language, but will not read them in the English or in the Gaelic; and there is reason to believe that the demand for them on this account will probably be considerable. On the other hand, your committee have heard no arguments against the measure but what appear to them to have been satisfactorily answered. The version published by Bishop Beddel has been adopted by your committee, for the edition now preparing, consisting of 2000 copies of the New Testament only, on stereotype.

The society is not uninform-

ed, that a Mission has been for these forty years past, established on the coast of Labrador, for the purpose of instructing the Esquimaux in the Christian Religion. To facilitate these charitable labors, your committee have printed a version of the gospel of St. John in the Esquimaux language, and have further agreed to print the Gospel of St. Luke. These works have been placed under the superintendance of the Rev. Mr. Kohlmeister, a Missionary, lately returned from Labrador, and, by a residence there of eighteen years, well acquainted with the Esquimaux dialect.

[To be continued.]

Donations to the Missionary Society of Connecticut.

1810.

July 25.	Received of Rev. George Colton, of Bolton,	§ 30 00
	Received of Rev. Thomas Mather Colton, of do.	10 00
Aug. 11.	A Friend of Missions,	1 55
17.	Received of Rev. Ebenezer Kingsbury, collected in new settlements,	13 27
27.	Received of Rev. John Spencer, collected in new settlements,	19 56
	Received of Rev. Timothy Harris, collected in new settlements,	10 00
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		§ 84 38

Note. Sundry articles of Foreign Intelligence are omitted for want of room.

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AND

RELIGIOUS INTELLIGENCER.

VOL. III.]

NOVEMBER, 1810.

[NO. 11.

The Pope of Rome.

POPE, this is a name which comes from the Greek word *Πατα*, and signifies Father. In the East, this appellation is given to all Christian priests ; and in the West, bishops were called by it in ancient times ; but now for many centuries it has been appropriated to the bishop of Rome, whom the Roman Catholics look upon as the common father of all Christians.

All in communion with the see of Rome unanimously hold that our Saviour Jesus Christ constituted St. Peter the apostle chief pastor, under himself, to watch over his whole flock here on earth, and to preserve the unity of it, giving him the power requisite for these ends. They also believe that our Saviour ordained that St. Peter should have successors, with the like charge and power to the end of time. Now, as St. Peter resided at Rome for many

years, and suffered martyrdom there, they consider the bishops of Rome as his successors in the dignity and office of the universal pastor of the whole Catholic church.

The cardinals have for several ages been the sole electors of the pope. These are seventy in number, when the sacred college, as it is called, is complete. Of these, six are cardinal bishops of the six suburbicarian churches ; fifty are cardinal priests, who have all titles from parish churches in Rome ; and fourteen are cardinal deacons, who have their titles from churches in Rome of less note, called *diaconias*, or *deaconries*. These cardinals are created by the pope when there happens to be vacancies, and sometimes he names one or two only at a time ; but commonly he defers the promotion until there be ten or twelve vacancies, or more ; and then at every second such promotion the emperor, the kings of Spain and France, and of Bri-

tain, when Catholic, are allowed to present one each, to be made cardinal, whom the pope always admits if there be not some very great objection.— These cardinals are commonly promoted from among such clergymen as have borne offices in the Roman court ; some are assumed from religious orders ; eminent ecclesiastics of other countries are likewise often honored with this dignity. Sons of sovereign princes have frequently been members of the sacred college. Their distinctive dress is scarlet, to signify that they ought to be ready to shed their blood for the faith and church, when the defence and honor of either require it. They wear a scarlet cap and hat : the cap is given to them by the pope if they are at Rome, and is sent to them if they are absent ; but the hat is never given but by the pope's own hand. These cardinals form the pope's standing council, or *consistory*, for the management of the public affairs of church and state. They are divided into different congregations for the more easy dispatch of business ; and some of them have the principal offices in the pontifical court ; as that of cardinal, vicar, penitentiary, chancellor, chamberlain, prefect of the signature of justice, prefect of memorials, and secretary of state. They have the title given them of eminence and most eminent.

On the demise of a pope, his pontifical seal is immediately broken by the chamberlain, and all public business is interrupted that can be delayed ; messengers are dispatched to all the Catholic sovereigns to acquaint

them of the event, that they may take what measures they think proper ; and that the cardinals in their dominions, if any there be, may hasten to the future election, if they choose to attend ; whilst the whole attention of the sacred college is turned to the preservation of tranquillity in the city and state, and to the necessary preparations for the future election. The cardinal-chamberlain has, during the vacancy of the holy see, great authority ; he coins money with his own arms on it, lodges in the pope's apartments, and is attended by the body guards. He, and the first cardinal-bishop, the first cardinal-priest, and the first cardinal-deacon, have, during that time, the government almost entirely in their hands.— The body of the deceased pope is carried to St. Peter's, where funeral service is performed for him with great pomp for nine days, and the cardinals attend there every morning. In the mean time, all necessary preparations for the election are made ; and the place where they assemble for that purpose, which is called the *Conclave*, is fitted up in that part of the Vatican palace which is nearest to St. Peter's church, as this has long been thought the most convenient situation. Here is formed, by partitions of wood, a number of cells, or chambers, equal to the number of cardinals, with a small distance between every two, and a broad gallery before them. A number is put on every cell, and small papers, with corresponding numbers, are put into a box : every cardinal, or some one for him, draws out one of these papers, which determines in what

cell he is to lodge. The cells are lined with cloth ; and there is a part of each one separated for the conclavists, or attendants, of whom two are allowed to each cardinal, and three to cardinal princes. They are persons of some rank, and generally of great confidence ; but they must carry in their master's meals, serve him at table, and perform all the offices of a menial servant. Two physicians, two surgeons, an apothecary, and some other necessary officers, are chosen for the conclave by the cardinals.

On the tenth day after the pope's death, the cardinals who are then at Rome, and in a competent state of health, meet in the chapel of St. Peter's, which is called the Gregorian chapel, where a sermon on the choice of a pope is preached to them, and mass is said for invoking the grace of the Holy Ghost. Then the cardinals proceed to the conclave in procession, two by two, and take up their abode. When all is properly settled, the conclave is shut up, having boxed *wheels*, or places of communication, in convenient quarters ; there are, also, strong guards placed all around. When any foreign cardinal arrives after the inclosure, the conclave is opened for his admission. In the beginning every cardinal signs a paper, containing an obligation, that, if he shall be raised to the papal chair, he will not alienate any part of the pontifical dominion ; that he will not be prodigal to his relations ; and any other such stipulations as may have been settled in former times, or framed for that occasion.

We now come to the election

itself ; and, that this may be effectual, two-thirds of the cardinals present must vote for the same person. As this is often not easily obtained, they sometimes remain whole months in the conclave. They meet in the chapel twice every day for giving their votes ; and the election may be effectuated by *scrutiny*, *accesion*, or *acclamation*. Scrutiny is the ordinary method, and consists in this : every cardinal writes his own name on the inner part of a piece of paper, and this is folded up and sealed ; on a second fold of the same paper a conclavist writes the name of the person for whom his master votes. This, according to agreements observed for some centuries, must be one of the sacred college. On the outer side of the paper is written a sentence at random, which the voter must well remember. Every cardinal, on entering into the chapel, goes to the altar, and puts his paper into a large chalice.

When all are convened, two cardinals number the votes ; and if there be more or less than the number of cardinals present, the voting must be repeated.— When this is not the case, the cardinal appointed for the purpose reads the outer sentence, and the name of the cardinal under it ; so that each voter, hearing his own sentence and the name joined with it, knows that there is no mistake. The names of all the cardinals that are voted for are taken down in writing, with the number of votes for each ; and when it appears that any one has two-thirds of the number present in his favor, the election is over ; but

when this does not happen, the voting papers are all immediately burnt up without opening the inner part. When several trials of coming to a conclusion by this method of *scrutiny* have been made in vain, recourse is sometimes had to what is called *accesion*. By it, when a cardinal perceives that when one or very few votes are wanting to any one for whom he has not voted at that time, he may say that he *accedes* to the one who has near the number of votes requisite ; and if his one vote suffices to make up the two-thirds, or if he is followed by a sufficient number of *acceders*, or new voters, for the said cardinal, the election is accomplished.—Lastly, a pope is sometimes elected by *acclamation* ; and that is, when a cardinal, being pretty sure that he will be joined by a number sufficient, cries out in the open chapel, that such an one shall be pope. If he is properly supported, the election becomes unanimous ; those who would, perhaps, oppose it, foreseeing that their opposition would be fruitless, and rather hurtful to themselves. When a pope is chosen in any of the three abovementioned ways, the election is immediately announced from the balcony in the front of St. Peter's, homage is paid to the new pontiff, and couriers are sent off with the news to all parts of Christendom. The pope appoints a day for his coronation at St. Peter's, and for his taking possession of the patriarchal church of St. John Lateran ; all which is performed with great solemnity. He is addressed by the expression of *holiness* and *most holy father*.

The Roman Catholics believe that the bishop of Rome is, under Christ, supreme pastor of the whole church, and as such is not only the first bishop in order and dignity, but has also a power and jurisdiction over all Christians, in order to preserve unity and purity of faith, and moral doctrine, and to maintain order and regularity in all churches. Some Catholic divines are of opinion that the pope cannot err when he addresses himself to *all the faithful* on matters of doctrine. They well know that, as a private doctor, he may fall into mistakes as well as any other man ; but they think that, when he teaches the whole church, Providence must preserve him from error.

The see of Rome, according to Roman Catholics, is the centre of catholic unity. All their bishops communicate with the pope, and by his means with one another, and so form one body. However distant their churches may be, they all meet at Rome either in person or by their delegates, or at least by their letters. And, according to the discipline of the latter ages, though they are presented to the pope for their office from their respective countries, yet from him they must receive their bulls of consecration before they can take possession of their sees.

Popery.

POPERY comprehends the religious doctrines and practices adopted and maintained by the church of Rome. The following summary, extracted chiefly from the decrees of the council

of Trent, continued under Paul III. Julius III. and Pius IV. from the year 1545 to 1563, by successive sessions, and the creed of pope Pius IV. subjoined to it, and bearing date November, 1564, may not be unacceptable to the reader. One of the fundamental tenets strenuously maintained by popish writers, is, the infallibility of the church of Rome ; though they are not agreed whether this privilege belongs to the pope or a general council, or to both united ; but they pretend that an infallible living judge is absolutely necessary to determine controversies, and to secure peace in the Christian church. However, Protestants allege, that the claim of infallibility in any church is not justified by the authority of scripture, much less does it pertain to the church of Rome ; and that it is inconsistent with the nature of religion, and the personal obligations of its professors ; and that it has proved ineffectual to the end for which it is supposed to be granted, since popes and councils have disagreed in matters of importance, and they have been incapable, with the advantage of this pretended infallibility, of maintaining union and peace.

Another essential article of the popish creed is the supremacy of the pope, or his sovereign power over the universal church.

Farther ; the doctrine of the seven sacraments is a peculiar and distinguishing doctrine of the church of Rome ; these are baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony.

The council of Trent (sess. 7, can. 1) pronounces an anathema on those who say that the sacraments are more or fewer than seven, or that any one of the above number is not truly and properly a sacrament. And yet it does not appear that they amounted to this number before the twelfth century, when Hugo de St. Victore and Peter Lombard, about the year 1144, taught that there were seven sacraments. The council of Florence, held in 1438, was the first council that determined this number. These sacraments confer grace, according to the decree of the council of Trent (sess. 7, can. 8), *ex opere operato*, by the mere administration of them : three of them, viz. baptism, confirmation, and orders, are said (c. 9) to impress an indelible character, so that they cannot be repeated without sacrilege ; and the efficacy of every sacrament depends on the intention of the priest by whom it is administered (can. 11). Pope Pius expressly enjoins that all these sacraments should be administered according to the received and approved rites of the Catholic church.— With regard to the eucharist, in particular, we may here observe, that the church of Rome holds the doctrine of transubstantiation ; the necessity of paying divine worship to Christ under the form of the consecrated bread, or host ; the propitiatory sacrifice of the mass, according to their ideas of which Christ is truly and properly offered as a sacrifice as often as the priest says mass ; it practises, likewise, solitary mass, in which the priest alone, who consecrates,

communicates, and allows communion only in one kind, viz. the bread to the laity. Sess. 14.

The doctrine of merits is another distinguishing tenet of popery; with regard to which the council of Trent has expressly decreed (sess. 6, can. 32) that the good works of justified persons are truly meritorious; deserving not only an increase of grace, but eternal life and an increase of glory; and it has anathematized all who deny this doctrine. Of the same kind is the doctrine of satisfactions; which supposes that penitents may truly satisfy, by the afflictions they endure under the dispensations of Providence, or, by voluntary penances to which they submit, for the temporal penalties of sin to which they are subject, even after the remission of their eternal punishment. Sess. 6, can. 30, and sess. 14, can. 8 and 9. In this connexion we may mention the popish distinction of venial and mortal sins: the greatest evils arising from the former are the temporary pains of purgatory; but no man, it is said, can obtain the pardon of the latter without confessing to a priest, and performing the penances which he imposes.

The council of Trent (sess. 14, can. 1), has expressly decreed, that every one is accursed who shall affirm that penance is not truly and properly a sacrament, instituted by Christ in the universal church, for reconciling those Christians to the Divine Majesty who have fallen into sin after baptism; and this sacrament, it is declared, consists of two parts, the matter and the form: the

matter is the act of the penitent, including contrition, confession, and satisfaction; the form of it is the act of absolution on the part of the priest. Accordingly it is enjoined, that it is the duty of every man who hath fallen after baptism, to confess his sins once a year, at least, to a priest; that this confession is to be secret; for public confession is neither commanded nor expedient: and that it must be exact and particular, including every kind and act of sin, with all the circumstances attending it.—

When the penitent has so done, the priest pronounces an absolution, which is not conditional or declarative only, but absolute and judicial. This secret or auricular confession was first decreed and established in the fourth council of Lateran, under Innocent III. in 1215 (cap. 21). And the decree of this council was afterwards confirmed and enlarged in the council of Florence and in that of Trent; which ordains, that confession was instituted by Christ; that by the law of God it is necessary to salvation, and that it has always been practised in the Christian church. As for the penances imposed on the penitent by way of satisfaction, they have been commonly the repetition of certain forms of devotion, as paternosters, or ave marias, the payment of stipulated sums, pilgrimages, fasts, or various species of corporal discipline. But the most formidable penance, in the estimation of many who have belonged to the Romish communion, has been the temporary pains of purgatory. But under all the penalties which are inflicted or threatened in the

Romish church, it has provided relief by its indulgences, and by its prayers, or masses for the dead, performed professedly for relieving and rescuing the souls that are detained in purgatory.

Another article that has been long authoritatively enjoined and observed in the church of Rome is the celibacy of her clergy. This was first enjoined at Rome by Gregory VII. about the year 1074, and established in England by Anselm, archbishop of Canterbury, about the year 1175; though his predecessor Lanfranc had imposed it upon the prebendaries and clergy that lived in towns. And though the council at Trent was repeatedly petitioned by several princes and states to abolish this restraint, the obligation of celibacy was rather established than relaxed by this council; for they decreed, that marriage contracted after a vow of continence is neither lawful nor valid; and thus deprived the church of the possibility of ever restoring marriage to the clergy. For if marriage, after a vow, be in itself unlawful, the greatest authority upon earth cannot dispense with it, nor permit marriage to the clergy who have already vowed continence.

To the doctrines and practices above recited may be further added the worship of images, of which Protestants accuse the Papists. But to this accusation the Papist replies, that he keeps images by him to preserve in his mind the memory of the persons represented by them; as people are wont to preserve the memory of their deceased friends by keeping their pictures. He is taught (he says) to use them so

as to cast his eyes upon the pictures or images, and thence to raise his heart to the things represented; and there to employ it in meditation, love, and thanksgiving, desire of imitation, &c., as the object requires.

These pictures or images have this advantage, that they inform the mind by one glance of what in reading might require a whole chapter; there being no other difference between them, than that reading represents leisurely, and by degrees, and a picture all at once. Hence he finds a convenience in saying his prayers with some devout pictures before him, he being no sooner distracted, but the sight of these recalls his wandering thoughts to the right object; and as certainly brings something good into his mind, as an immodest picture disturbs his heart with filthy thoughts. And because he is sensible that these holy pictures and images represent and bring to his mind such objects as in his heart he loves, honors, and venerates, he cannot but upon that account love, honor, and respect the images themselves.

The council of Trent likewise decreed, that all bishops and pastors who have the cure of souls do diligently instruct their flocks *that it is good and profitable to desire the intercession of saints reigning with Christ in heaven.* And this decree the Papists endeavor to defend by the following observations. They confess that we have but one mediator of redemption; but affirm that it is acceptable to God that we should have many mediators of intercession. Moses (say they) was such a mediator for the Israelites; Job for his three

friends ; Stephen for his persecutors. The Romans were thus desired by St. Paul to be his mediators ; so were the Corinthians, so the Ephesians (*Eph. ad Rom. Cor. Eph.*) ; so almost every sick man desires the congregation to be his mediators, by remembering him in their prayers. And so the Papist desires the blessed in heaven to be his mediators ; that is, that they would pray to God for him.— But between these living and dead mediators there is no similarity : the living mediator is present, and certainly hears the request of those who desire him to intercede for them ; the dead mediator is as certainly absent, and cannot possibly hear the requests of all those who at the same instant may be begging him to intercede for them, unless he be possessed of the divine attribute of omnipresence ; and he who gives that attribute to any creature is unquestionably guilty of idolatry. And as this decree is contrary to one of the first principles of natural religion, so does it receive no countenance from scripture, or any Christian writer of the three first centuries. Other practices peculiar to the Papists, are, the religious honor and respect that they pay to sacred relics ; by which they understand not only the bodies and parts of the bodies of the saints, but any of those things that appertained to them, and which they touched ; and the celebration of divine service in an unknown tongue : to which purpose the council of Trent hath denounced an anathema on any one who shall say that mass ought to be celebrated only in

the vulgar tongue (sess. 25, and sess. 22, can. 9). Though the council of Lateran, under Innocent III. in 1215 (can. 9), had expressly decreed, that, because, in many parts within the same city and diocese, there are many people of different manners and rites mixed together, but of one faith, the bishops of such cities or dioceses should provide fit men for celebrating divine offices, according to the diversity of tongues and rites, and for administering the sacraments.

We shall only add, that the church of Rome maintains, that unwritten traditions ought to be added to the holy scriptures, in order to supply their defect, and to be regarded as of equal authority ; that the books of the Apocrypha are canonical scripture ; that the Vulgate edition of the Bible is to be deemed authentic ; and that the scriptures are to be received and interpreted according to that sense which the holy mother church, to whom it belongs to judge of the true sense, hath held, and doth hold, and according to the unanimous consent of the fathers.

Such are the principal and distinguishing doctrines of Popery, most of which have received the sanction of the council of Trent, and that of the creed of pope Pius IV. which is received, professed and sworn to by every one who enters into holy orders in the church of Rome ; and at the close of this creed we are told, that the faith contained in it is so absolutely and indispensably necessary, that no man can be saved without it.

[*Buck's Theol. Dict.*

Preparation for the holy Sacrament.

IN attending to this subject it is proposed to illustrate the following observation :

Christians should prepare their hearts to seek the Lord, before they come to the holy sacrament.

It is proposed, first, to inquire what is implied in preparing their hearts to seek the Lord ; and then to consider why they should prepare their hearts to seek the Lord, more especially at the holy sacrament.

I. We are to inquire what is implied in preparing the heart to seek the Lord.

This duty Hezekiah enjoined upon the professed people of God, before they partook of the passover. And they doubtless understood his injunction. He prayed that every one, who prepared his heart to seek God, might be pardoned and accepted in his religious services. "The good Lord pardon every one that prepareth his heart to seek God." This was an *inward* preparation, and totally distinct from an external preparation. Their circumstances would not admit of preparing themselves externally according to the ceremonial law ; but there was no natural impediment in the way of preparing their hearts according to the moral law. Christians may be properly required to prepare their hearts to seek God at the time and place, when and where he would be sought. And in order to prepare their hearts to seek the Lord, several things are plainly implied.

1. They should have a lively sense of their spiritual wants.

Without this they are not prepared to ask any mercy at the hand of God. He would have his children feel their need of his peculiar favors, and seek him with sincerity and fervency, before he hearkens to the voice of their supplications. He put the question to Solomon, what he would have, before he bestowed upon him his great and singular blessings. He said, "Ask, what shall I give thee." Solomon went to seek the Lord, at the place he had appointed, and had prepared his heart to seek him, and was therefore ready to prefer his request. He had been meditating upon his peculiar state and circumstances, and felt his need of divine wisdom and direction. Of course he prayed "that God would give him a wise and understanding heart." Thus ought Christians to examine the state of their minds and all their outward circumstances, in order to know their peculiar wants. Sometimes they want quickening grace ; sometimes they want comforting grace ; sometimes pardoning grace ; and sometimes they stand in peculiar need of guiding, directing, assisting and preventing grace.— At other times, they are deeply interested in the spiritual and eternal good of others, and are greatly concerned for the cause of Christ. They ought to set their souls in order, and fill their mouths with arguments, before they seek the Lord for divine favors. And this cannot be done without previous meditation upon their wants, which arise from the peculiar state of their own minds, and the circumstances of themselves and

others. Thus Job prepared his heart to seek God when he said, '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 arguements.' Thus Nehemiah sat down and pondered upon the state of the church to prepare his heart to seek God. David and other pious persons took the same method to prepare their hearts to seek God. All Christians should take a close and thorough view of their situation, that they may have a correct and affecting knowledge of their temporal and of their spiritual necessities, if they would seek God so as to find him, and obtain the mercies they need.

