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TO
S. H. A. G. L. C. O. O. H. O.

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CONNECTICUT
 EVANGELICAL MAGAZINE;
 AND
 RELIGIOUS INTELLIGENCER.

Vol. IV.]

JANUARY, 1811.

[No. 1.

*A NEW-YEAR'S ADDRESS
 to the Readers of the Connecti-
 cut Evangelical Magazine.*

‘ **T**HROUGH thy indul-
 ‘ gence, O my God ! I
 ‘ am brought to the commence-
 ‘ ment of another year. My
 ‘ forfeited life hath been length-
 ‘ ened out, while thousands have
 ‘ been called to sleep the sleep of
 ‘ death. My first duty lies in
 ‘ acknowledging thy superin-
 ‘ tending care and merciful pro-
 ‘ vidence, which have been effec-
 ‘ tual for my preservation. To
 ‘ thee I am under infinite obli-
 ‘ gations, and in thy service I
 ‘ ought most constantly and assi-
 ‘ duously to be employed. May
 ‘ I now consider the end for
 ‘ which I was made—for which
 ‘ I am continued in life, supplied
 ‘ with so many blessings, and
 ‘ rendered capable of so much
 ‘ actual service. I am not to
 ‘ neglect or misimprove the
 ‘ price put into my hands, but
 ‘ give all diligence to make
 ‘ my calling and election sure,
 ‘ endeavor to be useful while I
 ‘ have opportunity, work dili-

‘ gently while the day lasts, and
 ‘ strive to obtain a place among
 ‘ those who are wise unto salva-
 ‘ tion.’

Thus the Editor hopes his
 readers will usher in the New-
 born Year, and let their first
 thoughts rise to God who hath
 been his and their merciful pre-
 server—who is opening to them
 afresh the means of religious in-
 tercourse, and giving them op-
 portunity to pursue their wonted
 employment of monthly in-
 struction. It is to be hoped
 that every reader will be led to
 such reflections as the occasion
 may seem evidently to require,
 and which are rendered familiar
 by a retrospective view of scenes
 which are past. Many names
 which were lately recorded a-
 mong the enlighteners and re-
 formers of our age, are now to
 be found written on the annals
 of death ; and many who have
 been among the serious and dili-
 gent readers of our periodical
 effusions, have long since been
 numbered with the silent dead.
 The contemplation is at once
 solemn and momentous, that we

who now fill their places, and succeed them in the business of writing and reading, must shortly give place to others, and be among those whom the lone-some grave will embosom. Are we prepared for the scenes which will follow, and can we comfort ourselves with the hope that it will be our happy lot to give up our account with joy and not with grief?—The writer feels himself constrained to say to all the friends and patrons of the Magazine, that his utmost exertions are due to meet them with a seasonable and profitable address—such as will justify the hope that they will not be inattentive, and that his labor will not be in vain. If to diffuse the knowledge of Christian truths—to illustrate and defend the doctrines of grace—to awaken a spirit of serious enquiry—to furnish matter for serious and profitable conversation—to beget a reverence for experimental and practical religion—to raise the tone of individual and public virtue—to disseminate the seeds of evangelical purity—to multiply the consolations of faith—to stop the mouths of gainsayers—to strengthen the advocates of vital piety—to give courage and animation to the friends of “pure religion,” be an object worthy of regard, the writer hopes that his effort at this time will not fail of contributing in some of these ways, to the glory of God and the best good of his fellowmen. He hath been spared as a monument of God’s mercy for many years, and desires that while he remains in this vale of mortality; while he inhabits this tabernacle of flesh, he may be permitted for once, through

the medium of the press, and on the earliest pages of the Magazine, to address himself affectionately to those who are his fellow travellers to the grave.

My dear friends, who are mostly strangers to me, but whom I expect shortly to meet at the bar of God, are you willing I should admonish you of the approaching event, and stir up your pure minds by way of remembrance of the things which belong to your everlasting peace? I mean not to trifle, neither to be vain nor assuming in this interview. With diffidence and modesty, yet with plainness and honesty, I desire to speak. Are you prepared for the scene which must inevitably and very shortly open upon both you and me?—I have lived comfortably through the successive seasons and changes of the past year; but I stand with trembling on the portals of this new and opening year, while I contemplate the probable events with which it is pregnant.