2. Christians should have an affecting sense of their unworthiness of the peculiar favors which they desire to seek from the hand of God. Merely a sense of their need of certain favors will not prepare them properly to seek for them. God would have them realize their unworthiness of the favors which they desire him to grant. They should come, as Solomon said in his address to the throne of grace, sensible of the plague of their own hearts, and say with the publican, "God, be merciful to us sinners." They ought to look back upon their unfaithfulness, ingratitude, coldness and deadness in duty; and upon their abuse of the many favors God has already bestowed upon them. This is necessary in order to their asking for mercy; for they cannot ask for mercy without a sense of unworthiness and ill-desert. It is only to those who are humble and of a

broken and contrite spirit, that God will hearken. He will withhold his favors, until his children feel and express their unworthiness. To affect their hearts with a sense of their unworthiness, therefore, is one thing implied in preparing their hearts to seek God.

3. They should have a realizing sense of their dependence as well as of their wants and unworthiness. Christians, like other men, are too prone to forget their dependence upon God, and to rely too much upon their own exertions, or the exertions of others, to obtain those things, which they desire to obtain.— But they ought to maintain a sense of their own weakness, and of the insufficiency of all secondary causes to secure the blessings they need and desire, without the divine aid and concurrence. They must become weak in themselves, if they would become strong in the Lord, and in the power of his might. "He giveth power to the faint, and to them that have no might he increaseth strength." All creatures are constantly and perfectly dependent upon God. In him they live and move and have their being. Hence says the prophet, "Truly in vain is salvation hoped for from the hills and from the multitude of mountains: truly in the Lord our God is the salvation of Israel." "Every good gift, and every perfect gift cometh down from the Father of lights, with whom there is no variableness, nor shadow of turning." The children of God must be impressed with this truth in order to be prepared to call upon God for

any favor or blessing for themselves or others. Besides.

4. They must have a lively sense of the divine goodness, mercy and compassion. God is good unto all, and his tender mercies are over all his works. But Christians are apt to lose a sense of the divine goodness, and are ready to imagine that his mercy is clean gone for ever, and that his ear is heavy and he will not hear, if they do call upon him for divine favors.— Now he that cometh to God must believe that he is, and that he is a rewarder of all that diligently seek him. Christians should cultivate a lively sense of God's infinite mercy and compassion, in order to call upon him in faith and with fervency. Thus Daniel prepared his heart to seek God, and expressed his strong confidence in his mercy. He says, "O Lord, to us belong confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him." In all these various ways Christians may and should prepare their hearts to seek the Lord.

Why ought Christians to do this more especially before they come to the holy sacrament?

Among others, the following reasons may be assigned :

1. Because the holy sacrament is an uncommonly solemn occasion. The passover was a more solemn occasion than the weekly sabbath, or the monthly festivals, or any other religious occasion in Israel. It was designed to commemorate the most solemn, interesting and

joyful event, that had ever happened to the people of God. It brought into view all their sufferings in Egypt, the awful destruction of the first-born of their enemies, and their own preservation from the stroke of death. Indeed, it brought into view the whole series of judgments and mercies, which their nation had experienced through every period of their existence.

It was a very solemn assembly, when all the tribes of Israel were convened together to celebrate such an affecting ordinance, in commemoration of such an affecting event, as the preservation and deliverance of a whole nation from impending destruction. But the holy sacrament is a far more solemn and affecting occasion than the passover. It brings into view the most solemn event that ever took place in any part of the universe, and exhibits the most glorious and amiable personage in the most amiable and awful light. It turns the thoughts and the affections of the communicants to the Lord of glory, as suffering and dying on the cross, for the glory of God and the salvation of a guilty world. And while they contemplate their dying Saviour in this most striking and interesting situation, they cannot but look back upon the original and eternal purpose of God the Father in thus giving his dearly beloved Son to suffer and die for his most sinful and guilty subjects; and look forward to the final consummation of his most gracious design.— And while they thus look, reflect and anticipate, their minds are filled with gratitude, admiration and astonishment at the

great and glorious plan of redemption. And to increase the solemnity of their minds at this ordinance, they have reason to reflect and realize, that Christ himself is more immediately present with them ; for he has told them that where two or three are gathered together in his name, there he will be in the midst of them. And must we not suppose that the angels, who are sent forth to minister to the heirs of salvation, are present with them, while they are sitting around the table of Christ and commemorating his dying love ? It ever they need the presence of these holy and invisible spirits, they certainly do, while engaged in such a holy and heavenly transaction. And if ever these benevolent guardians take pleasure in attending the heirs of heaven, they surely must, while beholding them devoutly and joyfully engaged in performing the highest acts of homage to their divine Redeemer. Since so many things conspire to spread a peculiar solemnity over the Lord's supper, it highly concerns Christians to prepare their hearts, in a peculiar manner, to meet and seek God on the holy and solemn occasion.

2. Christians ought to prepare their hearts to seek God more especially at the table of Christ, because then they enjoy a peculiar opportunity for the most intimate and mutual communion. It is one principal design of their coming to the sacrament, to hold a free and intimate communion with God and Christ and one another. The apostle demands, " The cup of blessing which we bless, is it

not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ? For we being many are one bread and one body : for we are all partakers of that one bread." John says, " That, which we have seen and heard, declare we unto you, that ye also may have fellowship with us ; and truly our fellowship is with the Father and with his Son Jesus Christ." Though Christians may hold communion with God and Christ and one another in their most secret and retired devotions, still they have a more happy opportunity for mutual communion, when they come together in one place, and behold each other at the table of their common Lord. There, if their hearts are prepared to seek the Lord, they may unite in addressing the Father of mercies and God of all consolation, to pour out his Spirit upon them and grant them the various blessings they need, at their united and sincere request. And we know that the united requests of Christians have a gracious promise of being heard. Christ says to his real disciples, " If two of you shall agree on earth as touching any thing ye shall ask, it shall be done for them of my Father, who is in heaven." When Hezekiah called the people of God together to keep the passover, they enjoyed the most delightful communion, and their united prayers found a most gracious acceptance. The account is very striking and instructive.— " Hezekiah prayed, saying, The good Lord pardon every one that prepareth his heart to seek God, though he be not cleansed

according to the purification of the sanctuary. And the Lord hearkened to Hezekiah. And the children of Israel, that were present at Jerusalem, kept the feast of unleavened bread seven days with great gladness. And they did eat throughout the feast seven days, offering peace-offerings, and making confession to the Lord God of their fathers." This was so delightful a season, that we are told in the next words, "The whole assembly took counsel to keep other seven days: and they kept other seven days with gladness. And all the congregation of Judah, with the priests and levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah rejoiced. Then the priests and levites arose and blessed the people: and their voice was heard and their prayers came up to his dwelling-place, even unto heaven." Thus, if Christians come to the table of Christ, with hearts prepared to seek the Lord, they may justly expect that their sincere and united prayers and supplications will ascend to God, with peculiar efficacy to draw down divine blessings upon themselves and the church of Christ, as well as upon the world in general. And is not this a powerful reason and motive to prepare their hearts to seek the Lord, especially at the communion table? Furthermore,

3. Christians should prepare their hearts to seek the Lord at the holy sacrament, because this sacred ordinance exhibits the most powerful motives to plead for divine favors. It exhibits the atonement of Christ, which

opens the door of hope, and lays the only foundation for the exercise of divine grace towards any of the children of men. This affords the most encouraging motive to ask the most important blessings for the most guilty and unworthy creatures. While the communicants disclaim all worthiness in themselves, and freely confess that they are undeserving of the least of all God's mercies, they may nevertheless plead the worthiness of Christ, who has died the just for the unjust, that he might bring them to God, and give them access to the throne of divine grace. Hence says the apostle to the Hebrews, "Seeing then we have a great high-priest, that is passed into the heavens, Jesus the Son of God, let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." While Christians behold their Saviour clearly set forth as crucified before their eyes, at the holy sacrament, they have a most animating and encouraging motive, to plead for needed favors for themselves and for their fellow-men. If they ever have a lively sense of the efficacy of the atonement, they must have it, while they are celebrating the memorials of Christ's death, and acknowledging that all their hopes of everlasting happiness are founded upon it. And this must give them peculiar freedom and boldness to plead for divine favors. Again,

The sacrament exhibits a lively epitome of the present state of the whole Christian church. It calls together one particular branch of it which branch shows

the smallness, weakness and imperfection of the whole. Though one church may be larger, stronger and more free from moral imperfection than another; yet it is a lively image of all the other churches, and shows that they are small and weak in comparison with the world of the ungodly, and far from that holiness, harmony and fidelity, which ought to adorn the professed friends and followers of Christ, who are designed and united to display the beauty and glory of true religion. Must not the eyes of the communicants affect their hearts, when they see at the table of Christ, what a little flock he has in the world; how the ways of Zion mourn because so few come to her solemn feast, and how few of that small number really shine as lights in the world, and are fervently and faithfully engaged to promote the kingdom of God! And must not this be a powerful motive to seek the Lord, to come and plead his own cause?

Finally, the sacrament is designed and calculated to display the astonishing grace of God in the gift of his Son to save sinners. And this the apostle intimates is a powerful motive to hope and ask for all other blessings. "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?" While Christians are celebrating this astonishing grace of God, can they be slow of heart to believe that God will give them every other favor they may reasonably ask? There is, therefore, every reason to induce Christians to prepare their

hearts to seek the Lord at the table of Christ.

DAN.



The Christian Parent's desires for his Children.

A BRAHAM has ever been accounted one of the most eminent saints. His example was highly excellent and illustrious. In his conduct towards his family he gave decisive evidence of his superior piety. God said of Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." The piety of Abraham is very evident from his ardent desires for the spiritual welfare of Ishmael. When Abraham was ninety years old, God renewed his covenant with him. God then declared that he would make Abraham exceedingly fruitful; that he would make nations of him, and that kings should come out of him. He promised him a son of Sarah, and declared that she should be a mother of nations, and that kings of people should be of her. These declarations and promises gave Abraham great delight. But though he was greatly pleased with what God promised concerning his descendants by Sarah, he was not unconcerned for Ishmael, the son of the bond-woman. In the height of his joy he offered to God this fervent request, "O that Ishmael might live before thee!" Living before God implies an holy and obedient life, and an interest in the special fa-

vor of heaven. It implies true religion with all its benefits. That Ishmael might be truly religious was the chief desire of Abraham concerning him. Every Christian parent possesses, essentially, the same character which Abraham possessed and manifested towards his children. Every Christian parent, then, greatly desires that his children be truly religious. For such desires there are the most important and decisive reasons.

1. Christian parents realize that true religion is perfectly right. The law, by which rational creatures are bound to act, is holy, just and good. This law requires that they should always feel and act perfectly right towards their Creator and towards their fellowcreatures. The true love, which the law requires, is the essence of evangelical obedience. God enjoins upon his creatures nothing but what is right, and forbids nothing but what is wrong. True religion consists in a compliance with the divine requirements. Every Christian realizes that these requirements are perfectly right. As much as Christian parents love what is right and hate what is wrong, so much they desire that their children may be truly religious.

2. Christian parents know that unless their children be religious, they are in great danger of becoming openly vicious. As they know the plague of their own hearts, they know what is in the hearts of children. They realize that all mankind are by nature sinners. They "are estranged from the

womb; they go astray as soon as they be born. Foolishness is bound up in the heart of a child." Children are ever surrounded with such temptations, as are suited to manifest in their external conduct the native and total depravity of their hearts. There is great reason to expect that such persons, as do not possess an holy fear and love of God, will not end their days without becoming openly vicious. They are in great danger of being profane in their conversation, of being attached to foolish and pernicious amusements, of being dishonest and intemperate. They are in great danger of profaning the Lord's Day, of disbelieving the holy scriptures, and of despising and ridiculing the ordinances of the gospel. Surrounded by subtle and powerful temptations, exposed to the enticements of evil companions and with hearts fully set in them to do evil, many become, in early life, bold and hardened in the ways of folly and death. Christian parents, who realize the sinful character and dangerous condition of their children, are very fearful lest they become daring and hardened transgressors. They will then ardently desire that their children be created in Christ Jesus unto good works. For if they be not renewed in the temper of their minds, there is great reason to fear they will become openly profane and immoral.

3. Unless children be religious they cannot enjoy true happiness in the present life.— Though we are apt, when young, to expect many enjoyments from the world, our ex-

pectations will not be answered. This earth is truly called a dark vale of tears. From the cradle to the grave disappointment and sorrow attend the children of men. Our misery is the fruit of our sin. And none can be happy unless they cease to do evil and learn to do well. Whatever happiness may be enjoyed without the pleasures of religion is of a very inferior and unsatisfying nature. King Solomon possessed whatever he desired. He says, "Whatsoever mine eyes desired, I kept not from them; I withheld not my heart from any joy." And what was the amount of his worldly joys? "Vanity of vanities, vanity of vanities, all is vanity." He says, "Then I looked on all the works my hands had wrought, and on all the labors that I had labored to do: and behold, all was vanity and vexation of spirit." In their highest joys the wicked are dissatisfied, and in their sorrows they have no comfort, nor support. They "are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Now will not Christian parents desire for their children a better portion in this life than vanity and vexation of spirit? Irreligious parents undergo great cares and labors to obtain for their children earthly possessions and enjoyments. Christian parents see through the delusions of the world. They realize that the richest treasures which the earth can afford are a poor inheritance. They desire that God may be the friend and portion of their children. They know that there

they will have a permanent foundation of happiness amid the changes and sorrows of the present life. Then they will have a refuge and strength and a very present help in trouble. Parents, who consider the value of religion, merely in this life, earnestly desire that their children be religious. Without religion they can have no true relief under earthly afflictions, nor can they find any permanent happiness.

4. Unless children be religious they are not truly beautiful and amiable. An holy disposition and holy conduct are the most pleasing and durable ornaments. They, who judge, not according to appearances, but according to the truth, see no beauty, which can be compared to moral excellence.— And sin, in their view, is most deformed and hateful. The holy scriptures represent sinners as vile, loathsome, polluted and abominable. They, who discern the hatefulness of sin and the beauty of holiness, abhor themselves. In their own sight they are as an unclean thing and all their righteousnesses as filthy rags. Sinful creatures are hateful. But holy beings are beautiful. The beauties of holiness are supremely excellent and amiable. Concerning the adorning of women the apostle says, "whose adorning, let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Then,

who are adorned with the graces of the Holy Spirit are highly beautiful and amiable, even in the sight of God. They are objects of his complacency. But the unholy, in the sight of God, are exceedingly hateful. Their hearts are full of evil affections, and none of their actions are such as God requires and approves. All who possess spiritual discernment perceive that the wicked are deformed as well as guilty, and that the righteous are amiable as well as innocent. Now every parent desires that his children may be beautiful and amiable. Some parents are at great care and expense for the sake of giving their children such accomplishments as are merely external, and continue for a very short time. How greatly, then, must Christian parents desire that their children be arrayed in fine linen, clean and white, which is the righteousness of the saints. Unless they be so arrayed they are spiritually deformed and very hateful.

5. If children be not religious, they will do much evil in the world. "One sinner destroyeth much good." Mankind are intimately connected. What one does greatly affects others. It is impossible to calculate the consequences of our conduct. They extend from our nearest connections to others; and from these to such persons as are still more remote. They extend from one generation to another. Every one of mankind will for ever deeply feel the consequences of a single volition of Adam. And there is reason to believe that every action of every person, in its effects, will reach the

whole human race, and every intelligent being in the universe. The wickedness of a single person is often the means of continuing and increasing the wickedness of others, and of ruining multitudes for time and eternity. The principles and practices of a profane, or drunken, or sabbath-breaking, or worldly minded parent may lead thousands of his descendants, in successive generations, into the ways of sin and folly, and plunge their souls in endless perdition. The example of a head of a family, in which the worship of God is not maintained, has a great and lasting influence upon his household and upon all his acquaintance. To show the mischiefs of an unbridled tongue, James says, "Behold, how great a matter a little fire kindleth!" If the consequences of evil-speaking be justly compared to the great effects of a little fire; how immensely great must be the evil effects of a whole life, which is spent in wickedness? None can calculate, or conceive the evil which one sinner does, and the good he prevents or destroys.—The iniquity of one, who spends an whole life in hating and opposing God, ascends to the heavens. It grieves his Creator, and pierces the hearts of his fellow-creatures with many sorrows. What parent can feel indifferent as to the evil his children will do, if they be not religious? What Christian parent can think of having a child, who shall add to the sin and misery of this sinful and miserable world, without the keenest grief? Yet every Christian parent knows that unless his children be reli-

gious, they will greatly increase the sin and misery of mankind.

6. Christian parents realize that their children will be great blessings in the world, if they be religious. The instructions and examples of Christians are highly beneficial. Christ said to his disciples, "Ye are the light of the world." Were there no Christians, the earth would be involved in the darkness of heathenism. But every Christian is instrumental of preserving and spreading Christian principles and Christian practices.— Christ also said to his disciples, "Ye are the salt of the earth." For the sake of Christians, God often preserves the ungodly from immediate destruction, and bestows upon them many favors. God would have preserved Sodom and Gomorrah and the cities of the plain, if there had been in those cities ten righteous persons. For the sake of a small number of his people there is reason to believe that God has often preserved large cities, and even whole nations from distressing calamities. When Christ foretold the evil days, that were coming upon Jerusalem, he said, "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Christians not only save the wicked from the judgments of God, but they do greatly prevent the moral corruption of mankind. For this reason they are called, with great propriety, the salt of the earth.— And their being so called makes it evident that they are very useful and great blessings in the world. To have children such blessings, affords a powerful

reason to induce parents to desire that they be religious.

7. If children be not religious, they will be for ever miserable. According to the law, "the soul that sinneth, it shall die." For it is written, "Cursed is every one that continueth not in all things written in the book of the law to do them." Yet there is a way to escape the curse of the law. For the Lord Jesus Christ, by his death on the cross, has made an atonement for the sin of the world. And he that believeth in him shall not perish, but have everlasting life. But "he that believeth not the Son shall not see life; but the wrath of God abideth on him." All men, by nature, are sinners. They are shapen in iniquity, and conceived in sin. Unless they be converted and sanctified, they must perish. When taken from this world by death, they will be confined in the prison of endless despair and torment.— Being vessels of wrath, fitted to destruction, God will show his wrath and make his power known in their future punishment. They will be for ever sinking in the bottomless pit, under the weight of the holy indignation of the Almighty.— Parents will see the very children, on whom they have often looked with great delight, whose steps they have watched with concern, whose sorrows they have shared, and in whose joys they have rejoiced, unless they become religious, placed at the last day, on the left hand of the Judge, and made to depart into everlasting fire prepared for the devil and his angels. Parents who cannot now see their children suffer a moment's pain

without anxiety, will then see their ungodly children sentenced to endless shame and torment. According to the testimony of the Lord Jesus Christ, they shall then be confined for ever in hell, where shall be weeping and wailing and gnashing of teeth. Have not parents, then, good reasons earnestly to desire that their children be religious?

8. If children be religious, they will be for ever happy in heaven. Eternal happiness is the portion of the righteous. The happiness of heaven has not the least alloy of misery. The righteous will be in no uncertainty as to the continuance of their happiness. They will be assured of enjoying for ever as great happiness as their capacities will admit. And as their capacities will be enlarging their happiness will increase through eternity. They will enjoy the most honorable and delightful society, and be engaged in the most excellent employments.— They will be seated with Abraham, Isaac and Jacob in the kingdom of heaven. They will be where Christ is to behold his glory. They will be heirs of God and joint heirs with Christ in the inheritance that is incorruptible, undefiled and that fadeth not away, reserved in Heaven. They will be kings and priests unto God. They will dwell in the presence of God where is fulness of joy, and at his right hand, where are pleasures forevermore. The time will come, when the little infant, if it should be a Christian, will have enjoyed more happiness than has yet been enjoyed on the earth since the world began; and even more

than has yet been enjoyed by all created beings during their whole existence. What mere vanities do the greatest possessions and the highest enjoyments of this world appear, when compared with the eternal happiness of the righteous! Yet parents suffer much anxiety and endure much labor to procure for their children the trifles of time. They are pleased with the prospect of giving their children a good settlement for this short and uncertain life.— How pleasing then must it be to the Christian parent to know that his children have treasures in heaven! that they are entitled to an unfading portion, and that they will soon be admitted into everlasting habitations! If irreligious parents labor that their children may possess the vanities of time, Christian parents will ardently desire that their children may possess an eternal inheritance in heaven.