The spirit that worketh in the children of disobedience hath hurried them on the past year to many calamitous scenes, and the prospect is still ominous in regard to its future and direful reign. There is reason to expect that thousands will be compelled to range the fields of desolation, and rush on a premature death. The reflection sometimes comes with overwhelming weight upon my mind.—What becomes of these mighty hosts that are slain upon the high places? and what must be both the iniquity and punishment of their guilty leaders?—But I check the painful enquiry, and turn my thoughts inward on

myself while I am unable to gather consolation from any other quarter but from the consideration that "*The Lord reigneth.*" This silences my complaint and calms the agitation of my mind. Yet still I am restless in regard to my own condition. If, reader, thou art quiet, and dost feel no laboring doubts—no anxious fears—no want of hope, and confidence—no fruitless struggles after assurance, but canst felicitate thyself as a new born child of God, and an-adopted child of glory, I cannot fail of admiring and coveting thy enviable attainments in grace; and, though I mourn in darkness, yet must learn to rejoice in thy consolation. This year may bring us both to the end of our race, and usher in the decision which shall fix our eternal state. Can it be amiss to enquire whether we are suitably occupied in our master's work, and whether we are among those who have oil in their vessels with their lamps? I really consider this one of the most interesting enquiries which can be the companion of our days. And, I think, on the present occasion, while entering upon a new portion of time, it merits peculiar and most serious attention. Not less than five in the ministerial department—some in civil life, and numbers in the common walks of this tumultuous and changing scene, have gone down to the abodes of death. "Who maketh thee to differ?" is an enquiry which must here strike with force the contemplative mind of every survivor. Why am I spared, and my neighbor, my friend—it may be, my parent, my bro-

ther, my companion, and my choicest relative is taken away? Answer me to this enquiry, and I will tell why I urge you with so much earnestness to an immediate consideration of your state. It may be that among the readers of this Magazine, and even those who are delighted with some of its lessons, there are those who feel no conviction that they are born of God, or have any ground to hope in his favor. May I be permitted to summon these to the bar of their own consciences, and confer with them on the interesting concerns of their souls?

My friends, you and I must soon have done with all opportunities and means in this world—our probationary state will ere long be at a close, and our state will be fixed for ever. Can we do better than so to number our days as to apply our hearts unto wisdom? What hast thou to do, O my soul, of greater consequence than "prepare to meet thy God?"—Sooner or later the summons will arrive, and, tremendous is the thought! when the summons arrives, thou must obey.

Let the unconverted who have hitherto delayed their soul-concerns be awakened, and forthwith commence the all-important business of working out their own salvation. The encouragement is great, it is ample—it is glorious. Experience, and experience alone, will teach you the pertinency and sufficiency of it. In these words behold it, "For it is God which worketh in you both to will and to do of his good pleasure." If you lay hold of this encouragement, and appropriate this help,

I dare insure you success, and will be sponsor for your safety. Yea, the great God himself will be your everlasting shield, your sure defence, and your satisfying portion. Come, then, apply to the God of mercy—renounce all other hope, and all other help—venture your souls in the arms of his love—trust in his infinite faithfulness and power: then not all the rage and malice of devils can annoy you—against you *the gates of hell shall not prevail*, and you will triumph in an exaltation which shall place you beyond the reach of all your enemies, and which shall fill you with the most lively and transporting exultation in the presence of God and the Lamb.

Consider what have been the actions which have marked the progress of your days the past year. Have you been attentive to the "*one thing needful*?" Have you made any progress in the knowledge of God and divine things? Have you formed any resolutions, or made any efforts at amendment? Have you lived another year, and are you now "*without God in the world*?" I am solicitous you should look into this matter and come to a speedy decision. You are acting every day for eternity, and you are drawing, every moment, nearer to the grave. Perhaps you may be justified in using the language of the Patriarch, "There is but a step between me and death." I ask not what success you have had in your worldly business, and how your temporal concerns have flourished. These I consider of comparatively little consequence. But how have

you occupied in your Lord's vineyard, and what improvement have you made of the day and the means of grace? Blessed be God! some, we have reason to believe, have been born into the family of Christ, and have become heirs of eternal life. Have you remained under all the cultivations of God's word, providences and spirit as a dry and barren tree? Have you not reason to fear that you are "nigh unto cursing, whose end is to be burned?"

Oh, awake to serious reflection, before it be for ever too late! "Now is the time, the accepted time, and the day of salvation." Let not the bible lie by you as a useless and neglected book. Let not sabbaths and sanctuary privileges pass by you unimproved. Grieve not the Holy Spirit. Despise not that grace of God which bringeth salvation, and hath appeared unto all men. Lay hold of the righteousness and strength of Jesus Christ. Take the kingdom of heaven by violence, and rise to the dignities and comforts of a new and holy life. Let no day pass without visiting your closet, and there let the Saviour's direction be your guide, and the Saviour's promise, your hope and your comfort. Let the morning and evening prayer perfume the domestic walls and smoke on the altar of your hearts. Let the lives which you live here in the flesh, be by the faith of the Son of God. Look at things unseen and eternal. In the midst of afflictions endure as seeing him who is invisible. Rise above the cares, the frowns, the temptations and the flatteries of this evil world. Be familiar with

death and the grave—have your conversation in heaven—be employed in laying up a treasure there, and let your hearts be there also.