9. If children be not religious they will sin against God for ever. By nature mankind are the enemies of God. And all, who die impenitent, remain of the same character for ever.— They who are concerned for the glory of God, desire that his rational creatures be obedient and submissive to his holy and sovereign will. They are grieved for the dishonor sinners do to their Creator. They are grieved for their contempt of his holy majesty and righteous government. The Psalmist says, "I beheld the transgressors and was grieved. Rivers of waters run down mine eyes, because they keep not thy law." The friends of God are grieved for the iniquities of their fellow

creatures. Just Lot was vexed by the filthy conversation of the wicked. They who love God, are distressed, when he is disobeyed and dishonored. They who love their fellow creatures, are distressed, when they see them living in sin, and destroying their immortal souls. Yet the finally impenitent will for ever continue to sin. They will for ever disobey and dishonor God. They will be united with Satan and the host of reprobate spirits in everlasting enmity against that holy Being, whom Christians supremely love.—

What parent can endure the thought of having his children in a state of enmity against God and Jesus Christ, even during this short life? What Christian parent can endure the thought of having a child united with Satan and the enemies of God in the eternal blasphemies of his holy name? Yet the children of Christian parents, unless they become religious, will for ever hate and blaspheme the holy and dreadful name of God. This consideration must reach the heart of every parent, who is not greatly hardened in sin, and cause him earnestly to desire that his children be religious.

10. If children be religious they will for ever glorify the name of God. God has created, and he preserves and governs all things for the manifestation of his glorious character. All holy beings realize that the glory of God is an object of the greatest importance, and they are actively engaged in giving unto him the praise and the glory, which are due to his holy name. Christians offer as their first re-

quest, a desire that the name of God may be glorified. They realize that whether they eat or drink, or whatever they do, they ought to do every thing to the glory of God. They greatly desire to have the kingdom of God established throughout the earth, and to see their fellow creatures obedient to his will. When Christian parents turn their attention to their children, they desire that they may do what is pleasing to God. They desire that they may follow the example of the Saviour. They desire that their children may be employed as the holy angels, and the spirits of the just made perfect; and all the excellent of the earth are employed. All holy beings are engaged in promoting the glory of God, which is the greatest and best of all objects. Now if children be religious, they will glorify God in this life, and when they die they will go to heaven to spend eternity in praising and glorifying their God and Redeemer. Every parent wishes to see his children, in this life, engaged in some honorable and praise-worthy employment.— And ought they not much more to desire that they be so employed through eternity? If they be religious, they will be of the most excellent character, and be for ever employed in the most pleasing manner. In view of the preceding observations, Christian parents will ever say unto God, "O that our children may live before thee!"

[To be continued.]

The Christian Soliloquist.

NO. II.

Faith.

HOW often have I read what is said of faith in the holy scriptures ; how often have I heard ministers speak on this subject with a delightful earnestness and a solemn persuasion ; often too have I endeavored to determine why the Lord Jesus Christ should authorise his ministers to proclaim thro' the world and to every creature, " He that believeth and is baptized shall be saved ; and he that believeth not shall be damned ;" and yet I could never form any idea of faith. Nor could I conceive the sin and guilt of unbelief. Lately when my eyes were opened to see my exceeding wickedness and ill-desert, the beauty and glory of the law, and of the justice of God in condemning and punishing sinners ; when I saw myself condemned to suffer the endless torments of hell, and could not say a word, or raise a thought against the fearful execution of the divine, the glorious sentence ; I could not conceive how it was possible for God to forgive and save me, though I hoped and believed he would save others, who were less sinful, guilty and hateful. It seemed improper, it seemed unreasonable that I should be saved from a punishment so deeply deserved and so justly inflicted by that great and holy Being, whose name is love and who is good and lovely in taking vengeance upon his enemies. I did not see how I could ask forgiveness ; yet I

could not be unhappy in view of the beauty and glory of divine justice, which would for ever shine so bright and lovely in my damnation. But " if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory !" Can I ever forget the moment, when I first beheld " the *Lamb of God*, who taketh away the sins of the world ?" " God, who commanded the light to shine out of darkness, hath shined in my heart to give the light of the knowledge of the glory of God in the face of Jesus Christ." O the love, the beauty, the glory of Emmanuel ! He is full of grace and truth.—Jehovah-Jesus ! God manifest in the flesh ! Emmanuel, expiring on the cross to save his enemies from the deserved damnation of hell ! " God forbid that I should glory, save in the cross of Jesus Christ my Lord, by whom I am crucified unto the world and the world unto me. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord, for whom I have suffered the loss of all things and do count them but dung that I may win Christ !" Why is the God of glory despised and rejected of men ?—Why does not every sinner believe on his name ? Ye ministers of Jesus Christ, why do ye not for ever proclaim, with sighs and tears for dying, perishing sinners, the dying love of Jesus ? Why do ye not plead the blood of the Son of God, by day and by night, with poor sinners, that they may live, that they may love and serve and praise Him, who is chief among ten thousand

and altogether lovely? Why do ye not denounce, in the name of God, swift and endless wrath upon every soul that rejects his Son? O ye Infidels, ye enemies of the cross! surely ye must believe; ye must come to the Lord Jesus Christ. Ye cannot withhold your hearts from him, who has given his life, who has shed his blood for you. He offers you a free pardon of your sins. He offers you the universe, if you will only receive it at his hands. Why will ye not believe him? Why will ye not be blessed and glorious for ever? Why will ye plunge your souls into the endless shame and torments of hell? Why will ye despise the joys and glories of heaven? Turn ye, turn ye, for why will ye die? How can we escape, if we neglect so great salvation!

Are there any, who have not heard of these glad tidings of great joy? O the perishing heathen! Alas, there are millions who never heard the Saviour's name; and are sitting in total darkness! Can nothing be done for their salvation? Almighty and ever gracious Saviour, give me an heart to rely upon thee, and in thy name and in thy strength, send me thro' the earth that I may preach the gospel unto every creature.—Give the Holy Spirit to thy ministers and to thy people. Let their hearts be moved as the heart of one man to spread the gospel through the world. Engage and employ my whole heart and soul and mind and strength in thy service for ever. Ah, should I turn from thee, and reject thy love, and forsake thy service, and deny thy name.

—Let me rather die for thy sake! Thou art all in all. To what object in heaven, or on earth can I turn from thee? By the blood of the everlasting covenant I intreat thee to keep me by thy mighty power through faith unto salvation.

Religious Intelligence.

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FOREIGN.

Sixth Report of the British and Foreign Bible Society.

(Concluded from p. 400.)

YOUR committee will next advert to the second head of arrangement, the Auxiliary Bible Societies which have been established since the last general meeting.

To expatiate on the advantages derived from these associations would be superfluous: it may, however, be briefly remarked, that whilst they exhibit a most decisive approbation of the principle on which the British and Foreign Bible Society was formed, they afford the most efficacious means, by local and combined exertions, of promoting the great object of its institution.

The rules and regulations under which the Auxiliary Bible Societies have been constituted, will appear in the appendix to your committee's report. It will be only necessary to state, that the principal aim of all is the same as that of the parent Institution; and that their design is to promote the circulation of the holy Scriptures, either by direct

contributions to the funds of the British and Foreign Bible Society, or by the local application of such portion of their means as circumstances may require, for the furtherance of this important object. The following is the enumeration of those Auxiliary Societies which have been added in the course of the last year to the associations and societies in London, Glasgow, Birmingham, Greenock, Reading, and Nottingham, of which accounts have been given in former reports.

1. "The Bible Society of Newcastle upon Tyne and its vicinity," under the patronage of the Lord Bishop of Durham.

2. "The Penryn and Falmouth Society."

3. "The Leeds Auxiliary Bible Society." This institution was established at Leeds on the day of the national Jubilee, with the double object of supplying the poor with Bibles and Testaments, and of aiding the British and Foreign Bible Society.

4. "The Manchester and Salford Auxiliary Bible Society." President, the Rev. Dr. Blackburne, Warden of Manchester. The comprehensive scale on which this Society has been formed, and zealous co-operation in which the several members of it have united to carry into effect the object of its establishment, give it peculiar claims on the respect and gratitude of the Parent institution.

5. "The Devon and Exeter Bible Society." President Sir Thomas Dyke Acland, Bart.

6. "The Leicester Auxiliary Bible Society." President, T. Babington, Esq.

7. "The Auxiliary Bible So-

ciety at Kendal and its vicinity." President, the Rev. M. Murfitt, Vicar of Kendal,

8. "The Bible Society at Sheffield and its vicinity." President, the Right Hon. Earl Fitzwilliam.

9. "The Bible Society at Hull."

10. "The Bristol Auxiliary Bible Society," instituted under the patronage of the Right Rev. the Lord Bishop of Bristol.

To promote the formation of this society, his Lordship was pleased to address a circular letter to the Rev. the clergy of his Diocese, stating, "his hearty approbation of the measure, and that it would afford him the greatest pleasure to see it carried into execution."

The zeal and alacrity exhibited by Christians of all denominations, to second his Lordship's recommendation; the number and respectability of the members of this new institution; the magnitude of their contributions and annual subscriptions, prove the deep interest excited at Bristol for the success of the British and Foreign Bible Society, in disseminating the holy Scriptures.

Your committee have the pleasure to add, that the Lord Bishop of Bristol is the President of it, and that his Lordship has also honored the British and Foreign Bible Society, by consenting to be one of its Vice Presidents.

While your committee particularize, with such peculiar marks of commendation, the societies which have been formed at Bristol and at Manchester, they desire to be understood, as entertaining the most

unfeigned respect and gratitude for those exertions which have been made by the other Auxiliary Societies, and which promise to aid, in so material a degree, both the funds and the operations of the Parent Institution.

Nor have the friends of religion in Scotland been inactive in promoting associations for the furtherance of the same object. In that part of the united kingdom, three new Bible Societies have been formed:—1. "The Edinburgh Bible Society;" 2. The "East Lothian Bible Society;" and, 3. "The Scottish Bible Society," by the Ministers of the Presbytery of Edinburgh. From the co-operation of the former in undertaking to supply the military with bibles, and charging itself with the distribution of the Gaelic bibles in the Highlands, on the behalf of the British and Foreign Bible Society, your committee hope to receive the most useful assistance.

In Ireland, the Hibernian Bible Society, which has been already mentioned in the former reports of your Committee, under the most respectable patronage of his Grace the Lord Primate, and other distinguished personages, has directed its attention to the introduction of the Institution into different parts of the country, by the establishment of Branch Societies, and several have been accordingly formed. In Dungannon, under the patronage of Lord Viscount Northland; in Armagh, under his Grace the Lord Primate; in New Ross, and in other places. From these Branch Societies of the Hibernian Bible Society, the

same co-operation may be expected as from the Auxiliary Bible Societies established in England.

To assist the efforts of the Hebernian Bible Society in the distribution of the Holy Scriptures, your committee have voted to it a grant of 500*l.* and it is with the greatest satisfaction they also report, that a donation of 200*l.* has been made to the same Institution, by the Edinburgh Bible Society. The grant from this Society, has been acknowledged in the Report of the Hibernian Bible Society, accompanied with the gratifying statement, that the issue of Bibles and Testaments from their Institution during the last twelve months, has nearly doubled that of the former years, amounting to 9034 Bibles and Testaments.

Your Committee having been informed, that the Bible Committee, of the Synod of Ulster, were making great exertions in disseminating the Holy Scriptures in Ireland, presented that with a donation of 100*l.* to assist its charitable efforts; and they have had the satisfaction of learning, that the Society alluded to has raised very large contributions within the bounds of the Synod, for the distribution of Bibles and Testaments to the poor of the respective congregations.

It is a matter of real satisfaction to observe, that the assistance so liberally granted to Ireland, has stimulated the friends of religion in that country to a degree of zeal and activity, from which, under the Divine blessing, the best consequences may be expected.

Under the general head of distribution of the Scriptures, on

which your committee have now to report, they mean to include not only donations, but supplies of the scriptures furnished by the British and Foreign Bible Society to other associations and individuals, at the cost, or reduced prices.

The total of such donations and supplies has been very considerable during the last year, both at home and abroad. Copies of the Scriptures, either in whole or in part, and in various languages have been sent—**ABROAD**—to Southern Africa, for the benefit of the converted Hottentots.—To Paramaribo in Surinam.—To the West Indies, for the use of the Christian Negroes.—To the Islands of Sark, Jersey, Madeira, Dominica, Bermuda, Jamaica, Guadulope, Martinique, and Trinidad.—To St. Domingo.—To the Cape of Good Hope.—To Quebeck.—To Demarara; and to different stations in India.

At HOME—The Naval and Military Bible Society has been furnished with large supplies of English Bibles at the cost prices: the same advantage has been afforded to the society for the support and encouragement of Sunday Schools, which has also been supplied with a considerable quantity of the Welsh scriptures: the Missionary Society has received some copies of the gospel of St. Matthew in Hebrew and Greek: the Philanthropic Society has been accommodated with the Scriptures at reduced prices: copies have been furnished gratis to the London Female Penitentiary, to the Refuge for the Destitute, and to the Female Penitentiary at Bath. A very considerable number of

Bibles and Testaments has been sent to Ireland, to be disposed of at half the cost prices, for the accommodation of schools in various parts of that country; and a supply to the same extent has been committed to an association at Cork, under the designation of the Indigent Room Keepers' Society, for sale or gratuitous distribution. The last mentioned association is most benevolently and extensively occupied in visiting the poor, particularly those of the Roman Catholic persuasion.

To specify particular instances, in which individuals have been supplied with the Scriptures for sale or gratuitous distribution, would occupy too large a portion of this report. The trustees of some charitable funds for the distribution of the scriptures to the poor have been permitted to purchase them of the Society at the cost prices, by which they have been enabled to extend the benefits of their respective trusts considerably farther than they could otherwise have done. They or in several work-houses have been supplied under the direction of a committee appointed for that purpose. In short, the most unremitting attention has been paid to the accommodation of prisoners of war, to that of soldiers and seamen, and to all such wants of the poorer classes of all countries and descriptions within the united kingdom, as were stated to require the benevolent assistance of the Bible Society. With a view to the particular supply of soldiers and seamen, the committee are engaged in making arrangements for the appointment of agents at

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all the military and naval depots, for the sale of Bibles and Testaments at reduced prices. Of the extent to which the scriptures have been thus disposed of, or gratuitously bestowed, the Society will be enabled to judge, from the following fact, viz.— That from the period when the British and Foreign Bible Society was enabled to furnish supplies of the scriptures, no less than 5,377 Bibles and Testaments have been distributed by one correspondent only of your committee, principally to the army and navy ; with a zeal and discrimination which are entitled to the highest commendation, and which have received the most cordial thanks of your committee.

But it will be gratifying to the British and Foreign Bible Society to know also, that its benevolence has been accepted with the same cordiality with which it has been granted.

Of 500 Testaments sent to Martinique for sale or gratuitous distribution, amongst the negroes and other poor people, 450 were eagerly and rapidly purchased ; and the remainder reserved for donations. The French and Spanish prisoners of war have expressed their grateful acknowledgments for the benevolence of the Society ; and your committee have information on which they rely, that the Danish prisoners, to whom 791 New Testaments were presented, were daily employed in reading them ; and that large companies in different parts of the ship were soon thus engaged. From the correspondence of your committee, many other accounts might be extracted,

equally gratifying to the feelings of the Society.

Your committee have lastly to notice the addition made to the funds of the British and Foreign Bible Society, by donations, bequests, and congregational collections during the last twelve months.

From the Auxiliary Bible Societies the following donations have been received :

Bible Society of Nottingham and its vicinity, 223*l.* of which one half is a donation, and the other for the purchase of Bibles and Testaments.

Bible Society of Newcastle upon Tyne, 235*l.* subject to a similar appropriation.

Exeter and Devon Bible Society, 100*l.* subject to a similar appropriation.

Leicester Bible Society, a donation of 300*l.*

Kendal Bible Society, a donation of 326*l.* stated to be the first donation from that society.

Edinburgh Bible Society, a donation of 800*l.*

Bristol Bible Society, 2700*l.*

Sheffield Bible Society, 423*l.* of which 100*l.* is for the purchase of books.

Greenock and Port Glasgow Bible Society, a donation of 63*l.* The liberality of this society has been noticed in former reports.

Hull Bible Society, a donation of 168*l.*

Manchester and Salsford Auxiliary Bible Society, 1200*l.* reserving an additional 600*l.* for the purchase of Bibles and Testaments.

These several donations, have been thankfully acknowledged by your committee.

The zeal and liberality of the

Reverend the Presbyteries of Glasgow and Ayr, both collectively and separately, have been often and thankfully acknowledged. The Society will recollect a notification in the committee's last report, that the Reverend the Presbytery of Glasgow had unanimously appointed an annual collection to be made at the churches and chapels within their bounds: this resolution had no precedent. Your committee have now the grateful duty to perform of reporting the effects of it, by stating that 2181*l.* has been remitted to them by William Muir, Esq. the treasurer, from the presbytery of Glasgow, and from various other presbyteries in the west of Scotland, since the close of the accounts of the Bible Society in 1809. In addition to this, the Reverend the Presbytery of Glasgow have commenced a second collection, the amount of which is considerable, although the collection is not yet completed.

To the Reverend the Presbytery of Inverness, the Society is indebted for a donation of 178*l.* being the amount of a collection made in the several parishes belonging to it. The letter from the Rev. Mr. Fraser accompanying the donation, expresses the grateful thanks of the presbytery of Inverness to the British and Foreign Bible Society, for a liberal and seasonable supply of the Gaelic scriptures at a cheap rate.

The funds of the Society have also been augmented by various congregational collections, both in England and Scotland, for all which the thanks of your committee have been returned.

The particular sums will be stated in the list of subscribers and donations, but it may be satisfactory to mention the places from which they have been received. In England, from Utoxeter, Newcastle under Lyne parochial church, Wallington, Wrington, Surrey chapel, Lock's Field meeting-house, Church at Lane end, Baccup near Rochdale, and from Macclesfield: In Scotland, from the parish churches in the Presbytery of Fordham, the Associate congregation at Nether Kirkgate Aberdeen, and the Associate congregation at West Calder.

The associations mentioned in the former reports of your committee, have also continued their zealous exertions for aiding the funds of the Society. The Holborn Sunday School has made an additional donation of £. 21, 10*s.*; "the London Association" has presented a fifth donation, amounting to £. 92; and to the zeal of the Association at Birmingham, the Bible Society is indebted for another donation of £. 285.

The zealous efforts of a member of the Society has also procured an annual subscription amounting to £. 50, and a donation of £. 63. from the friends of the institution at Shrewsbury.

Your committee have also the particular satisfaction of reporting a donation of fifty guineas, unanimously voted on the day of the national jubilee, by the Right Reverend the Lord Bishop of Bristol, master of the seniors of Trinity College, Cambridge. Your committee have expressed their acknowledgments for this donation, by presenting a set of their reports, and copies of each

foreign version of the Scriptures printed by the Bible Society (including the Welsh and the Gaelic) to the Library of Trinity College.

Respect for the memory of the late Bishop of London, whose name has been mentioned in another part of this report with the honor which it deserves, calls upon your committee to mention, that his Lordship, about a week previous to his decease, expressed his intention of presenting the Society with a donation of 50*l*. His Lordship's executors having been informed of this circumstance, very honorably gave effect to his dying intentions, by a donation to that amount.

It only remains further to report the following additions to the funds of the Society by bequests.

The late Mr. Hawkes, of Piccadilly, has bequeathed to the Society the sum of 1000*l*. in the 4 per cent. Consol. Ann. free from any deduction on account of the legacy duty.

From the late Mrs. M. Basset, the Society has received a legacy of 20*l*. She hath also left 10*l*. for the purchase of bibles to be distributed to the poor.

William Gray, Esq. of York, and the Rev. Samuel Bottomly of Scarborough, trustees for religious and charitable purposes, under the will of Mrs. Ann Greenwood, deceased, have presented to the Society the sum of 200*l*. Of this amount, the trustees have desired that 100*l*. may be allotted to the translations of the scriptures carrying on in India, and 50*l*. to promote those undertaken by the missionaries at Karass.

Your committee having now reported the addition made to the funds of the Bible Society, deem it their duty to remark, that the necessary expenditure for promoting the object of its institution, is also great and accumulating. The loss incurred by accommodating subscribers with Bibles and Testaments at reduced prices, which was originally intended to be one-fifth of the cost, partly by the disposition of the committee to fix the lowest terms, and partly by the enhancement in the price of paper and printing, has now become two-fifths, and the annual amount of the loss, which will probably increase, has been of course considerable. The claims on the benevolence of the Society, for which no returns are made, and which your committee feel the strongest disposition to gratify in the greatest possible extent, are also numerous and increasing.

Your committee do not mention these circumstances from any despair that the funds of the Society will prove inadequate to the demands upon them; such an apprehension would ill accord with that disposition which has been so cheerfully, generally, and liberally manifested to promote the great and charitable object of its institution. On the contrary, they rely with confidence on the continuance and increase of the same liberality, not merely for supporting the Institution, but for enlarging its means and capacity to do good.