When a few more scenes shall have passed over your heads, a few more duties shall have been performed—a few more trials endured—a few more conflicts sustained—a few more pantings for deliverance, and a few more aspirations after heaven and glory shall have contributed to ripen you for death, you shall depart in peace—this mortal shall put on immortality—this corruptible shall put on incorruption, and death shall be swallowed up in victory. Transporting thought ! enlivening hope ! beatifying prospect !

Reader, may you and I thus finish our earthly course with joy, shout forth the triumphant song of the dying Christian—hail the auspicious morn of our entrance into glory, for ever to adore the wonders of redeeming love !

Thus prays thy friend, who tenders thee his best wishes that this may be to thee, in the highest sense, a prosperous and “A Happy New Year :” and, if it be thy last that it may prove to thee emphatically the “*year of release*” from sin and sorrow, and the commencement of an endless jubilee to thy soul.

EUBOULOS.



At what age life is most desired.

NEITHER the young, nor the old, whether in a state of nature, or of grace, are generally so unwilling to go

off from the stage of life and action, as the *middle-aged*. Were they, who are now in the decline of years, to look back and compare their past and present feelings upon this subject, they would undoubtedly find, that they never had so strong an attachment to life, as when they were, in their own view, in the midst of their days. Since that period, many things have concurred to wean them, more or less, from the world. But though mankind are so generally and greatly reluctant to being taken away in the midst of their days ; yet this reluctance is no security against the stroke of death, even in that stage of life. God has a sovereign right to cut short our days and take us away from all our worldly hopes and prospects, in the midst of our days. It is therefore a truth, which is worthy of our serious consideration—

That God does, sometimes, take away those, who are in the meridian of life, though they are then the most unwilling to die.

It is neither easy nor necessary to define the meridian of life with great exactness or precision. Estimating the whole duration of life at three score years and ten, we may consider all those in the meridian of life, who are any where between thirty and fifty years of age. In these twenty years, mankind are generally the most active, enterprising and capable of doing good in the world. And it is in this period of life, that they are generally the most attached to living, and the most averse from dying. *Generally,*

it is said ; because there may be exceptions to this rule. There are so many changes in the outward and inward state of mankind, that some in the more early and the more late period of life, may be the most unwilling to die. These things being premised, I proceed to observe,

1. That those in the meridian of life have the strongest expectations of living. They have been in deaths oft. They have been in danger of losing their lives, ever since they can remember ; but yet have always escaped the arrows of death. In a great many instances, they have been exposed to accidents and have often escaped the accidents they feared. They may have been frequently sick, and sometimes dangerously so, and yet have happily recovered from their sickness. All these recoveries from sickness and escapes from danger have a natural tendency to create a hope and expectation of living, and still escaping future dangers and diseases. Whether their bodily constitution be slender, or robust, they place more dependence upon it, in the meridian, than any other period of life. They have found by experience, that they have outlived many, who were younger and stronger, and perhaps more likely to live, in every respect than they. And when they look around them, they find that much the largest class of the living, are those like themselves, in the meridian of life. All these things are familiar to them, and they can easily put them together, in order to strengthen and confirm their pleasing

hopes of living. They are not alarmed, like the aged, at the shortness of life ; nor like the young, at desolating judgments and sweeping sickness. No fatal diseases, accidents, or calamities, which fall upon those around them, destroy, but rather strengthen their hopes of living. Now, the hope of living never fails to create an aversion to dying. Those who have the highest hopes of living, always have the greatest reluctance to leaving the world, in which they hope to live. Whatever the hope of living may be founded upon, whether the prospect of doing, or enjoying good, that hope must tender death a disagreeable event. And since those in the meridian of life commonly cherish the strongest hopes of living, they are generally, of all persons, the most unwilling to die and relinquish all their earthly prospects and designs.