Your committee have only further to add, that a very considerable addition has been made to the collection of books belonging to the British and Foreign Bible Society by the generosity

of Individuals. The particulars of these donations, which have been thankfully acknowledged by your committee, will, as usual, be specified in the Appendix to the Report.

It only now remains to add some reflections naturally suggested by the facts which have been communicated to the Society.

It is now above two hundred and seventy years, since the light of Revelation shone with full lustre on this country ; for it was then that its inhabitants first obtained the invaluable privilege of perusing the bible in their own language. The moral and religious effects which have flowed from the use of this privilege, prove, what is in itself most evident, the influence of the Holy Scriptures in promoting the best interests of individuals and society, and hence afford the most solid ground of encouragement to the circulation of them in the greatest practicable extent. It must not however be unnoticed, that the encouragement thus held out, points to the performance of a duty (for surely it is a duty) of primary obligation in those who have free access to the waters of life, to open channels for conveying their streams to the parched and desolate portions of the earth which they have not yet pervaded ; and to remove those obstructions which interrupt their currency. To what extent this has been effected by the British and Foreign Bible Society, is sufficiently apparent from the present and former reports of its proceedings : like the great rivers of the earth which will fertilize regions far

distant from the soil in which they take their rise, it has diffused the waters of life to the remotest realms, and has held out an invitation to every accessible part of the globe, "Ho every one that thirsteth, come ye to the waters."

The establishment of the British and Foreign Bible Society will undoubtedly form a distinguished era in the annals of the nineteenth century. It is to the honor of this country to have produced a religious Institution, for such the British and Foreign Bible Society may with strict propriety be denominated, the utility of which has received the most ample and gratifying acknowledgments, both at home and abroad ; an Institution founded on a principle so simple, so intelligible, and so unexceptionable, that persons of every description who profess to regard the Holy Scriptures as the proper standard of faith, may cordially and conscientiously unite in it, and in the spirit of true Christian charity, harmoniously blend their common endeavors to promote the glory of God ; an Institution which has excited the emulation of thousands to disseminate the knowledge of divine truth, and has given birth to the most extensive and respectable associations for the express purpose of aiding its exertions, and co-operating in the promotion of its glorious object ; an Institution, which secures an adherence to the integrity of its principle, by regulations so precise and defined as not to admit of dubious interpretation.

Referring to the notice which has been taken of the first promulgation of the Scriptures in

this country for public use, it is impossible not to recollect the eager delight with which this new and precious privilege was embraced and enjoyed. It is matter of real gratification to be enabled to remark, that the spirit which prevailed at that memorable era, is not extinct. The facts stated in the present and former reports prove the high veneration in which the Bible is held throughout the United Kingdom, and the public sense entertained of its supreme importance to the temporal and eternal welfare of mankind. It is no slight recommendation of the British and Foreign Bible Society, that it has been the means of exhibiting this proof in a conspicuous view, as well as of cherishing and enlarging the feeling to which it applies.—

Who that loves his country and fellow creatures, but must rejoice at the notification of facts which may fairly be considered as affording an omen so favorable to the prosperity of both? "Blessed are the people," says the Psalmist, "that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted."

Your committee, therefore, anxiously desirous that the blessing of God may accompany the circulation of the Holy Scriptures, conclude their report in the spirit of this Institution, by pressing upon its members and friends in every part of the world, the advice of the Apostle, "Pray for us, that the word of the Lord may have free course, and be glorified!"

Some extracts of correspondence were then read, conveying very affecting intelligence respecting the successful dispersion of the scriptures both by sea and land, and among Roman Catholics as well as Protestants. Very impressive addresses were delivered by the President, the Secretaries, Mr. Wilberforce, and other gentlemen. The attendance was numerous beyond all former example, and truly respectable. Among the company present, and who took a share in the business of the day, were, besides the President, the Bishops of Salisbury, St. David's and Cloyne, the Rev. Dr. Blackburne, warden of Manchester, Lord Henniker, Sir Alexander Johnston, Messrs. Wilberforce, Babington, &c. The Bishop of Durham being prevented by indisposition from giving his usual attendance, expressed his regret in a letter which was read from the Chair. The names of the Bishops of Clogher and of Cloyne were announced as additional Vice-Presidents.

On the whole, the transactions of the day excited and maintained a deep interest in the numerous assembly, which appeared to be of one heart and of one soul; and the Meeting terminated in a manner which promises to extend and consolidate the influence of this highly important and beneficial Institution.

London Missionary Society.

Sixteenth General Meeting.

ON the second Wednesday in May (the 9th day of the

month) the First Meeting of the Society, was held as usual, at the Rev. Rowland Hill's Chapel, Surry Road : it was never filled at an earlier hour ; and multitudes, who came rather late, returned to their habitation disappointed. The chapel was full soon after Nine o'clock. Mr. Hill commenced the service by reading the prayers of the Established Church ; after which Dr. Smith, of Homerton, prayed in the pulpit ; and Dr. Collyer, of Peckham, delivered an excellent discourse, from Luke ii. 32. ' A light to lighten the Gentiles.' From which words the preacher proposed, I. To explain the import of the text ; and, II. To apply its testimony to Missionary exertions. Under the first head, the character of Jesus was considered under the image of ' Light,'—the subjects of his influences, ' the Gentiles,'—and his manifestation to the world, universal illumination ; for he rises upon the nations ' to lighten them.' II. In applying this testimony to Missionary exertions, he shewed, that it explains the principles on which they are founded ; and evinces that they proceed from Nature, Reason, Humanity, Patriotism, and Religion. He then produced several considerations, by which this society is encouraged ; namely, by revelation, by experience, and by existing circumstances.—Mr. Bishop, of Ringwood, concluded the service with prayer.

In the evening of the same day, the Rev. Mr. Kelly, of Dublin, preached a very animated sermon at the Tabernacle, from Gal. iv. 18. ' It is good to be zealous always in a good thing.'

The preacher made some judicious remarks on religious Zeal, distinguishing between that which is genuine and that which is spurious. The gospel was considered as a subject which well deserves the zeal of Christians ; and the state of the Heathen, affording a proper scene for the exercise of that grace. The discourse displayed much knowledge of human nature, and much zeal for the propagation of divine truth. Mr. Hughes, of Battersea, prayed before the sermon ; and Mr. Redford, of Windsor, after it.

On Thursday morning, the Members of the Society, and other persons friendly to the Missionary Cause, assembled at Mr. Jones's Chapel, in Silver Street, the former places of meeting for the Annual Business having proved too small. William Alers, Esq, (the Treasurer being unavoidably absent) was unanimously called to the Chair. Dr. Cracknell, of Weymouth, implored the Divine Blessing by prayer. The Plan of the Society was read by Mr. Platt ; and the Minutes of the last Annual Meeting by Mr Humphrys. The report of the directors was then read from the pulpit, by the Secretary. After which, the acceptance of the report was unanimously voted ; and thanks to the directors, for their assiduous attention to the concerns of the society. The cordial thanks of the meeting were voted to Joseph Hardcastle, Esq. Treasurer, for his valuable services, and expressed in a manner which evinced the grateful sense entertained of them by the whole body. The thanks of the society were

also voted to the Secretary, for his laborious and gratuitous services. Several very impressive speeches were made by the Rev. Messrs. Bogue, Waugh, and other gentlemen. The Rev. Mr. Smart, of Paisley, delivered a judicious address, suited to the important occasion, and concluded with prayer to God.

Tottenham Court Chapel was crowded as usual, very early; and the prayers of the church were read by the Rev. Mr. Huckwell, curate of the chapel. The Rev. Mr. James, of Birmingham, prayed before the sermon; which was delivered by the the Rev. George Collison, Hackney. This animated and appropriate discourse was founded on Psalm lxxviii. 1, 2, 3, 6, 7. "God be merciful unto us, and bless us; and cause his face to shine upon us: that thy way be known upon earth, thy saving health among all nations. Let the people praise thee, O God! let all the people praise thee! Then shall the earth yield her increase: and God even our own God, shall bless! God shall bless us, and all the ends of the earth shall fear him." In this prayer of the church for the heathen nations, the preacher considered, 1. The pre-eminent importance of its object,—'the diffusion of evangelical truth amongst the heathen, 'that thy way be known,' &c.—2. The propriety of its adoption, arising from the explicit will of God.—3. The beauty of its principles, piety, regret of indifference, union of patriotism and benevolence, &c.—4. The glory of its accomplishment, the earth shall yield her in-

crease, in the domestic and social relations, in personal character, and in the universal diffusion of evangelical light, &c. The Rev. Mr. Bingham concluded the service with prayer.

On Friday morning, St. Bride's church was crowded with a respectable and attentive congregation. Prayers were read by the Rev. Mr. Jones, curate of the church. The Rev. W. B. Cocker, vicar of Bunny and of Nottingham, in the county of Nottingham, delivered a pleasing discourse, from Acts xvi. 9, 10. 'And a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us; and after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.' Several interesting remarks were made on this part of sacred history:—I. An historical exposition of the text, illustrating the progress of the gospel in Macedonia;—II. A view of the present state of vital Christianity,—the deplorable condition of the heathen,—the duty of assisting them,—and the peculiar encouragements to attempt their relief;—III. Exhortations to prayer, and to an active support of the cause of missions; concluding with an appeal to the hearers, on the duty of improving their gospel privileges.

At an adjourned meeting of the Society, held in the afternoon at the vestry of Sion chapel, the thanks of the Society were voted to the several preach-

ers, and to the ministers and other gentlemen who kindly allowed the use of their places of worship for the meetings of the Society.

Sion chapel was filled very early. Some persons took their seats three or four hours before the commencement of the sacramental service. The following is the order which was observed on the occasion:—the Rev. W. Kingsbury, who presided, prayed; the introductory address was given by Mr. Hunt, of Tichfield. During the administration, exhortations were given by Mr. Jones, of Silver street; Mr. Jackson, of Stockwell; and Mr. Bogue. Mr. Hill concluded the whole solemnity with prayer.

Thus ended the *Sixteenth* general meeting of the Missionary Society; which was, we are persuaded, no less interesting and satisfactory than any of the former. The grand Christian principle, "Faith, working by love," seemed to animate ministers and people on this occasion. The confluence of so many persons from distant parts of the country, as well as from the extremities of the wide metropolis, cannot now be imputed to novelty, or to any other than those Christian motives by which believers ought to be impelled, when the glory of their Redeemer is the object proposed. More than a little inconvenience and fatigue is necessarily endured in attending for so many hours in crowded assemblies; but the exercise of love to Christ and perishing men, as well as of a lively hope that He is about to take unto himself his great power, and subdue the nations to the obe-

dience of faith, support and encourage the numerous congregations; while their liberality, notwithstanding the heavy pressures of the times, continues to grow and increase. Those who have attended year after year, still come forward to renew their delightful engagements; while others, who had never attended before, confessed that, notwithstanding all they had read and heard of these meetings, 'the half was not told them!' Many a pious Christian retires from these animating scenes, exclaiming, 'Blessed are my eyes for they see, and my ears for they hear!'—many a minister, an elder, a deacon, or private member of a church in the country, returns to the place of his residence, enlivened with new zeal for Christ and souls, determined on attempting something, more than before, to spread the knowledge of the gospel both at home and abroad! The churches of Christ will thus be stirred up to increasing energy in the Redeemer's cause; and it will become a source of shame and disgrace if any should refuse to come forward, in this or some other way, to 'the help of the Lord against the mighty.'

He who bows his ear to the prayers and praises of Zion, will, we firmly believe, graciously answer the petitions which ascended at these meetings from thousands of hearts, since they coincide with the object of the Saviour's own intercession:—Ask of me, and I shall give thee the heathen for thine inheritance; and the uttermost parts of the earth for thy possession!

For the purpose of being enabled to state at the Annual

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Meeting of the Society an account of the receipts and disbursements, the Directors have thought it advisable to close the account on the 1st of April, and not on the 1st of June, as formerly. The following Statement, therefore, comprises *seven* months only, instead of *twelve*:

Amount of Collections, Donations, Subscriptions, Legacies, and interest of Stock

£. 5298 15 2

Expenditure, on account of the various Missions

5579 10 9

Leaving a Balance due to the Treasurer of

£. 280 15 7

The Collections made after the Public Services are as follows:—

Surry Chapel £. 420 10 6

The Tabernacle 148 16 8

Tottenham Court Chapel 174 10 8

St. Bride's Church 200 2 6

Sion Chapel 181 12 11

£. 1125 13 3

London Society for Promoting Christianity among the Jews.

THE following is the substance of the Speech which the Rev. Dr. C. Buchanan delivered upon that occasion respecting the Jews in India.—

During my residence in the East, my mind was much occupied with the present state and circumstances of the Jews. I visited them in different provinces, examined their books, and discoursed with them on the

subject of the prophecies; and I found that no where do they despair of being restored to Jerusalem; no where do they despair of beholding their Messiah. It is with great satisfaction then, that on my return to England, I contemplate the establishment of your Society. It is, indeed, with much surprise I behold three hundred Gentlemen assembled on the present occasion, under the patronage of Noblemen of our country, to promote this noble design. The sudden elevation of your institution, and the interest which it has almost instantaneously created in the public mind, are sure prognostics of its perpetuity.—It is one of those institutions, which, like the Bible Society, need only to be proposed, to recommend itself to the minds of men, by its perfect reasonableness and propriety; and I may add, by the divine obligation it involves. I entertain a confident hope that this Society, or some Institution analogous to it, will be perpetual in the church of Christ, and that it will endure, to use an oriental expression, as long as sun and moon endure; or at least, as long as there is a Jew in the world who is not a Christian.

There is a measure I would propose to the consideration of your Society, which I think will contribute to its celebrity and success. I would suggest to you to open a correspondence with the Jews in the East.

Perhaps it may not be known to some, that by the events of the late war in India, a colony of Jews have become subject to Great Britain. This is the colony of the white and black Jews of Cochin. The number

is calculated to be about 16,000. Mr. Frey informs me that the number of Jews in the united kingdom is not reputed to be greater than 14,000. So that our Jewish subjects in the East are yet more numerous than those in the West; and they are equally intitled to the regard and attention of your Society.

I visited Cochin soon after the conquest of the province. The Jews received me hospitably, and permitted me to examine their libraries and their synagogues; and they presented to me many valuable manuscripts, which are now deposited in the library of the University of Cambridge. One of these is a roll of the Pentateuch, on goat skins dyed red; one of the most ancient perhaps which the East can produce. The white Jews live on the sea coast, and have commerce with foreign nations: the black Jews live chiefly in the interior of the country.—The Hindoos call them Israeli: they call themselves Beni-Israel, and not Jews; for their ancestors did not belong to Judah, but to the kingdom of Israel. They consider themselves to be descended from those tribes which were carried away at the first captivity.—In some parts of the East, the Beni-Israel never heard of the second temple, they never heard of the Christian account of the coming of the Messiah. Some of them possess only the Pentateuch, and Psalms, and Book of Job—others have no portion of Scripture left. But their countenance, and their observance of the Sabbath, and of peculiar rites, demonstrate that they are Jews. The white

Jews at Cochin despise the black Jews, as being of an inferior cast, and do not approve of intermarriages with them, because they do not belong to the Second Temple. Both among the white and black Jews, I found that there was a general impression that there would soon be a rumor of wars, and a commotion among the peoples, on their account. The white Jews expect a second Cyrus from the West, who shall build their temple the third and last time.

You may address the Jews of Cochin with great advantage on the subject of the Christian religion, for they have the evidence of the Syrian Christians before them. These ancient Christians live in the vicinity, and are your witnesses. At one place, in the interior of the country, which I visited, there is a Jewish synagogue and a Christian church in the same Hindoo village. They stand opposite to each other; as it were the Law and the Gospel; bearing testimony to the truth, in the presence of the heathen world.

I was informed that many years ago one of the Jews translated the New Testament into Hebrew, for the purpose of confuting it, and of repelling the arguments of his neighbors, the Syrian Christians. This manuscript fell into my hands, and is now in the library of the University of Cambridge. It is in his own hand-writing with the first interlineations and erasures; and will be of great use in preparing a version of the New Testament in the Hebrew language. It appears to be a faithful translation as far as it has been examined; but about the

end, when he came to the Epistles of St. Paul, he seems to have lost his temper, being moved perhaps by the acute arguments of the learned Benjamite, as he calls the Apostle; and he has written here and there a note of execration on his memory. But behold the providence of God! The translator became himself a convert to Christianity. His own works subdued his unbelief. In the lion he found sweetness; and he lived and died in the faith of Christ. And now it is a common superstition among the vulgar in that place, that if any Jew shall write the whole of the New Testament with his own hand, he will become a Christian by the influence of the evil spirit.

This event occurred in the South of India; but a conversion no less remarkable took place, some time afterwards, in the North. Jacob Levi, a Jew from Smyrna, travelled over land to Calcutta, and heard the gospel from one of the Lutheran preachers belonging to the Society for promoting Christian Knowledge, and became a convert to the truth. He delivered a testimony to the Jews, Hindus, Mahometans, and Christians; for he was acquainted with various languages, and spoke eloquently, like Apollos. But his course was short. He was ordained, like many witnesses of the Christian faith, to shine but for a moment. These solitary instances of the power of the gospel seem to occur, in almost every nation, previous to the general illumination. This conversion of Jacob Levi is recorded in the Proceedings of the Society in Bartlett's Buildings, London.

But there is another body of Jews, not a colony, but a kingdom of Jews, to which this Society may also address itself; and that is, the ten tribes. For the ten tribes, so long lost, have at length been found. It has been sufficiently ascertained, by the investigations of the learned in India, that the Affghan and Pyran nations consist of the descendants of the Jewish tribes of the first description.

When I was in the South of India, I asked the black Jews, where their brethren, the great body of the ten tribes, were to be found? They answered promptly, that they were to be found in the North, in the regions adjacent to Chaldea, the very country whither they were first carried into captivity. On my return to Calcutta I prosecuted the inquiry, under the advantages which my superintendance of the college of Fort William afforded me. Sir William Jones had recorded it as his opinion, that the Affghans were Jews, and referred to various authorities. A further investigation confirmed the judgment of that illustrious scholar. There were Affghan Jews in Calcutta, at the time: one of my own servants was an Affghan. The Affghans are generally reputed by us to be Mahomedans. I asked my servant if he was a Mahomedan? "No," said he, "I am a Mahomedan Jew." I plainly discerned in his countenance the features of the London Jew. The general account of the Affghans is this:—that their ancestors were Jews—that their common histories record the names of David, Saul, and other kings of Israel—that the Mahomedans came upon

them with an invading army, and said unto them, We are Jews as well as you; we observe circumcision and keep the Sabbath: let us incorporate our nations, and be one people, and unite against the infidels—that they made a shew of yielding to Mahomedanism (as the Jews of Spain and Portugal pretended to yield to Christianity); but in process of time the ascendancy of the new religion corrupted their ancient institutions; their sacred books began to diminish in number; and it came to pass at last, that in many places they could be only recognised to be Jews by their countenance, by tradition, by peculiar rites, and the observance of the Sabbath; which are the only marks which distinguish some of the Beni-Israel of the South of India. Let us therefore address the ten tribes, and receive them in the state in which, by the providence of God, they are to be found. Some of the Jews of London are as ignorant, and as little entitled to the name, as the Affghans.

But there is a third body of Jews, to whom you ought to write: I mean the Samaritan Jews. They are not far from the shores of the Mediterranean, and are easily accessible. They possess only the Pentateuch. They are few in number, and will receive with much deference any communication which you will be pleased to make to them, relating to their religion, and to the present state of Jewish nations.

Let letters then be addressed to these three bodies of Israelites; not in the name of Christians, but in the name of the

converted Jews, who compose a part of this Society. Let Mr. Frey, the learned convert, write to them, not in the Rabbinical Hebrew (for there are upwards of 20 dialects of Rabbinical or Commercial Hebrew in the world), but in the Hebrew of the Old Testament, which all understand; let him inform them of the great events that have taken place in the West, namely, that Jews have become Christians; that the Christians are sending forth preachers to teach all nations; that the Messiah is surely come; and that the signs of the times encourage the belief that Israel is about to be restored, in a spiritual sense. Let him further direct their attention to particular prophecies, and invite correspondence. And after Mr. Frey has exercised his ministry a year or two longer in this country, it may be expedient that he go forth as a missionary to the Jews of Cochin, with some of his brethren, that “in the mouth of two or three witnesses, every word may be established.” After preaching among them half a year, he may return again, and report what he has heard and seen.

But when you write these letters, a *present* must accompany them, after the Oriental manner. And let this present be the BIBLE. You need not, indeed, send the Old Testament to all: for the Jews of the East possess that book entire, with every jot and title that belongs to it. They are our librarians. They are ordained by Providence, as it were, the official guardians of the perpetual purity of the Sacred Volume. But

you must send them the **NEW TESTAMENT** in the Hebrew Tongue ; in the language and character of the Old Testament, which all understand and revere. And let it have the Massora, that the text may be settled by good authority, before it pass out of your hands. We Christians are, in regard to the New Testament, the Massorites. We are qualified to determine the sense. If the version be sent forth without *points*, the words of our Saviour may be expounded by the Eastern Jews in different ways.—The Arabic, Persian, Chaldaic, and Syriac languages, all have points. You may take them away, indeed, as has been done in the Old Testament Hebrew ; but if you do so, you will not be able to understand what is written, unless you have got it previously by heart. All the children learn these languages and the Hebrew in the East, with points ; and they are constantly used by grown persons, when the sense is doubtful. A letter, without points, on a new and difficult subject, would be an enigma. It is commonly said in Europe, “ that the points are not of divine origin.” But there is no meaning in this sentiment. If the consonants be of divine origin, the vowels are of divine origin. The consonants cannot be pronounced without the vowels. A consonant implies the presence of a vowel. The Hebrew consonants, which are said to be of divine origin, were changed in form by a heathen people. A child, in the time of Moses, would not have been able to learn the book of Genesis without points. When he had got it by heart indeed,

the points would be of no use : and for this reason, and for no other, are they not used in the synagogue. It is the labor of ten years for the Hebrew reader in the synagogue to learn to read the Scriptures without points. Had not Providence ordained the Massora of the Old Testament, it is impossible to say how great our difficulty might have been in translating that volume at this day : but the same Providence which has preserved the consonants, has preserved the vowels also.

It is with surprise I learn, that as yet you have not obtained a version of the New Testament in the Hebrew language, for the use of the Jews. It is surely the very first duty of your Society to execute this translation. You are beginning to work without instruments. How can you find fault with a Jew, for not believing the New Testament, if he has never seen it ? It is not to be expected that he will respect a version in English ; but give him the New Testament in the language of the Old Testament, in the imposing form of the primeval Hebrew, the character which he is accustomed to venerate and admire, and then you do justice to his weakness, and may overcome his prejudice.

How strange it appears, that during a period of eighteen hundred years, the Christians should never have given the Jews the New Testament in their own language ! By a kind of insatiation, they have reprobated the unbelief of the Jews, and have never, at the same time, told them what they ought to believe.

I ought to apologise to the company for detaining them so long.—[*Applause.*]—I shall conclude with observing, that the chief difficulties which this Society will probably meet with, will be from the opposing Jews at home. But when they see that your converts multiply, and when they hear that you are writing to other nation, regardless of their ignorance and opposition at home; when they learn that you have *discovered the ten tribes*, that you have sent to them the New Testament in the holy language; that you are discussing with them the subject of the prophecies; and that Mr. Frey and his brethren are going forth as “ambassadors, in light ships, to carry the tidings of gladness to a nation scattered and peeled, terrible from their beginning hitherto,” (Is. xviii.) the hostile Jews will be alarmed, their spirits will sink within them, and they will begin to think that a great day in Zion is indeed at hand.

Every time you meet here, in this public manner, in the presence of the Israelites, your cause acquires strength.—Every time that these annual sermons are preached, and the voice of prayer and supplication for the outcasts of Israel ascends to heaven, it is like the blasts of the rams’ horns before the walls of Jericho: and so the enemy will soon begin to consider it: and I doubt not that before you have encompassed the walls seven times, an impression will be made.—It may be the will of God, that before the trumpet of your Anniversary assemblies has been seven times sounded, the wall will be-

gin to shake; a breach will be made; and Joshua, the spiritual Joshua, will enter and take the city.



ANECDOTE.

A PIOUS Divine had prayed earnestly many years that God would be pleased to send him a man to teach him the perfect way of truth. One morning, he was told in a dream to go to the church, where he would find an instructor in the way of truth. When he came to the church door, he found a man in rags, to whom he wished a good morning. “I never had a bad morning,” replied the poor man: “That is singular; I wish you always fortunate.” “I was never unfortunate,” said he. “I wish you always happy,” said the divine. “I was never unhappy,” said the other, “I wish,” said the divine, “you would explain your meaning.” “That I will cheerfully do,” replied the poor man. “I said that I never had a bad morning; for every morning, if I am pinched with hunger, I praise God. If it is rain, or snow, or hail, whether the day is serene or tempestuous, I praise God, and therefore I never have a joyless morning. If I am miserable in outward circumstances, and despised, I still praise God. You wished me to be fortunate; but I cannot be unfortunate, because nothing befalls me but according to the will of God; and I believe his will is always good in what he does, or promises to be done. You wished

me to be always happy ; but I cannot be unhappy, because my will is always resigned to the will of God. " But what would you say, if God should thrust you down to hell." I have two arms, humility and love, with which I would hold fast my incarnate God and Saviour, and not let him go ; and I would rather be in hell with God, than in heaven without him."

The divine, astonished at the poor man's answers, asked him whence he came. " I come from God." " Where did you find him." " Where I left the world." " Where did you leave him." " With the pure in heart." " What are you." " I am a king." " Where is your kingdom." " In my own heart. I have learned to rule my appetites and passions, and that is better than to govern any kingdom in the world." " How were you brought into this happy condition." " By silence, spiritual meditation, and union with God. Nothing below God could satisfy my desires. I have now found him, and in him I have found peace and rest."

ORDINATION.

OCTOBER 10th, was ordained to the work of the Gospel Ministry, over the second church and society in Amherst, (Mass.) the Rev. NATHAN PERKINS, jr. The several parts of the religious service were performed by the following Pastors of the churches :—the Rev. Mr. Taylor, of Sunderland, made the introductory prayer ; the Rev. Nathan Perkins, D. D. of Hartford, (Conn.) preached the sermon, from John vii. 46. ; the Rev. Mr. Hayes, of South Hadley, made the consecrating prayer ; the Rev. Mr. Lyman, D. D. of Hatfield, gave the charge ; the Rev. Mr. Parsons, D. D. of Amherst, gave the right hand of fellowship ; and the Rev. Mr. Gridley, of Granby, made the concluding prayer. The day was pleasant—the various religious exercises were solemn, appropriate, and impressive. A great concourse of people assembled on the joyful occasion, and by their order, seriousness, and deep attention testified their regard to religious institutions, and the glorious Gospel of our DIVINE SAVIOUR.

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VOL. III.]

DECEMBER, 1810.

[NO. 12.

Tenets of the Mahometan Religion.

THE Mahometans divide their religion into two general parts, faith and practice ; of which the first is divided into six distinct branches : Belief in God, in his angels, in his scriptures, in his prophets, in the resurrection and final judgment, and in God's absolute decrees. The points relating to practice are, prayer, with washings, &c., alms, fasting, pilgrimage to Mecca, and circumcision.

Articles of the Mahometan faith.

1. That both Mahomet, and those among his followers who are reckoned orthodox, had and continue to have just and true notions of God and his attributes, appears so plain from the Koran itself, and all the Mahometan divines, that it would be loss of time to refute those who suppose the God of Mahomet to be different from the true God, and only a fictitious deity or idol of his own creation.

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2. The existence of angels and their purity, are absolutely required to be believed in the Koran ; and he is reckoned an infidel who denies there are such beings, or hates any of them, or asserts any distinction of sexes among them. They believe them to have pure and subtle bodies, created of fire ; that they neither eat nor drink, nor propagate their species ; that they have various forms and offices, some adoring God in different postures, others singing praises to him, or interceding for mankind. They hold, that some of them are employed in writing down the actions of men ; others in carrying the throne of God, and other services.

3. As to the scriptures, the Mahometans are taught by the Koran, that God, in divers ages of the world, gave revelations of his will in writing to several prophets, the whole and every one of which it is absolutely necessary for a good Moslem to believe. The number of these

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sacred books were, according to them, one hundred and four; of which ten were given to Adam, fifty to Seth, thirty to Edris or Enoch, ten to Abraham; and the other four, being the Pentateuch, the Psalms, the Gospel, and the Koran, were successively delivered to Moses, David, Jesus, and Mahomet: which last being the seal of the prophets, those revelations are now closed, and no more are to be expected. All these divine books, except the four last, they agree to be now entirely lost, and their contents unknown; though the Sabians have several books which they attribute to some of the antediluvian prophets. And of those four, the Pentateuch, Psalms, and Gospel, they say, have undergone so many alterations and corruptions, that, though there may possibly be some part of the true word of God therein, yet no credit is to be given to the present copies in the hands of the Jews and Christians.

4. The number of the prophets which have been from time to time sent by God into the world, amounts to no less than 224,000, according to one Mahometan tradition; or to 124,000, according to another; among whom 315 were apostles, sent with special commissions to reclaim mankind from infidelity and superstition; and six of them brought new laws or dispensations, which successively abrogated the preceding: these were Adam, Noah, Abraham, Moses, Jesus, and Mahomet. All the prophets in general the Mahometans believe to have been free from great sins and errors of consequence,

and professors of one and the same religion, that is, Islam, notwithstanding the different laws and institutions which they observed. They allow of degrees among them, and hold some of them to be more excellent and honorable than others. The first place they give to the revealers and establishers of new dispensations, and the next to the apostles.

In this great number of prophets they not only reckon divers patriarchs and persons named in scripture, but not recorded to have been prophets (wherein the Jewish and Christian writers have sometimes led the way), as Adam, Seth, Lot, Ishmael, Nun, Joshua, &c., and introduce some of them under different names, as *Enoch*, *Heber*, and *Jethro*, who are called, in the Koran, *Edris*, *Hud*, and *Shoaib*: but several others whose very names do not appear in scripture (though they endeavor to find some persons there to fix them on), as *Saleh*, *Khedr*, *Dhu'lkefi*, &c.

5. The belief of a general resurrection and a future judgment.

The time of the resurrection the Mahometans allow to be a perfect secret to all but God alone; the angel Gabriel himself acknowledging his ignorance in this point, when Mahomet asked him about it. However, they say, the approach of that day may be known from certain signs which are to precede it.

After examination is past (the account of which is too long and tedious for this place,) and every one's works weighed in a just balance, they say, that mu-

tual retaliation will follow, according to which every creature will take vengeance one of another, or have satisfaction made them for the injuries which they have suffered. And since there will then be no other way of returning like for like, the manner of giving this satisfaction will be by taking away a proportional part of the good works of him who offered the injury, and adding it to those of him who suffered it. Which being done, if the angels (by whose ministry this is to be performed) say, *Lord we have given to every one his due, and there remaineth of this person's good works so much as equalleth the weight of an ant.* God will, of his mercy, cause it to be doubled unto him, that he may be admitted into paradise; but if, on the contrary, his good works be exhausted, and there remain evil works only, and there be any who have not yet received satisfaction from him, God will order that an equal weight of their sins be added unto his, that he may be punished for them in their stead, and he will be sent to hell laden with both. This will be the method of God's dealing with mankind. As to brutes, after they shall have likewise taken vengeance of one another, he will command them to be changed into dust; wicked men being reserved to more grievous punishment, so that they shall cry out, on hearing this sentence passed on the brutes, *Would to God that we were dust also!* As to the genii, many Mahometans are of opinion that such of them as are true believers will undergo the same

fate as the irrational animals, and have no other reward than the favor of being converted into dust; and for this they quote the authority of their prophet.

The trials being over, and the assembly dissolved, the Mahometans hold, that those who are to be admitted into paradise will take the right hand way, and those who are destined to hell fire will take the left: but both of them must first pass the bridge called in Arabic *Al Sirat*, which, they say, is laid over the midst of hell, and describe to be finer than a hair, and sharper than the edge of a sword; so that it seems very difficult to conceive how any one shall be able to stand upon it; for which reason most of the sect of the Motazalites reject it as a fable; though the orthodox think it a sufficient proof of the truth of this article, that it was seriously affirmed by him who never asserted a falsehood, meaning their prophet; who, to add to the difficulty of the passage, has likewise declared, that this bridge is beset on each side with briars and hooked thorns, which will however, be no impediment to the good; for they shall pass with wonderful ease and swiftness, like lightning, or the wind, Mahomet and his Moslems leading the way, whereas the wicked, what with the slipperiness and extreme narrowness of the path, the entangling of the thorns, and the extinction of the light which directed the former to paradise, will soon miss their footing, and fall down headlong into hell which is gaping beneath them.

As to the punishment of the wicked, the Mahometans are taught, that hell is divided into seven stories or apartments, one below another, designed for the reception of as many distinct classes of the damned.

The first, which they call *Jehennan*, they say, will be the receptacle of those who acknowledged one God, that is, the wicked Mahometans: who, after having been punished according to their demerits, will at length be released; the second, named *Ladha*, they assign to the Jews; the third, named *al Hiotama*, to the Christians; the fourth, named *al Sair*, to the Sabians; the fifth, named *Sakar*, to the Magians: the sixth, named *al Jahim*, to the idolaters, and the seventh, which is the lowest and worst of all, and is called *al Hawyat*, to the hypocrites, or those who outwardly professed some religion, but in their hearts were of none. Over each of these apartments they believe there will be set a guard of angels, nineteen in number; to whom the damned will confess the just judgment of God, and beg them to intercede with him for some alleviation of their pain, or that they may be delivered by being annihilated.

Mahomet has, in his Koran and traditions, been very exact in describing the various torments of hell, which, according to him, the wicked will suffer both from intense heat and excessive cold. We shall, however, enter into no detail of them here; but only observe, that the degrees of these pains will also vary in proportion to

the crimes of the sufferer, and the apartment he is condemned to; and that he who is punished the most lightly of all will be shod with shoes of fire, the fervor of which will cause his skull to boil like a caldron. The condition of these unhappy wretches, as the same prophet teaches, cannot be properly called either *life* or *death*; and their misery will be greatly increased by their despair of being ever delivered from that place, since, according to that frequent expression of the Koran, *they must remain therein for ever*. It must be remarked, however, that the infidels alone will be liable to eternity of damnation; for the Moslems, or those who have embraced the true religion, and have been guilty of heinous sins, will be delivered thence after they shall have expiated their crimes by their sufferings. The time which these believers shall be detained there, according to a tradition handed down from their prophet, will not be less than nine hundred years, nor more than seven thousand. And, as to the manner of their delivery, they say that they shall be distinguished by the marks of prostration on those parts of their bodies with which they used to touch the ground in prayer, and over which the fire will therefore have no power; and that, being known by this characteristic, they will be released by the mercy of God, at the intercession of Mahomet and the blessed: wherefore upon those who shall have been dead will be restored to life, as has been said; and those whose bodies shall have contracted any

sootiness or filth from the flames and smoke of hell, will be immersed in one of the rivers of paradise. called the *river of life*, which will wash them whiter than pearls.

The righteous, as the Mahometans are taught to believe, having surmounted the difficulties, and passed the sharp bridge above-mentioned, before they enter paradise, will be refreshed by drinking at the *font* of their prophet, who describes it to be an exact square, of a month's journey in compass; its water, which is supplied by two pipes from al Cawthar, one of the rivers of paradise, being whiter than milk or silver, and more odoriferous than musk, with as many cups set around it as there are stars in the firmament; of which water who ever drinks will thirst no more for ever. This is the first taste which the blessed will have of their future and now near approaching felicity.

Though paradise be so very frequently mentioned in the Koran, yet it is a dispute among the Mahometans, whether it be already created, or to be created hereafter; the Motazalites and some other sectaries asserting, that there is not at present any such place in nature, and that the paradise which the righteous will inhabit in the next life will be different from that from which Adam was expelled. However, the orthodox profess the contrary, maintaining that it was created even before the world, and describe it, from their prophet's traditions, in the following manner:

They say it is situated above the seven heavens (or in the

seventh heaven), and next under the throne of God; and, to express the amenity of the place tell us, that the earth of it is of the finest wheat flour, or of the purest musk, or, as others will have it, of saffron; that its stones are pearls and jacinths, the walls of its buildings enriched with gold and silver, and that the trunks of all its trees are of gold; among which the most remarkable is the tree called *tuba*, or the tree of happiness. Concerning this tree they fable, that it stands in the palace of Mahomet, though a branch of it will reach to the house of every true believer; that it will be laden with pomegranates, grapes, dates and other fruits, of surprising bigness, and of tastes unknown to mortals. So that, if a man desire to eat of any particular kind of fruit, it will immediately be presented him; or, if he choose flesh, birds ready dressed will be set before him, according to his wish. They add, that the boughs of this tree will spontaneously bend down to the hand of the person who would gather of its fruits, and that it will supply the blessed not only with food, but also with silken garments, and beasts to ride on ready saddled and bridled, and adorned with rich trappings, which will burst forth from its fruits; and that this tree is so large, that a person, mounted on the fleetest horse, would not be able to gallop from one end of its shade to the other in one hundred years.

As plenty of water is one of the greatest additions to the pleasantness of any place, the Koran often speaks of the rivers of paradise, as a principal orna-

ment thereof: some of these rivers they say, flow with water, some with milk, some with wine, and others with honey; all taking their rise from the root of the tree tuba.

But all these glories will be eclipsed by the resplendent and ravishing girls of paradise, called, from their large black eyes, *Hur al oyun*, the enjoyment of whose company will be a principal felicity, of the faithful. These, they say, are created not of clay, as mortal women are, but of pure musk; being, as their prophet often affirms in his Koran, free from all natural impurities, defects, and inconveniences incident to the sex; of the strictest modesty, and secluded from public view in pavilions of hollow pearls so large, that, as some traditions have it, one of them will be no less than four parasangs (or, as others say, sixty miles) long and as many broad.

The name which the Mahometans usually give to this happy mansion is *al Jannat*, or, "the garden;" and sometimes they call it, with an addition, *Jannat al Ferdaws*, "the garden of paradise;" *Jannat Aden*, "the garden of Eden," (though they generally interpret the word *Eden* not according to its acceptance in Hebrew, but according to its meaning in their own tongue, wherein it signifies "a settled or perpetual habitation;") *Jannat al Mawa*, "the garden of abode;" *Jannat al Naim*, "the garden of pleasure;" and the like: by which several appellations some understand so many different gardens, or at least places of different degrees of felicity (for they reckon no less

than one hundred such in all), the very meanest whereof will afford its inhabitants so many pleasures and delights, that one would conclude they must even sink under them, had not Mahomet declared that, in order to qualify the blessed for a full enjoyment of them, God will give to every one the abilities of one hundred men.

6. God's absolute decree and predestination both of good and evil. The orthodox doctrine is, that whatever hath or shall come to pass in this world, whether it be good or whether it be bad, proceedeth entirely from the Divine will, and is irrevocably fixed and recorded from all eternity in the preserved table; God having secretly predetermined not only the adverse and prosperous fortune of every person in this world, in the most minute particulars, but also his faith or infidelity, his obedience or disobedience, and consequently his everlasting happiness or misery after death; which fate or predestination it is not possible by any foresight or wisdom to avoid.

II. *Religious practice*. 1. The first point is *prayer*, under which are also comprehended those legal washings or purifications which are necessary preparations thereto.

For the regular performance of the duty of prayer among the Mahometans, it is requisite, while they pray, to turn their faces towards the temple of Mecca; the quarter where the same is situated being, for that reason, pointed out within their mosques by a niche, which they call *al Mehrah*; and without, by the situation of the doors open-

ing into the galleries of the steeples : there are also tables calculated for the ready finding out their Kebab, or part towards which they ought to pray, in places where they have no other direction.

2. *Alms* are of two sorts, *legal* and *voluntary*. The *legal alms* are of indispensable obligation, being commanded by the law, which directs and determines both the portion which is to be given, and of what things it ought to be given ; but the *voluntary alms* are left to every one's liberty, to give more or less, as he shall see fit. The former kind of alms some think to be properly called *zaca*t, and the latter *sadaka*t, though this name be also frequently given to the legal alms. They are called *zaca*t, either because they *increase* a man's store by drawing down a blessing thereon, and produce in his soul the virtue of liberality ; or because they *purify* the remaining part of one's substance from pollution, and the soul from the filth of avarice ; and *sadaka*t, because they are a proof of a man's sincerity in the worship of God. Some writers have called the legal alms, *tithes* ; but improperly, since in some cases they fall short, and in others exceed that proportion.

3. *Fasting* is a duty of so great moment, that Mahomet used to say it was *the gate of religion* ; and that the *odour of the mouth of him who fasteth is more grateful to God than that of musk* ; and Al Ghazali reckons fasting *one fourth part of the faith*. According to the Mahometan divines, there are three degrees of fasting : 1. The res-

training the belly and other parts of the body from satisfying their lusts.—2. The restraining the ears, eyes, tongue, hands, feet, and other members, from sin.—3. The fasting of the heart from worldly cares, and restraining the thought from every thing besides God.

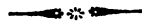
4. The pilgrimage to Mecca is so necessary a point of practice, that, according to a tradition of Mahomet, he who dies without performing it may as well die a Jew or a Christian ; and the same is expressly commanded in the Koran.