2. Those in middle life sometimes wish to do a great deal more good in the world. This was undoubtedly the desire and design of David. Though he had defeated the army of the Philistines, and preserved the nation from a dangerous war, while but a stripling ; yet he still desired to serve his generation much longer, by the will of God. When seated on the throne of Israel, he had an opportunity, if his life was spared, to promote the best interests of a large kingdom. This made him deprecate being taken away in the midst of his days. Paul was in a strait betwixt two, having a desire to live and a desire to leave the world. If he had had only a desire to die, he

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would not have been in a straight betwixt two. But he had a desire to live as well as to die ; and he says his desire to live arose from a desire to do good. This desire arises to the highest degree of ardor and vigor in the breasts of good men, in the meridian of life, when they have the most clear, just and extensive view of things, and feel the most capable of promoting the glory of God and the good of mankind. And this desire of living and doing good never fails to create a proportionable degree of unwillingness to leave the world in the midst of their days. We find pious persons in the decline of life, very often express a willingness to die, because they have, in their own apprehension, if not in the view of others, nearly or quite outlived their usefulness. And when this is the case, it is a good reason, why they should be more willing to be dismissed from their labors, and have liberty to enter into that rest, which is reserved for the faithful. While on the other hand, pious youths and young men are unconscious of the good they shall be able to do, when they arrive at the meridian of life. They have neither tried their abilities, nor extended their views, nor raised their expectations of doing much good in the world ; and therefore can be more easily reconciled to being taken away, in the morning of a life, which has not been very extensively useful. But when the pious and benevolent are in the midst of their days, and of their hopes and desires of doing good, their feelings are different in re-

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spect of dying. The prospect of leaving the world and all opportunities of promoting the temporal and spiritual good of their fellow men, makes them more unwilling, than ever they were, to be taken away in the midst of their days. Nature and grace unite in giving them a peculiar reluctance to dying, and going off the stage of action, before they have fully gratified their benevolent feelings.

3. Those in the meridian of life very often wish to enjoy more good in the world. Mankind generally have the most promising prospect of worldly prosperity in the midst of their days. When we read the history of the good and bad kings of Israel, we find them at the zenith of their glory, in the midst of their lives. This was the case of David and Solomon, the morning and evening of whose lives were dark and cloudy. This was the case of Pompey, Cæsar and Cicero, and most of the Roman emperors. And this is the case of men of all stations and characters in life. Few arrive to the height of their prosperity, till they have reached the meridian of their days. So long as men are rising in wealth, in honor, or power, their prospects are brightening ; and the prosperous commonly do rise in these respects, until they have passed the meridian of life, but seldom any longer. It is, therefore, in this period, that they most sensibly dread the approach of death, which must totally destroy all their prospects of worldly prosperity, and lay all their earthly glory in the dust. Very few of mankind.

B

experimentally learn the vanity of the world until late in life, when they find that it has blasted their unreasonable hopes and designs. It is in the midst of their days, and at the height of their prosperity, that they form the most unjust estimation of earthly happiness; and of consequence feel the greatest aversion to being deprived of it, by the stroke of death. Neither the young nor the old have such promising prospects as the middle aged, nor such a thirst for worldly good, and of course do not value the present life so high. This is one reason, why those in the midst of their days are of all persons the most unwilling to have their lives, their hopes and all their temporal good destroyed by the hand of death.

4. Those in the meridian of life are the most intimately and extensively connected with their fellow men. These connections are the principal sources of human happiness in the present life, and often render it extremely desirable. The circle of friends, relatives and acquaintance commonly expands wider and wider, till they have completed the meridian of life, and then they gradually diminish, till the aged are left almost alone, in the midst of a new world, who know them not. There is nothing, perhaps, in the present state, which so sensibly endears life, and so strongly draws the affections to it, as those tender ties, which unite the hearts and hands and interests of individuals to each other. These tender ties are often dissolved one after another, before the aged are taken away,

which frequently renders death to them more desirable than life. But the case is far otherwise with those in the midst of their days. They are frequently surrounded by rising and numerous families, connected with a large circle of warm and affectionate friends, and deeply interested in the affairs and concerns of the world. It is in this period, that the views of men are enlarged, their relative duties increased, and their public influence widely extended. The cares not only of a family, but of a smaller or larger community are devolved upon them, and they feel deeply interested in the prosperity and happiness of both church and state. These are circumstances peculiar to those in the meridian of life, and all conspire to render them averse from leaving those, whose welfare lies so near their hearts. How often do these things cause pious parents, affectionate friends, faithful ministers and good rulers to regret being taken away in the midst of their days, and separated from all those whom they hold most dear and valuable in life.