III. *Mahometanism, causes of the success of*. The rapid success which attended the propagation of this new religion was owing to causes that are plain and evident, and must remove, or rather prevent, our surprise, when they are attentively considered. The terror of Mahomet's arms, and the repeated victories which were gained by him and his successors, were, no doubt, the irresistible arguments that persuaded such multitudes to embrace his religion, and submit to his dominion. Besides, his law was artfully and marvellously adapted to the corrupt nature of man ; and, in a more particular manner, to the manners and opinions of the Eastern nations, and the vices to which they were naturally addicted : for the articles of faith which it proposed were few in number, and extremely simple ; and the duties it required were neither many nor difficult, nor such as were incompatible with the empire of appetites and passions. It is to be observed farther, that the gross ignorance under which the

Arabians, Syrians, Persians, and the greatest part of the Eastern nations, labored at this time, rendered many an easy prey to the artifice and eloquence of this bold adventurer. To these causes of the progress of Mahometism we may add the bitter dissensions and cruel animosities that reigned among the Christian sects, particularly the Greeks, Nestorians, Eutychians, and Monophysites; dissensions that filled a great part of the East with carnage, assassinations, and such detestable enormities, as rendered the very name of Christianity odious to many. We might add here, that the Monophysites and Nestorians, full of resentment against the Greeks, from whom they had suffered the bitterest and most injurious treatment, assisted the Arabians in the conquest of several provinces, into which, of consequence, the religion of Mahomet was afterwards introduced. Other causes of the sudden progress of that religion will naturally occur to such as consider attentively its spirit and genius, and the state of the world at this time.

IV. *Mahometanism, subversion of.* Of things yet to come it is difficult to say any thing with precision. We have, however, some reason to believe from the aspect of scripture prophecy, that, triumphant as this sect has been, it shall at last come to nought. As it arose as a scourge to Christendom about the time that Antichrist obtained a temporal dominion, so it is not improbable but they will have their downfall nearly at the same period. The ninth chapter of Revelations seems to

refer wholly to this imposture: "The four angels were loosed," says the prediction, 15th verse, "which were prepared for an hour, and a day and a month, and a year, for to slay the third part of men." This period, in the language of prophecy, makes 391 years, which, being added to the year when the four angels were loosed, will bring us down to 1844, or thereabouts, for the final destruction of the Mahometan empire. It must be confessed however, that, though the event is certain, the exact time cannot be easily ascertained. [Buck's Theol. Dict.



The Christian Parent's desires for his Children.

(Concluded from p. 420)

FROM what has been said, several reflections are readily suggested to our serious consideration.

1. It may be remarked that religious children afford Christian parents great delight. As much as any persons desire any benefit, so much are they pleased when it is obtained. The more the benefits of piety in children are perceived, the greater they will appear. For they are infinite and can never be fully estimated. Christian parents possess in pious children a constant and increasing source of delight. Parents can desire for their children no greater happiness than what is secured on their becoming the friends of God. The wisest of men says, "A wise son maketh a glad father. My son, if thine heart be wise, my heart shall rejoice, even

mine. Yea, my reins shall rejoice when thy lips speak right things." As every motive urges parents to desire that their children be religious, so the piety of children affords Christian parents the highest and purest enjoyment.

2. Irreligious children cause their pious parents great sorrow. The character and condition of ungodly children must appear very deplorable and distressing to Christian parents, who perceive and realize so many and such important reasons for desiring that they be pious. No state of wretchedness as to temporal concerns can be so pitiable as the spiritual condition of an irreligious child. The present and future character and condition of such a child must spread a gloom over a pious parent's mind, and fill his heart with unmingled sorrow. If the parent had no view of the holy and wise government of God, which extends to every creature and every event, the situation of an ungodly child would be intolerably distressing. But the holy and wise government and purposes of God do not make sin and misery less evil in themselves. Every one, who discerns the hateful nature of sin and its pernicious consequences, must be affected and distressed in view of the sinful and miserable state of an unholy child. The wise man represents such a child as an oppressive burden to a parent. He says, "A foolish son is the heaviness of his mother." Again he says, "He that begetteth a fool doeth it to his sorrow, and the father of a fool hath no joy." And again, "A foolish son is the calamity

of his father." By wisdom and folly are intended piety and wickedness. No man was ever better able than Solomon to estimate the nature and effects of wisdom and folly. And the experience of Christian parents confirms his declarations respecting unholy children. To every such parent irreligious children cause sorrow and distress as great as their desires that their children may be pious.

3. Christian parents will diligently give their children religious instruction. It is in view of the objects, which are presented to the mind by the light of divine truth, that sinners are awakened, convicted, converted and sanctified. Hence Christ said in his prayer for his people, "Sanctify them through thy truth; thy word is truth." A knowledge of the truth is necessary to the salvation of souls. Parents, then, who desire the salvation of their children, will give them religious instructions. The minds of children cannot remain vacant. If their minds be not filled with truth, they will be filled with lies. If the truth do not awaken their consciences, and sanctify their hearts, by lies their consciences will be stupefied, and their hearts be hardened. If the truth do not save their souls, they will be destroyed by lies. Every parent, therefore, will be as diligent in giving his children religious instruction, as he is desirous of their salvation. Abraham, who was greatly concerned for the spiritual welfare of his children and servants, faithfully instructed his numerous household. God commanded his ancient people to give their children religious in-

struction with the greatest diligence. He said, "And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Joshua's resolution to serve the Lord with his house, implied a determination to teach his family the doctrines and duties of religion. Solomon in his writings addresses children and youth with the greatest affection and earnestness. "To give subtlety to the simple, to the young man knowledge and discretion," was one great design of his writings. Accordingly he says, "Hear, ye children, the instruction of a father, and attend to know understanding." And again, "Remember now thy Creator in the days of thy youth." The apostle enjoins upon parents the duty of giving religious instruction to their children. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." This injunction implies the necessity of constant attention and diligence in the religious education of children. As much as parents desire the salvation of their children, so much will they be engaged in using all the means, which God has appointed, and which are necessary to accomplish this important and desirable object. Surely then they will diligently teach their children the knowledge of the holy Scriptures, which are able to make them wise unto salvation, through

faith, which is in Christ Jesus."

4. Christian parents will be careful to place before their children a pious example. It is often and truly said, that actions speak louder than words. Children understand the actions of their parents before they have any knowledge of language. The actions of parents are not only early and easily understood, but they are long remembered by children. We always remember the conduct of our parents. We shall always remember what attention they paid to the holy sabbath. We shall always remember whether they read the holy bible and prayed daily in their families. The words and the actions of parents make the first, the deepest and the most durable impressions on the minds of children. They, who make just observations on the character and conduct of mankind; or who are in any degree acquainted with themselves, see abundant reason to believe that the example of others makes a deep impression on the human mind, and has a powerful influence on human conduct. The holy scriptures place before us the example of eminent saints, as affording the most effectual inducements to an holy and virtuous life. The glorious Redeemer endeavored to influence his followers to do what is right by making on their minds the deepest impression of his own perfect example. He then said, "I have given you an example, that ye should do as I have done to you." Would parents adopt the most impressive and persuasive method of inducing their children to become

religious, they must, in the most careful and watchful manner, place before their children, in their own conduct, an example of the reality, importance and excellence of Christianity.

5. Christian parents will carefully restrain their children from evil companions, and wicked practices. The hearts of children are so depraved that they are commonly gratified by the company and conversation of such persons as have not the fear of God before their eyes. Vain and irreligious companions banish every thought of God and divine things from the youthful mind. By associating with such persons, children and youth become constantly more averse to the doctrines and duties of religion. When the mind is filled with vanity, whatever instruction may be given, is wholly lost ; as seed that is sown among thorns, or that falls upon a rock. Such companions and practices as remove from the minds of children a conviction and impression of divine things, lead them into the paths of the destroyer. It is written, "A companion of fools shall be destroyed." If, then, parents would prevent the eternal destruction of their children, they must restrain them from such company and such practices as are not religious. Christian parents, who feel a great concern for the spiritual good of their children, will restrain them from what is evil. They will endeavor to restrain them by instructions and persuasions. If these be insufficient, they will exercise their parental authority and government. If these be insufficient, they will inflict cor-

rection and punishment. If all these means of restraint be insufficient, it is evident that the parents, who fail of restraining their children, are very injudicious, or very ill-disposed as to the management of their children. Do you imagine that this is enjoining too much restraint, and enforcing it, by too much severity ? Where is the parent, who will not impose greater restraints, and enforce them with more severity, to prevent a child from destroying his property ? The parent, who does not realize the necessity of such restraints as shall prevent his children from associating with irreligious companions, and engaging in evil practices, there is every reason to fear is an entire stranger to the feelings of a Christian parent. Does such a parent ever address his children in the earnest and decisive language of the wisest of men, when moved by the Holy Spirit ? "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it ; pass not by it ; turn from it and pass away." And to every parent he says, "Chasten thy son while there is hope, and let not thy soul spare for his crying. Withhold not correction from thy child ; for if thou beatest him with a rod he shall not die. Thou shalt beat him with a rod and shalt deliver his soul from hell." Now where is the parent, who will reply against God, and say that such restraints, as shall effectually keep children and youth from evil companions and wicked practices, are not to be used ? Let every parent, who does not restrain his children in such a manner, read the history

of Eli and his house, and tremble. And let every Christian parent be as much concerned to restrain his children from evil companions and sinful practices, as he is desirous of their salvation.

6. Christian parents will be careful to have their children attend to the preaching of the gospel. God has appointed the ministry of the gospel as the principal and most powerful means of saving souls. It "pleases God by the foolishness of preaching to save them that believe." But "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? So then faith cometh by hearing, and hearing by the word of God."

The plain and faithful instructions of the gospel, when given in the solemn assembly on the Lord's day, are suited to awaken and impress every human mind. And they are suited to strike the minds of the young in a very powerful and peculiar manner. Their minds are not filled with worldly cares. Their hearts are not greatly hardened through the deceitfulness of sin. They, who in childhood and youth have attended a faithful ministry of the word, have rarely, during their whole lives, lost the impressions which divine truth then made on their minds. As to such persons, as have passed their childhood and youth under a faithful ministry of the gospel, without receiving deep impressions of divine truth, there is great reason to fear that the gospel will prove a savor of death unto death. There is great reason to fear that they

will remain the rest of their days on the way side. or as the stony places, or as the thorny ground; and that they will never bring forth any fruit to perfection. Parents, then, who desire the salvation of their children, will take great pains to produce in their minds a thorough conviction and a deep impression of the doctrines and duties of religion. And for this purpose they will be careful that their children constantly attend a thorough and faithful ministry of the gospel.

7. Christian parents will be much engaged in praying to God that their children may be renewed and sanctified. They realize that the hearts of men are in the hands of God. They realize that if divine power and grace do not accompany the means of salvation, they will be used without any saving benefit. As much as any persons desire that souls may be saved, so much will they pray to God to exert his power and grace for their salvation. Christian parents will continually present the precious souls of their children unto their Creator and Redeemer, and fervently implore his renewing and sanctifying grace. At a time, when it might have seemed that Abraham would have wholly forgotten Ishmael, he earnestly prayed that he might live before God. Christians have always offered their prayers to God for the salvation of their fellow men. The apostle says, "My heart's desire and prayer to God for Israel is, that they might be saved." Can Christian parents be less concerned and less prayerful for the souls of their dear offspring, than was the apostle

or his violent and persecuting enemies. It is said of a pious mother, who had a large number of children, that she never took one of them into her arms without praying for its salvation. When the reasons, that induce Christian parents to desire that their children be religious, are considered, they seem sufficient to excite incessant prayers and vehement supplications to God to renew and sanctify their immortal souls.

8. What has been said affords every parent an opportunity to know his own character. Parents especially fix their eyes and their hearts upon their children. From an attention to their own hearts and an examination of their conduct, they may easily determine whether they greatly desire that their children be religious. It can hardly be supposed that any parent, in view of what has been said on this subject, will confess that such are not his desires for his children. You see by what considerations the desires of pious parents for their children are excited. You must own that their desires are right. You see too, that you, who are parents, if you have not ardent desires that your children become pious, must be very criminal. But if it be so, do not increase your criminality by refusing to see and confess the truth. On a subject so important and interesting, if you be not exceedingly hardened in sin, your feelings must be awakened. And it is wise to hear and regard the voice of truth, while we may profit by its kind and friendly instructions.

O parents, has not the truth a

powerful advocate in your own consciences? Do you not know that you are urged by every affecting motive to be pious yourselves, and to desire that your children may also be pious? Now are you Christian parents? Have you children that are religious? And do they afford you great joy? Have you children that are destitute of piety? And does a view of their character and condition cause you much sorrow? Are they an heaviness to your heart? Do you diligently and faithfully instruct your children in the doctrines and duties of Christianity? Do you so live as to impress on the minds of your children a sense of the reality, importance and excellence of Christianity by your own example? Do you restrain your children from irreligious companions and evil practices? Are you careful that they attend a spiritual and powerful ministry of the gospel? Are you constant and earnest in praying to God for the life of your children's souls? Are not some of you, who are parents, able to reply that for the souls of your children you feel a deep, a constant and tender concern? Is not your heart's desire and prayer to God for your children, that they may be saved? Let the reasons of such desires and prayers be more constantly considered and more deeply realized. While you diligently and faithfully use all the means which God has appointed for the salvation of your children, constantly bring their souls before the throne of grace, and earnestly plead for the influences of his Holy Spirit to be bestowed abundantly upon your dear offspring. Wrestle, O

Christian parents, and prevail with God to save your children from the damnation of hell, by taking hold of his own gracious promises. To you Jehovah 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."

DIDYMUS.

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The Importance of Systematical Divinity.

PAUL says to Timothy, "Hold fast the form of sound words, which thou hast heard of me." The mode of expression here used suggests, that the apostle taught, and Timothy learned, a scheme or system of divinity. "The form of sound words" signifies the same as "the form of knowledge," and "the form of doctrine," which are scripture expressions, and mean a regular, well-digested scheme of religious sentiments. Such a religious system the apostle had taught Timothy and exhorts him to hold fast. We may then be assured that it is of great importance men should learn that system of sound doctrines, which the gospel contains. To illustrate this observation it is proposed to show,

I. That the gospel contains sound doctrines;

II. That the gospel contains a system of sound doctrines; And,

III. That it is a matter of importance to learn this system.

I. Let us consider the soundness of the doctrines, which are contained in the gospel. Here it may be observed,

1. That the doctrines of the gospel are *sound*, as they are strictly *true*. They are the true sayings of God. They originated from the foundation of truth. They stand in opposition to all the false doctrines of weak and wicked men. And in this respect, they are represented as *sound*. Thus Paul says to Timothy, "I charge thee therefore before God,—preach the word. For the time will come when they will not endure *sound* doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth." Sound doctrine here signifies the same thing as truth, in opposition to error. And Paul, in his epistle to Titus, uses the term sound doctrine, in the same sense. "For a bishop must be blameless, as the steward of God, holding fast the faithful word, as he hath been taught; that he may be able by sound doctrine, both to exhort and convince the gain-sayers. Wherefore rebuke them sharply, that they may be *sound* in the faith." But speak the things, which become *sound* doctrine, in doctrine shewing uncorruptness, *sound* speech that cannot be condemned." By sound doctrine and sound speech, the apostle means the true doctrines of the gospel, which cannot be condemned as false.

2. The doctrines of the gospel are *sound*, as they are pure

and salutary, and tend to promote holiness in the hearts and lives of men. This is a natural and necessary consequence of their being true. Truth is the wholesome food of the mind, and the proper foundation of all holy and virtuous exercises. Accordingly the doctrines of the gospel are represented as having a pure and salutary effect upon the souls of men. "The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. The judgments of the Lord are true and righteous altogether." "As new born babes, desire the sincere milk of the word, that ye may grow thereby." "These things teach and exhort. If any man teach otherwise, and consent not to *wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness*; he is proud knowing nothing." Such is the soundness of the doctrines contained in the gospel. They are true in opposition to all false doctrines. And they are pure and salutary in opposition to the vain imaginations and corrupt sentiments of men of corrupt minds. They are according to godliness and tend to promote it. They are excellent in their nature and beneficial in their effects. They are calculated to fill the minds of men with light and their hearts with love.

II. The gospel contains a *system* of sound doctrines.

A system is a collection of the fundamental rules or principles

of any art or science, arranged in their proper order, relation, connection and consistency. A system of grammar contains the fundamental rules of expressing our thoughts in words, with propriety. A system of logic contains the fundamental rules of clear and just reasoning. A system of philosophy contains the fundamental rules of that science. A system of laws contains the fundamental principles and regulations of any particular form of civil government. A system of divinity contains the fundamental truths of the Christian religion. By fundamental truths I mean those doctrines, which constitute the essence of Christianity, and upon which it necessarily depends. Thus the truth of God's existence, of Christ's existence, and of the depravity of human nature, are fundamental doctrines. For if all these, or either of these be denied, the whole of Christianity is denied. There can be no room for Christianity, if there be no God, or if there be no Saviour, or if there be no human depravity. So any other doctrine of the gospel is fundamental, which, being denied, would be a virtual denial of the Christian religion. But the bible contains many things, which are not essential either to natural or revealed religion. Such are many precepts and prohibitions, many warnings and admonitions, and many historical facts and events, which we find in scripture. And these may be disbelieved or denied, without disbelieving or denying the religion of Christ. There are, however, many great, necessary, essential and fundamental truths

contained in the gospel, which constitute the essence, and lie at the bottom of Christianity. And in this sense the gospel contains a *system* of sound doctrines.

The gospel once lay unrevealed in the divine mind. It is a scheme which God formed and adopted before the foundation of the world. And as it lay in his mind from eternity, it was a perfect system of eternal truths, reduced to perfect order, harmony and consistency. God saw through the whole with perfect clearness. But he was pleased to reveal this scheme at divers times, in different ways, and in separate parts. Hence, the Bible is not written in the form of a system, in which the great and fundamental doctrines of the gospel are collected and arranged in their proper order, harmony and connection. But though these fundamental doctrines are not thrown into the form of a system; yet they are capable of being collected and digested into one harmonious and consistent scheme. The gospel contains all the truths and doctrines, which are necessary to be known and embraced, in order to salvation. These truths and doctrines are harmonious and consistent with each other. They may be seen and understood in their harmony and connection. And hence it may be clearly seen and understood, that the gospel contains a system of sound doctrines. But since these doctrines lie scattered in various parts of scripture, the gospel system cannot be seen intuitively, at the first glance. It requires reading, hearing and study to learn

it. In this way, Timothy gained the form of sound words. He read the scriptures from his youth, and heard the preaching and conversation of the apostles; and by digesting what he had heard and read, he formed a clear and consistent scheme of divinity in his own mind. By the same means, others ought to learn that system of sound doctrines, which the gospel contains. And this leads me to show,

III. The importance of doing it.

This is plainly implied in Paul's exhortation to Timothy. "Hold fast the form of sound words, which thou hast heard of me." If it was so necessary to retain his systematical knowledge of the gospel, it was equally necessary that he should acquire it. And what was necessary and important for Timothy, is really necessary and important for all, who enjoy the gospel. They should not only learn the doctrines of the gospel; but also their order, harmony and connection. They should not only understand the various parts of divine revelation, but also the relation and connection, which the various parts bear to each other. Or in the language of our subject, they should learn that system of divinity, which is really and plainly contained in the gospel. And to make the importance of this appear, I observe,

1. It is necessary to understand the gospel system, in order to have clear and just ideas of any of its fundamental doctrines. These cannot be clearly and fully understood, separately

considered. Let any person attend ever so closely to any one important doctrine of the gospel, and he will find, that he cannot obtain a clear and full knowledge of it, without considering it in relation to, and connection with the general scheme or system of divine truth. Let any man, for instance, attend to the death of Christ on the cross, and all the scripture accounts of it, and yet he will remain totally ignorant of its affecting import and design, without taking into view the great end of his dying. This holds true of all the great and essential doctrines of divine revelation. They cannot be clearly seen and understood without having a general, connected and consistent view of the gospel scheme of salvation. And hence it is very important to learn the system of sound doctrines contained in the gospel. Men may read the bible, hear preaching, and converse upon the truths of divine revelation, for years and years, and even as long as they live; and yet never have a clear and consistent knowledge of the very first principles of the oracles of God, if they neglect to learn and digest the system of doctrines, which the gospel contains. This is the way, and the only possible way of acquiring religious and divine knowledge. It would be of no avail to learn the whole bible by heart, and commit every sermon that is heard to memory, without comparing and digesting divine truths, and learning their harmony and connection, as parts of one uniform and consistent system.

2. It is necessary to under-
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stand the gospel system, in order to understand the meaning of scripture in general. For all particular passages of scripture are to be explained and understood, in consistency with the scheme of salvation contained in the gospel. Without this standard, it is utterly impossible to reconcile a multitude of particular texts. A great many detached passages may be found in the bible, which taken without connection, will apparently support any error, and contradict any truth. Hence every sect of Christians can find texts to support their false and favorite opinions. And it is utterly impossible, in many cases, to show that they misconstrue scripture, without comparing it with the general scheme of divine revelation. Every sect of Christians endeavor to read the bible into their own scheme. And they do it upon this principle, that no passage of scripture can contradict the true gospel plan of redemption. And this is true. Hence in order to read the bible right, or to explain difficult and apparently contradictory passages, it is necessary to understand the true gospel system of doctrines. This is the only infallible rule of construing scripture. And the nearer any come to a clear and full understanding of the gospel system of sound doctrines, the better able they are to explain and understand the scriptures in general. For all the texts in the bible are really consistent with each other. And did we clearly understand the gospel as a system, we might generally be able to understand particular passages of

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divine revelation. This shows the great importance of learning that system of doctrines, which the gospel contains.

3. To avoid errors in religion it is necessary to learn the gospel system of doctrines. Such errors have been imbibed and propagated, ever since the gospel day. Those who enjoy the bible are always liable to be led into errors. And unless they understand the system of sound doctrines contained in the gospel, they are very unable to avoid this danger. Religious errors are propagated under the sanction of the bible, and particular passages are produced in favor of them.

And to oppose one passage of scripture to another, is but a weak defence against error. Hence those, who are well acquainted with scripture texts, and can quote them with ease, are as liable, many times, to fall into errors, as any persons. But those, who have learned and digested that scheme of doctrines which the gospel contains, are well prepared to avoid all religious errors of any great consequence. They know that every doctrine which contradicts the gospel scheme is an error. And therefore when any errors are proposed for their approbation, they have a standard, by which they can easily detect their falsehood. And though particular texts are adduced, and particular arguments are offered, in their support; yet they can bring all these texts and arguments to the touch stone of the gospel plan, and discover their impertinency and weakness. Arian, Socinian, Antinomian and Arminian, errors; all clash with the gospel

scheme, though many texts and arguments may be brought to support them. And whoever understands the gospel system of sound doctrines, is but little exposed to be led astray by any errors of this kind. The whole tenor and spirit of the gospel condemn these false schemes of religion; and indeed every other erroneous system. And for this reason it is very important to learn the gospel system of doctrines. It is one of the most effectual guards against all religious errors and delusions.

4. It is of importance to understand the gospel scheme of doctrines, in order to detect errors. It is the duty of men not only to avoid error, but to detect and expose it. They are sometimes called to contend earnestly for the truth, by detecting those false and corrupt sentiments, which obscure and injure it. And there is nothing that better qualifies men to refute and expose erroneous opinions, than a clear and extensive knowledge of the great and fundamental doctrines of the gospel. When they possess this knowledge, they are able not only to avoid error, but to point out its absurdity and contrariety to particular passages of scripture, and to the whole system of gospel truths. And error never appears so odious and absurd, as when it is fairly set in contrast with the pure doctrines of the gospel. Those, therefore, who understand these doctrines in their connection and dependence, are prepared to expose every error and delusion, which is contrary to sound doctrine, with the greatest ease, and to the best advantage. A man, who under-

stands a system of grammar, can detect a grammatical error at a glance, and make it appear as an error. A man, who understands a system of logic, can easily and effectually detect a sophism, or false reasoning. So he that understands the system of sound doctrines contained in the gospel, is able to detect and expose religious errors in the clearest manner. And on this account, it is of great importance to learn the gospel system of divine truth.

5. It is no less important to understand the leading and fundamental doctrines of the gospel, in order to teach them to others. No person is properly capable of teaching any important doctrines of the bible, unless he understands them in their relation and connection with each other. Public teachers are very unfit for their office, if they have no connected and digested scheme of religious sentiments formed in their own minds. They are extremely liable to say things which are really false and inconsistent. And it is no uncommon thing to hear crude, indigested and inconsistent sentiments delivered from the sacred desk. This must be the case, if preachers do not understand that system of doctrines, which the gospel contains. So long as they are unacquainted with the real harmony and connection of the gospel scheme, they cannot possibly maintain a consistency in their discourses. And this is equally true of all common Christians, whose business it is to instruct their children and households. They need to know the doctrines of the bible in their intimate re-

lation and connection. For without this knowledge, they can convey but very little real instruction, or information to those whom they undertake to teach. But if they have this knowledge, they will be able instructors, though they are not acquainted with the languages and the historical parts of scripture. He that understands the real harmony and connection of the gospel system, is truly a divine, and able to teach others also. And in order to be able to do this, it is very important to acquire a clear and connected view of the great and essential doctrines of the bible.

6. This knowledge is further necessary to grow in grace. Knowledge is the mother of true devotion. The knowledge of the gospel system is the noblest knowledge, and best adapted to awaken every holy affection. Indeed it is the most extensive knowledge, that can be acquired by man. It is but a very small part of gospel knowledge to know that penitent, believing sinners shall be saved. The gospel system, in its full extent and connection, unfolds the knowledge of God, of angels and men; the knowledge of this world and the next. The gospel system unfolds the perfections and designs of the Deity, and exhibits all intelligent beings, in their true and most important light. A plain, common Christian, who is acquainted with the gospel, as a system of truth, knows far more about the most important objects in heaven and earth, in time and eternity, than the most knowing heathen or infidel on the face of the earth. And this know-

ledge is favorable to holiness of heart and life. Hence the apostle exhorts Christians "to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." The more real saints become acquainted with the gospel scheme of salvation, the more they love and adore God; the more they admire and esteem the divine Redeemer; the more they desire the enlargement of his kingdom, and the more are they engaged to promote it. Such knowledge makes them strong in faith, and in every other Christian grace. It may be added,

7. It is of great importance to understand the gospel system of sound doctrines, in order to gain a good evidence of our good estate. Many really think they love the gospel and heartily embrace it; while in reality they love only a part of it, or some detached doctrines misunderstood. Almost every body loves the gospel in this view. For there are some things contained in it, which separately considered, are very agreeable to the most corrupt heart. But the gospel, taken as a system of connected and important truths, is perfectly disagreeable to every person in the world, whose heart has not been renewed. In order to determine, therefore, whether we do really believe and embrace the gospel from the heart, it is necessary to understand it, in its proper extent and connection. And when we view it in its true light, we may pretty certainly determine whether we are real friends or enemies to it. There is reason to fear that thousands have been fatally deceived, by, having only a partial

knowledge of the gospel, and embracing only its most agreeable doctrines, detached from the great system of fundamental truths. Hence it appears a matter of high consequence to all who enjoy the gospel, whether learned or unlearned; whether preachers or hearers; whether old or young; to gain a clear knowledge of the gospel scheme of salvation. It is not enough to learn some separate parts, or favorite sentiments; but the whole system of sound doctrines must be understood in its harmony and connection. Nor is it safe for any to rest in their superficial acquaintance with the gospel. Let all, therefore, labor to know the truth, that they may know their real condition.



The Benefits of confidence in God.

THE face of the moral, as well as natural world is perpetually changing, which produces corresponding changes in the minds of all, who place their highest hopes upon worldly objects. Their hopes rise or sink, just as God sends prosperity or adversity; and their conduct varies, as their views and feelings vary. They sometimes make haste in the pursuit of the objects of their desires; and sometimes they lose all their zeal and resolution, and sink down into languor and despondency. But if mankind would place their hopes, not upon the world, but upon the great Governor of the world, they would stand upon a firmer foundation, and become more stable in their views, and more uniform in

their conduct. God is immutable and without the least shadow of change in his designs ; and therefore constantly and invariably pursues them in the whole course of his providence. He is not slack, as some men count slackness, in carrying into effect, the great design of redeeming love, which he formed in the early days of eternity. He has always kept his eye and his heart on that great and glorious object, though his friends, as well as his enemies, have sometimes been ready to fear he had forgotten and relinquished it. This was often the case in that long period, which passed from the first promise of a Saviour, to his actual appearance upon earth. Hence in a time of great darkness in Israel, God sent his prophet to comfort the children of Zion, by repeating his assurance, that he was then pursuing his gracious design, notwithstanding all outward appearances to the contrary.—“Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation : he that believeth shall not make haste.” This is a plain prediction of Christ, and is so interpreted by Christ himself and his apostles. At the close of his parable of the householder, who let out his vineyard to unfaithful husbandmen, he demands, “Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner ?” But Peter in his reply to those who asked him by what power he cured the impotent man, gives a more full and explicit explanation of this pre-

diction. “Be it known unto you all, and unto all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other : for there is none other name under heaven given among men whereby we must be saved.” Christ being the person predicted, under the metaphor of a stone, a tried stone, a precious corner stone, a sure foundation, it is easy to understand the import of this clause, “he that believeth shall not make haste.” It is not said, he that believeth in Christ, the person predicted ; but he that believeth. Believeth what ? He that believeth, that God will lay in Zion for a foundation a tried stone. Or in other words, “he that believeth that God is carrying on his gracious designs, and preparing the way for the promised Saviour, and by that means, pursuing the great design of redeeming love ; he shall not make haste, but find his hopes, and expectations, and desires placed on a solid foundation.” And God’s prosecution of the same gracious designs is suited to produce the same effect, in the minds of his friends. Hence arises this observation. The friends of God derive great benefit from a firm belief that he is constantly carrying on the work of redemption.

To illustrate this observation,

I. Let us consider what we are to understand by the work of

redemption. By this, we are to understand the work of saving sinners, which lies at the foundation of all the works of God, and to which he means to make all his operations in creation and providence subservient. He determined from eternity to save some of our fallen race, and this is called "his eternal purpose, which he purposed in Christ Jesus our Lord." He eternally designed to bring about the salvation of sinners, not by a mere act of sovereignty; but by the death and mediation of Christ the Lord of glory. By pursuing this, and by these means, he intends to produce great and glorious effects.

1. He intends to display his glorious existence, as the *Trinitie* God, the Father, Son, and Holy Ghost. No other work of his, than the work of redemption, is calculated to manifest the *Trinity* of persons in the Godhead. And had he not devised the work of redeeming sinners through the incarnation and atonement of Christ, we cannot conceive how the works of creation and providence would ever have discovered to the mind of created beings, the glorious truth of the ever blessed *Trinity*. But the work of redemption, in which each person in the Godhead bears a distinct part, clearly unfolds the peculiar mode of the divine existence, which is the foundation of the complete blessedness of the all-sufficient and self-existent God.

2. The work of redemption is designed to manifest all the perfections of the Deity. Neither the works of creation nor providence alone, could make

this display of all the divine attributes. But the work of redemption is so connected, as to manifest the almighty power, the manifold wisdom, the inflexible justice, and the boundless grace of God, and to set all these divine excellencies in the most pleasing, beautiful and striking light.

3. God intends in the work of redemption to set the characters of all his intelligent creatures in every possible attitude. He intends to exhibit some of his creatures as originally, perfectly and perpetually holy. He intends to exhibit some of his creatures, as originally and perfectly holy, and then as perfectly and perpetually unholy. He intends to exhibit some of his creatures as originally holy, then perfectly sinful, then imperfectly sinful, and finally and for ever perfectly holy. And he intends to exhibit some of his creatures, as originally, perfectly and eternally sinful. By these means he will throw the moral character of moral beings into every attitude in which they can possibly appear. This will exhibit all moral beings in the most striking light conceivable.

4. God intends by the work of redemption, to defeat the designs of all his incorrigible enemies. We are told, "for this purpose the Son of God was manifested, that he might destroy the works of the devil." And again we read, "He must reign until he hath put all enemies under his feet." God intends to disappoint Satan and all his servants, who refuse to bow to the sceptre of Christ; by turning all their works and designs to his own glory, and

the good of those who love him. And we add,

5. That God intends by the work of redemption, to raise all his dutiful and obedient creatures to the highest degree of holiness and happiness, through the medium of the highest degrees of light. When the work of redemption is completed it will show the heart of God, and the hearts of all intelligent creatures in the clearest manner. And in the view of the whole intelligent universe, benevolent creatures must rise as high in holiness and happiness as their natures will admit. The holiness and happiness of all benevolent beings is always in exact proportion to their light, or their knowledge of things. And as the work of redemption will diffuse the greatest possible light through the universe; so it must raise all benevolent beings to perfect holiness and happiness.

Having briefly considered the nature and design of the work of redemption, it is proposed,

II. To show that the friends of God have a belief, that he is constantly carrying on this great and glorious work.

Though God did some things to prepare the way for the work of redemption, before sin and misery made their appearance; yet he did not properly enter upon the work of redemption, until the fall and apostacy of our first parents. Then he appeared and promised a Saviour, and eternal life to those who would cordially embrace him. From that time forward, until Christ actually came in the flesh, all the friends of God believed, that he was carrying on the

work of redemption. Abraham saw, by an eye of faith, Christ's day and rejoiced. Job believed that his Redeemer would come and appear upon the earth. David foretold his death and sufferings, and believed that God would set his king on the holy hill of Zion. Isaiah and Daniel predicted the coming, sufferings and death of the Messiah, and believed, that God would bruise him and make his soul an offering for sin. And if we now turn to the eleventh chapter of Hebrews, we shall find that all the ancient patriarchs and people of God believed, that he would carry on the work of redemption, and fulfil his promises respecting the death and atonement of Christ, to which all the typical sacrifices pointed. The apostle having mentioned Abel, and Enoch, and Noah, and Abraham, and Isaac, and Jacob, and their pious offspring, proceeds to say, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them." Thus the friends of God had a firm belief, that he would carry on his gracious designs until he had brought the promised Redeemer into the world, and spread the glad tidings of salvation through the world, or made all the families of the earth blessed in the seed of Abraham. And since the gospel days, all real saints have had a belief, that God will carry on the work of redemption until he has called in all the elect, and prepared the way for the second coming of Christ, the general judgment and the final consumma-

tion of all things. This belief is inseparably connected with a saving faith in Christ. So the apostle repeatedly intimates. He says in the ninth of Romans, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom we have access by faith into this grace wherein we stand: and rejoice in the hope of the glory of God." That is in the hope of God's carrying on the work of redemption, until he has fully displayed his glory in the accomplishment of it. He speaks of the Corinthians as "watching for the coming of our Lord and Saviour Jesus Christ, who shall confirm them unto the end." And in his epistle to Titus, he says, "The grace of God that bringeth salvation hath appeared unto 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 blessed Saviour Jesus Christ, who hath given himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." And the apostle Peter represents all true Christians as believing and expecting, that God will continue to carry on his work of saving sinners until he has completely accomplished it. notwithstanding all the ungodly believe and say to the contrary. It appears evident, that the apostles taught, and Christians in their day, believed that God was carrying on his gracious design of building up Zion, and would continue

his operations to the end of time, when it would be completed. And all real Christians still have the same faith in the constant agency of God in carrying on the great work, which lies the nearest to his heart, and which is necessary to display his own glory, to effect the greatest good of the universe, and to fulfil his last end in the creation of the world. We proceed,

III. To show the great benefit, which the friends of God derive from their belief, that he is steadily and constantly carrying on the work of redemption. We read, "He that believeth shall not make haste." This intimates, that the faith of believers in the constant and over-ruling Providence of God, is a foundation as firm as a rock, upon which they can stand with firmness and composure, amidst all the winds, and clouds, and storms, which disturb, overwhelm and destroy the impenitent and unbelieving. While they keep their eyes and hearts upon the great design of God, in all his dispensations of Providence, they have a foundation for happiness, which the world cannot give nor take away. And it is easy to see, that they must necessarily derive great benefit from a strong and lively belief, that God is constantly, powerfully and irresistibly pursuing the most noble and benevolent design, in the accomplishment of which they and all holy creatures will be for ever interested and happy. For,

1. They must derive from this belief peculiar light, in the darkest times. While they realize the design of God in all the dispensations of his Providence

and firmly believe, that he is seeking and promoting the good of the church; every thing he does appears in a true light; just as the traveller sees his way by a faithful guide, or the mariner, by a faithful pilot. Nothing can cast light upon the dark and mysterious ways of Providence, but the great and good design, which God is constantly and unerringly pursuing. A true and lively belief of this casts light upon the darkest scenes, which ever occur in the world. The Shekinah, or cloud of glory, was designed to be a lively emblem of Divine Providence, which always has a dark and bright side, according as it is viewed with the eye of faith or unbelief. All God's conduct, from the creation of the world, is full of darkness, while the great design of redeeming love is out of view. But when that design is believed and seen, it sets all the divine dispensations in every age, and in every part of the world, in a clear and consistent light. So long therefore, as the friends of God live in a lively faith in his exertions to build up Zion, they must see and enjoy light, while the rest of the world are involved in darkness.

2. From this lively faith in the wise and gracious designs of Providence, they must derive hope as well as light. Light is the ground of hope. When men see just cause to believe, that the object of their desire is likely to be obtained, their light always produces hope of any future, unseen good. It is by the belief of God's constantly carrying on the work of redemption, that saints can rejoice in the hope of his glory.

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While they believe, that God is always going forward, and not back; always promoting and not obstructing his cause in the world, they find ground to hope against hope, or against all those things which seem to call for despair. Hope is the balm of life, and the friend of the friendless. The apostle says, "We are saved by hope." The hope of salvation, and the everlasting enjoyment of all good, is an unspeakable benefit to those, who feel and act as pilgrims and strangers in this world of darkness and danger.

3. The same firm and unshaken belief, that God is continually carrying on his gracious designs, which produces light and hope, equally produces patience. Patience is a quiet, calm, pleasant waiting for the future removal of some evil, or the future enjoyment of some good. The apostle says, all Christians have need of patience, while they are doing the will of God, amidst the trials and evils of the present life. And they can derive this from no other source, than the belief that God is their God, and promoting their interest by promoting his own glory. This makes them say with the apostle, "I reckon the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by

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hope. But hope that is seen is not hope: for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Patience is the genuine fruit of that faith which is the substance of things hoped for. While the sick man sees the physician preparing the medicine for his relief, he is patient in pain. While the hungry man sees the food preparing, he waits with patience for it. So when the friends of God see him, by an eye of faith, causing all things to work together, for his glory and their good, they can wait for the events of it without making precipitate decisions. It

powers and faculties of the gracious soul. And it is from this source, that the friends of God derive the greatest light, hope, patience, zeal, and resolution to perform every private and public duty, and endure every public and private calamity. While they firmly believe that their God reigns, and reigns without disappointment or control, they see all things in the right train, tending to the right object, and promoting all the good they wish to have promoted, either in heaven or earth, either with respect to themselves, or to the whole universe.

N. D. A.



TO THE EDITOR OF THE CON-
TINENTAL MAGAZINE.

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of sorrow, and wo, his happy spirit is hovering around me, possessed of perfect knowledge of my contemplations. Ah! solemn yet pleasing, delightful thought! Ah, WARD! is thy happy soul, dressed in robes of immortality, now my delightful companion, though I see thee not! Art thou permitted by thine heavenly Father, and pleased thyself, to take a nightly excursion from the region of glory; not nightly to thee, for thou dwellest in eternal day; and to enter my chamber, and afford me many, though solemn, yet pleasing reflections, by contemplating thy present character and employment?

Is thy happiness complete, and thy character perfect? Art thou perfectly sinless, and freed from those turbulent and angry passions, which so often wound the conscience, and mar the happiness of saints here on earth? Is thy heavenly mind calm and unruffled? at peace with the universe, with conscience, and with God? Art thou dressed in robes of immortality, and blessed, far above the conception of mortals? Canst thou bear me testimony, that eye hath not seen, nor ear heard, nor heart conceived the things, which are prepared for the righteous? Canst thou bear me testimony, that the torments of the damned are inconceivably dreadful? Of these things, which are now the objects of my faith, thou hast perfect knowledge. For thou art participating the joys of heaven, which is thy quiet resting place; from whence the awful gulf, the miserable state of the damned arises in full view.

Notwithstanding this awful difference in the final state of the righteous and the wicked, do not the justice and goodness of God, demand the praise and adoration of every creature? Is eternity too long, to praise and adore the Lamb of God, who has taken away the sin of the world, and opened a door of mercy, through which the righteous may enter the kingdom of glory? Art thou happy in the society of angels, and the spirits of just men made perfect; and ravished with the beauties and the excellencies of the Saviour's character, and the glories of the Almighty? Art thou enraptured with the employments and entertainments of the heavenly world, the new Jerusalem? Dost thou see, as thou art seen, and know, as thou art known? Is the glory of God, and the honor of the divine Redeemer, the main-spring and centre of happiness?—Without whose presence the enjoyments and delights of heaven would cease to exist? Is the contemplation and assurance, that eternity will never end, nor thyself cease to exist, the completion of happiness?

Ah, WARD! Has thy spirit fled from this world of sorrow, pain, and wo, and safely arrived to the haven of eternal rest, the kingdom of security and glory? And is thy voice tuned with songs of praise and alleluias to God, and the Lamb for ever and ever? O happy soul! Shall it ever be my happy portion to arrive to that blessed abode, and mingle in that happy society? O Lord, thou knowest!

But why, dear departed

shade, hast thou fled to thy Father's house ; and left thy lonely, thy disconsolate widow, and her fatherless children, to mourn the premature death of an affectionate husband, and a kind and tender parent ? Why hast thou left a numerous church and congregation, so soon, to mourn the departure of a faithful watchman, a diligent instructor, and a pious teacher, who was anxious and solicitous in season, and out of season, for the good of God's people, and for the salvation of sinners ; and who carefully fed the sheep and lambs of the flock of Christ ?

I hear, or imagine I hear a still small voice of thine, thus sounding in my ears.

" Ah, G—! the will of my Father is done. He had no more work for me to do on the earth, and why should I tarry in the wilderness, and not go home to my father's house ?

" As to my widow, and her fatherless children, I can safely trust them in the hands of my God. He is their constant keeper and guide, and my presence would add nothing to their security. They are the creatures of my God, and I wish him to dispose of them as he pleases. He is the God of the widow, and a father to the fatherless. She is a child of God ; and ere long I shall congratulate her safe arrival to the mansions of glory, where I now reside, and we both be for ever happy in the enjoyment of our God and Redeemer !"

I have continued my contemplations much farther than I expected. But I have delightfully followed the chain of thoughts, as they rushed into my mind.

And if the reading of these thoughts produce similar sensations as the meditation of them, you will not be dissatisfied with my sending them to you.

The person, whose death I lament, was the late Rev. Mr. WARD, Danbury, Connecticut. Last summer I spent a week with him, and was much pleased with him, both as a man, and as a Christian. He has left a lovely and pious wife, and four small children.*

Consider, my sister, a moment, and place yourself in her situation. Yourself a lonely widow, and your children fatherless. And what would be your feelings ? Could you cheerfully say, " It is the Lord, let him do what seemeth him good." It is no small satisfaction, to reflect, that hopefully you are in a state of grace, and accordingly reconciled to the will of your heavenly Father. It affords no small degree of consolation, to reflect, that so many of our brothers and sisters, have hopefully chosen the good part, which shall never be taken from them. But alas ! what will be the final condition of those, who are yet without hope, and without God, in the world ! Are they the objects of your daily prayers ? The prayers of the righteous avail much. What is the state of your health, and the state of your mind ? Have you peace with conscience, and with God ? And that strong consolation in believing, which belongs to the really pious and humble followers of Jesus Christ ? What is the state of the good old people,

* Another was born two or three days after his death.

who are tottering on the brink of the grave? Are they prepared for their great change, which is just at hand? How are all my friends? And alas! how much farther must religion decline in N—— before the professors will awake from their long sleep of spiritual deadness? It seems, they are insensible of the worth of their own, or the souls of others. I fear they will continue to sleep, until the midnight cry, "Behold the bridegroom cometh," alarm them, and many awake only to perish, because they have no oil in their lamps. But let others do what they will, do you be faithful to yourself, and to the children whom God has graciously given you. The promise is to you, and your children, if *you are faithful* in discharging your duty towards them.

There has lately been great revivals of religion on this part of the Island, but at present a general stupidity prevails. And religion will again be revived neither here, nor in N——, until professors awake, and are faithful and fervent in prayer to Almighty God.—I now despair of hearing from N—— before I leave the Island, which will probably be the 10th of September. And may the richest of heaven's blessings rest on you, and your family.

Believe, DEAR SISTER,
with grateful remembrance,
I am your much obliged
and affectionate brother,
G——.



A few sketches of the dying exercises of Mrs. Abigail Browning; daughter of Gen. Rufus Putnam, of Marietta. (Ohio.)

MRS. BROWNING had, for some years previous to her death, been a professor of religion, and had adorned her profession by an exemplary life and conversation. Among her papers, after her death, was found a covenant, by which it appeared that she engaged some years since, to give herself up to God through Jesus Christ. She had been in a declining state several years before her death. And, but a few months before her dissolution, the disorder with which she was threatened began to assume alarming symptoms. She was soon confined. And from the numerous precious words which fell from her lips, during this her last illness, the following are selected.

Being asked how she felt, in view of her declining situation, she observed, that "she did not feel distressed; and that though she had no righteousness of her own, yet she thought she was interested in Christ's." And, as an evidence of it, she was sure that God and the things of religion appeared very different from what they used to, before her ill health." She said, further, that "she had reason to bless God for her sickness; and that she had rather be sick and die, than to have her health and have the same temper and disposition that she had before she was sick; and that she had taken more real satisfaction in religion than she ever had done in any thing else in her life."—Her friends viewing her in danger,

mentioned their fears to her that she would not continue long. She appeared to receive the intelligence with Christian composure, as though death were an event of which she was living in the hourly expectation. She said that she thought a great deal, but could not talk. But appearing soon after to recover some strength, her friends being desirous of knowing how she felt, upon the near approach of death, proposed several questions. Her answers were satisfactory. She said, that "though she did not feel exactly as she wished, yet she had a comfortable hope; thought she had given herself up to Christ, and that he had accepted of her; and was sure she had a true love to God, to holiness, and to Christian people." She at times seemed to have a desire to live, more particularly on her children's account; but was after all, resigned to the will of God.—She said, that "death was no terror to her—that Christ appeared lovely—that she had given herself to him, and thought that he would carry her through." Being asked, but a short time before her departure, whether her faith held out? She replied, that "it did; and that she thought it was strengthened by the prayers and conversation of Christian friends." She solemnly and affectionately addressed her husband and children upon the concerns of their souls. To him she recommended to "maintain family worship—to make religion the business of his life, and to bring up his children in the fear of God." Her children, she charged to "be good children, to love

and obey their father, to attend to their learning; but above all to love, and pray to God to have mercy on them and keep them from sin, that they might be prepared to follow her."—Her friends standing around her, she observed to them that "a sick-bed was no place to prepare for death, as sickness of any kind unfitted the mind in a great measure for the exercise of religion, or for attention to any thing of importance;" and urged it upon them to "attend in season to the things of their peace."

Evidently appearing to be very near her end, on the morning of her dissolution, she was asked whether she was afraid to die?—"O, no," said she, "I wish to go!" Soon she was taken in the greatest distress imaginable, as appeared from her countenance. Death had then a terrible appearance. "O sin," thought I; "what misery hast thou brought on the human race!"—But though in the agonies of death, she perfectly retained her senses, even to the last. Her distress being extreme, she cried out, "O, what shall I do? No tongue can tell what I feel. O, that the prisoner could get free! Come, Lord Jesus; Come, Lord; O, come, come!" It appeared as if she felt the distinction between her soul and body more than is common, and made every exertion to free her soul from its prison-cage. She would open her mouth, as if to breath it out;—and would say, "O, can't I go? Can't the prisoner get free? Come, Lord Jesus; come, quickly." She was told she must have patience. She seem-

ed to recollect herself, and said, "I will." Directly her countenance changed from a distressed to a pleasant one. A smile of joy beamed in it, and placid serenity composed every feature. Her eyes appeared much animated, and fixed upon something that was very pleasing. She then said, "It looks bright, as far as I can see." And then, immediately after—"It grows brighter." Then, turning to her sister, said, "O, could I have thought that I should have felt so, at such a time? This it is, to be a Christian!" Being asked, whether she did not know that her Redeemer lived? She replied, "I know more than you. But I hope you will know." By this time, her countenance had lost some of its animation; but appeared very calm. Her children coming around her, she said, "poor children!" And looking at them, and then at her husband, said, "God bless you both!" She then attempted to say more; and seemed to wish to make those around her sensible of the importance of a dying hour. Her speech beginning to fail her, she uttered, in broken accents, "prepare, improve," together with a few other words, which gave an idea of what she wished. She then fixed her eyes, as though looking on some particular object: without doubt viewing with the eyes of her mind, things which ought not to be revealed. In this situation she continued, till "the prisoner was at liberty," and as with the wings of an eagle, flew away to be at rest.

What joy and comfort it must afford to the Christian to behold

the triumphant death of the righteous! It must strengthen his faith to see God so visibly owning those that love him, even before they leave the body, and giving them such views as to make them joyful even in the pangs of death. How pleasing and how striking too is the evidence which is herein exhibited to the world, of the truth and reality of religion! The hour of death is an honest hour. Deception *then* would be extreme folly. People *then* generally *express* no more than what they *feel*. From *her* expressions then, what must we think were her *feelings*? Must they not have been an *earnest* of *heavenly* joy—of everlasting bliss? Do we wish to die the death of the righteous, and have our last end like hers of whom we have been speaking? We must, like her, live by the faith of the Son of God—like her, be willing to be saved by the free, unpromised and unmerited grace of God through Jesus Christ—like her, walk humbly with our God, and devote ourselves unreservedly to his service.

* * *

Some extracts from an account of a Revival of Religion in Windsor, (Vt.) published by the Rev. Bancroft Fowler, in "The Adviser."

* * * * *

FROM about this time till my settlement here, May 1806, the church was destitute of a pastor, and passed through a scene of great difficulty and severe trial. There were however, during this period, several additions to it. For about nine

or ten years, previous to my settlement, in this place, the people were destitute of the stated and regular preaching of the gospel, though they were often furnished with occasional supplies. As might reasonably be expected where the stated preaching of the gospel is not enjoyed, many people were not in the habit of a constant and uniform attendance on public worship, upon the Sabbath. And it is a fact much to be lamented, that too many still neglect this important duty. After my settlement as I was repeatedly informed, and as was reasonably to be expected, there was a more general attendance, on public worship upon the Sabbath, which, I think has been gradually increasing, and for the most part, as far as I am able to judge, there has been a good attention to the dispensation of the word. The number of those who attended the Sabbath evening conferences, which have been constantly kept up since my settlement and for several years before, has also been gradually increasing, till the revival commenced. Indeed there have been several short periods, previous to this, when, - from the number of those who attended the conferences and the solemnity apparent in their countenances while present, the friends of Zion were encouraged to hope that God was about to "revive his work" among us. In the autumn of 1807 particularly, an unusual number attended the conferences and several appeared evidently impressed, with the importance of religion. During the following winter one or two young ladies experienced such a change in their views and feel-

ings, with respect to divine things, as to indulge a hope that they had "passed from death unto life." These favorable appearances however gradually subsided, though the conferences continued to be well attended and the appearance of people when present, for the most part, attentive and serious. This state of things continued till the latter part of January last, when the late revival began. It may not be improper to remark here, however, that, for a considerable time, previous to its commencement, the friends of the Redeemer seemed to be strongly impressed with the idea that God would, shortly, visit us with a spiritual shower. They seemed also to be more earnest and fervent in prayer, particularly in prayer for a revival of religion among us. As evidence of this it may be mentioned, that something more than a year before it began, a number of the brethren of the church agreed among themselves, to retire for secret devotion, at a certain hour on Sabbath morning, more especially to pray for a blessing upon the word to be dispensed, on that day. These observations seem necessary to show the religious state of the people, in this place, previous to the commencement of the revival.

On Tuesday evening, January 30th, having occasion to go into a neighbor's house, I observed an unusual solemnity in the countenances of all the family. But not suspecting the cause, I was about to leave the house without enquiry, when the mother of the family, informed me that there was a great alteration in her children. I asked

her in what respect. Having replied that they had been for two days past, in great distress about their souls, she desired me to converse with them. The family consisted besides parents of two daughters, and two sons. By conversing with them, I found that three of the family had been in great distress of mind, most of the time since the preceding sabbath, but had now found some relief, from the hope that they had repented of their sins and submitted to the righteousness of God. Two of these, the youngest daughter and youngest son, had their minds especially impressed with the importance of religion, on the preceding sabbath, whilst at public worship, though they were at different meetings, three miles distant from each other. The daughter, however, had her mind somewhat exercised the preceding week, by a singular dream, although the impression made by it was not very permanent. The seriousness, in this family, produced a sudden and visible effect on the neighborhood. On the next day in the afternoon, one of the brethren of the church from a little distance, being in the neighborhood, and finding that some minds were seriously impressed, proposed to have a religious meeting at a private house in the evening. The proposal was readily acceded to, and notice of it accordingly given, late in the afternoon; and notwithstanding there was no particular pains taken to circulate the information, it spread so rapidly that quite a collection assembled in the evening and some persons came from the distance of three or four miles. It was re-

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marked by some who were present, that they had not attended such a meeting here, for sixteen years. The following was the evening on which we had been accustomed to hold our weekly prayer meeting. This meeting had been kept up, by the church for two or three years. It had been previously appointed, for this evening, in this neighborhood. But never before, since its establishment, had we witnessed such a collection and such solemnity. From this time, the meetings became very frequent and were much crowded. Many seemed to be deeply affected. The common topics of conversation seemed to be dropped and religion became almost the universal topic. For about three months, there appeared no visible decline of that special attention to the concerns of the soul which had been so generally excited. After this, new instances of conviction and hopeful conversion became more rare. For about three months past, they have almost entirely ceased. A considerable number, however, have continued to attend, and still attend the evening meetings, and appear serious and attentive while present. Although a considerable number gained hopes that they had passed from death unto life, early in February, yet none came forward to unite with the church till the latter part of April. This delay, however, appeared rather from doubts and fears about the genuineness of their conversion, than from a want of inclination to unite with the people of God and publicly testify their love for their Saviour.

M m m

The first sabbath in June was a sort of Jubilee, to many in this place. On this day, 33 persons, of whom two had been members of other churches came forward, in a public manner, to avouch the Lord Jehovah to be their God, and to make a solemn and everlasting dedication of themselves to him. The day was very pleasant and the congregation the largest which has been witnessed for many years, if not the largest ever before witnessed, in this place, on the sabbath.

When the candidates for admission into the church presented themselves, they seemed to fill the aisle, and their number together with the solemnity of the scene made a visible impression upon the assembly. A number were baptized, most of them heads of families. After this ordinance was administered, and they had taken the solemn covenant of God upon them, whilst they were yet standing in the aisle, they sang the following hymn, concluding with the subjoined doxology.

“Our souls, by love together knit,
Connected, mix'd in one ;
One hope, one heart, one hand, one
voice,
’Tis heaven, on earth begun.

Our hearts have burn'd, while Jesus
spake,
And glow'd with sacred fire :
He stopp'd and talk'd, and fed and
bless'd,
And fill'd the enlarg'd desire.

The little cloud increases still,
The heavens are big with rain,
We haste to catch the turning show-
er,
And all its moisture drain.

A rill, a stream, a torrent flows ;
But pour a mighty flood :
Oh ! sweep the nations, shake the
earth,
Till all proclaim thee God.

And when thou mak'st thy jewels
up,
And sett'st thy starry crown ;
When all thy sparkling gems shall
shine,
Proclaim'd by thee thine own :

May we—we little band of love,
Be sinners sav'd by grace ;
From glory into glory chang'd
Behold thee, face to face.”

“Now let the Father and the Son
And Spirit be ador'd,
Where there are works to make
him known,
Or saints to love the Lord.”

The scene was solemn and affecting. It inspired the friends of God, with joy and courage ; and caused some of his enemies, I apprehend, seriously to reflect whether the ground on which they were standing was tenable and safe.

On the next sacramental Sabbath, which was the first in August, 12 more were admitted into the church, one of whom had previously belonged to a church in another place.—These are all, who have, as yet, united with the church, though there are several others, respecting whom we entertain a favorable opinion, and hope they will, in due time, confess Christ before men, and publicly manifest their determination to be on the Lord's side.

As to the number who have become the hopeful subjects of grace, during this revival, it is impossible to state, with accuracy. Besides those who have united with the Congregational church, five of those who obtained hopes that they had experienced religion, during the revival, have united with the Baptist church. There are perhaps eight or ten more who have obtained like hopes, and who give considerable evidence that their hopes are well founded, who have not, as yet, united with any church. It is painful to reflect that any, during such a season should build their hopes of heaven and happiness, on a foundation of sand ; that any, who once flatter themselves that “they have escaped the pollutions of the world, thro' the knowledge of the Lord and Saviour Jesus Christ,” should turn, like “the dog to his own vomit again ; and the sow that was washed, to her wallowing in the mire.” But painful as it is, there are always, probably, instances of it. In this place, there are between twen-

ty-five and thirty cases of persons, who entertained hopes, during the revival, that they had experienced a saving change, who now give little evidence that they ever knew, by experience, what religion is. There are also about the same number, whose minds have been solemnly impressed, with the importance of religion, and who have been exercised, with considerable anxiety, about their own spiritual state, but who have never entertained much hope that their peace was made with God. Some of these still remain thoughtful. But the most of them appear, nearly to have lost their serious impressions.

In this sketch I have confined myself entirely to the village and street, for about a mile and an half, on Connecticut river, within which limits, the great majority of the Congregational Society, who stately attend public worship here, live. There has also been considerable attention to religion, during the last winter and spring, in other parts of this parish, but as it has been chiefly among other denominations, it is not in my power to give a particular account of it. I have learnt, however, that a considerable number have been added to the Baptist church in the west part of this parish.

During the revival, there has appeared a strong propensity to attend meetings. This gave occasion to the appointment of more meetings, in some cases, than would otherwise have been thought expedient. There was, in some instances, a meeting on every evening in the week. And the unpleasantness of the weather, or the badness of the ways, would often seem to make but little difference, in the number who assembled. In the meetings the utmost order and decorum prevailed.

The subjects of the awakening were of every age from ten or twelve years, to upwards of fifty, but much the largest proportion were under thirty.

The exercises of persons, under conviction, have been various. Sometimes their sins have appeared like a heavy burden, pressing them down, the weight of which would

soon sink them into the bottomless pit, if they did not get relief from it. Some have been deeply affected with a sense of their ingratitude, in abusing the divine favors, particularly in rejecting the offers of salvation so long, when they have been so freely made, and so affectionately urged upon their acceptance. Many have been astonished at the patience of God, in sparing them so long, notwithstanding their aggravated guilt, and have felt, that if they did not immediately embrace the offers of mercy, their day of grace would be past, and they sealed over to final perdition. Not a few have had such a sense of their sins, that it has seemed to them that God could not, consistent with his justice, pardon them; that they had gone on, in a course of sin, till their day of grace was past; that they must now lie down in everlasting sorrow. Some appear to have had the native enmity of their hearts much more called into exercise, than others. In different persons also, it has been more particularly directed, towards different objects. Whilst some have entertained hard thoughts of God; secretly accusing him of injustice and unreasonableness, in his dealings with his creatures; others have felt their hearts rise against the professed children of God; and others against those who had previously been in distress of mind, but had obtained relief. In a few instances, persons under very urgent conviction, have found their bodily strength to fail them in a degree. It has been common for those under conviction, to express a deep sense of sin, and a full persuasion that it would be just in God, to cast them off for ever. A great fear of punishment does not appear to have been a prevailing characteristic of the exercises of their minds. All have complained of the hardness of their hearts and their mental stupidity. All have readily disclaimed any native goodness, and appear to have been very sensible that, in them, there dwelt, naturally, "no good thing." Persons under conviction have universally appeared sensible of their inability to change their own hearts, or to do any thing to-

wards effecting their own salvation. And those who have entertained a hope that they have experienced religion, have uniformly been very far from ascribing it to any thing which they have done to effect it, or from claiming any of the merit of it to themselves. They seem ready to say, that if they had been left to themselves, they should certainly have perished; that if they should finally be saved, from the wrath to come, it will be through the free, sovereign and unmerited grace of God. They can, of course, individually say, with the apostle, "By the grace of God I am what I am;" and with the Psalmist, "Not unto us, O Lord, not unto us, but unto thy name give glory.

By those who have given satisfactory evidence of a saving change wrought in their hearts, the doctrines of grace have in general, been readily and joyfully embraced. There are a few instances, however, in which, those who, in a judgment of charity, were born again, found some difficulty, for a time, in subscribing to the doctrines of election and divine sovereignty. But their difficulties seemed to proceed rather from erroneous conceptions of these doctrines, than from any opposition to the doctrines themselves. For, when these have been clearly stated, their difficulties have vanished.

By what I have already stated, it will be perceived that the beginning of the revival was very sudden. It may be proper to remark that its progress also was at first very rapid. Numbers were brought under conviction, in the course of a few days. Seasons of conviction were then also much shorter, than afterwards. It was very common for persons to gain a hope that their peace was made with God, within three or four days after their serious impressions commenced. The sudden manner in which hopes were gained, in the early part of the reformation, excited much apprehension, in my mind, that they would not be durable. And the event has shown that my apprehension was not without foundation. The power with which the work commenced, and the rapidity with which it, at first, progress-

ed, excited fears that it would not be of long continuance. These fears have appeared, likewise, by the event, to be too well founded.

Notwithstanding we have had a refreshing shower of divine grace poured upon us, and a considerable number have hopefully, been delivered "from the power of darkness and translated into the kingdom of God's dear Son," yet the great majority, there is reason to believe, still remain under the power of sin.

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ORDINATION.

ON the 24th of October, the Rev. Mr. JOSEPH HARVEY was ordained to the work of the gospel ministry, and pastoral care of the church and congregation in the first society in Goshen. The exercises were performed in the manner following:—The Rev. Mr. Miller, of Burlington, made the introductory prayer—The Rev. Dr. Lyman, of Haddam, preached the Sermon, from Phil. iii. 8.—The Rev. Mr. Gillet, of Torrington, made the consecrating prayer—The Rev. Mr. Starr, of Warren, gave the charge—The Rev. Mr. Jerome, of New-Hartford, gave the right hand of fellowship; and the Rev. Mr. Hallock, of Canton, made the concluding prayer. A respectable number of Clergymen, and others, from the neighboring towns, attended. The proceedings were conducted with the most perfect regularity; and the performances were all appropriate, interesting and solemn. The Sermon was very much and very justly admired, for it was truly excellent. The doctrine was evangelically sound and correct; the language was perspicuous and energetic; and the sentiments and delivery were exceedingly animated and impressive; and the speaker was listened to with that silent and serious attention, which was evincive of the correct feelings and judgment of the audience, as well as of their sense of decorum.

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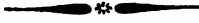
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