5. Those in the meridian of life are often unwilling to die, because they have not accomplished the designs they have formed, nor obtained the objects which they have long and ardently pursued. The young form very few important designs, and the aged have nearly or quite accomplished theirs. In the decline of life, men commonly lose their enterprising spirit, and cease to seek great things for themselves or others, and endeavor to draw all their purposes into a narrow compass,

and rest satisfied with their present attainments. But those in the prime of life and vigor of their days, expand their desires like the waves of the sea, and exert all their mental powers to lay new plans, to effect new objects, and to put forth new exertion to accomplish their wishes. They look a great way forward, and form designs, which must take many years to carry into effect. Their hearts are bound up in their darling designs and pursuits. They ardently desire to live to accomplish their purposes, which must be entirely defeated, if they are called away by death. This Job lamented in the days of his distress, and to his own apprehension drawing to a close, he said, "My days are past, my purposes are broken off, even the thoughts of my heart." How many have left their farms uncultivated, their houses unfinished, their merchandize involved, their literary works uncompleted, and their families and friends unprovided for, by being called away in the midst of their days. Death in such cases falls upon men in an evil time, as Solomon observes of those, who die suddenly and unexpectedly in the meridian of life. And where do we find those of this age, who are not deeply engaged in some worldly purpose, or pursuit, and who would not be very reluctant to leaving their designs unfinished, and the objects of their pursuits unattained? The middle aged are generally too busy, to be willing to die; but are, of all persons, the most reluctant to leaving the world.

6. Those in the midst of

their days are more unwilling to die, than others, because they are more unfit. This is commonly the case, whether they are saints or sinners. When saints are the most involved in the cares and concerns of the world, they are then the most unfit to leave it, and commonly feel so. They find they have not set their souls, nor their houses in order, so as to be practically prepared to leave this, for another world. It is generally in the meridian of life, that good men are in the greatest decline in religion. When they are young, they are all awake and alive to divine things, but the cares and love of the world, as they advance towards the meridian of life, very often cool their religious fervor, damp their religious hopes, weaken their religious exertions, and greatly diminish their religious enjoyments. They feel a greater attachment to temporal, and a less attachment to spiritual and heavenly objects. They are much more unfit, and more unwilling to die, than they were in their earlier days. And in respect to sinners, they find their worldly views and affections grow stronger and stronger, as they approach nearer and nearer to the meridian of life.—The careless become careful, the idle become industrious, the industrious become more laborious, and the enterprising more ardent and indefatigable in their worldly pursuits. Their hearts are more glued to the world than ever. And all these views and feelings unfit them for death, and create a peculiar aversion to dying. We find that the meridian of life is often very dif-

ferent from the beginning and close of it, both in good and bad men. We often find Christians brighten up, in the decline of life, who had been quite cold and lifeless in the midst of their days of vigor and prosperity. And on the other side, we often find, that those who had been the most stupid among sinners, in the days of their vigor and activity, become far more serious, and disposed to think about death and eternity in the decline of life. But while saints or sinners are in the midst of their days, and borne forward by the wind and tide of prosperity, they are generally quite indisposed to think much about death, and still more averse from meeting it. There are many things, as we have seen, which concur to make them, of all persons, the most unwilling to die. But yet, notwithstanding all their reluctance to dying, God does sometimes take them away in the midst of their days. It is true indeed that God more seldom takes away the middle aged, than either those who have not reached, or those who have passed the meridian of life. Much the largest portion of the human race die before they have arrived to thirty years of age; and the next largest portion die, after they have arrived to fifty. But between thirty and fifty the smallest number of mankind go off from the stage of action and return to dust. This may be owing both to natural and moral causes. In the meridian of life the bodily constitution is generally the most robust and firm, and least exposed to fatal disor-

ders. The moral cause may be, that God has the most occasion for the exertions of mankind, in the vigor of their mental and bodily powers and faculties.— He employs human agents in carrying on most of his providential designs. He has occasion for strong men, bold men, wise men, and enterprising men, to carry into execution his wise and holy purposes. Hence he preserves such men, in particular, from the stroke of death, until they have done the work, which he has for them to do, in the present state of the world. And perhaps their very reluctance to dying is sometimes a motive with a merciful God, to spare them from going down to the grave in the midst of their days. It seems that David's desire and prayer for life, was heard and answered. So was Hezekiah's in a similar case.— He who regards the young ravens when they cry, may regard the cries both of his friends and his foes, when they plead for sparing mercy. But still God does take away some in the midst of their days, notwithstanding their peculiar reluctance to leaving the world. He has done this, in ten thousand instances in time past; and he has not restrained himself from doing it in time to come, by any promise or encouragement he has given the middle-aged in his word. He has reserved their lives, as well as the lives of all others, in his holy and sovereign hand. Though they may resolve to go to their farms or merchandize, though they may say, "To-day or to-morrow we will go into such a city, and continue there a year, and buy, and

sell and get gain ;” though they lay schemes for future wealth, power, or grandeur ; yet they know not what shall be on the morrow, for their life, like a vapor, may vanish in a moment, and death put a final period to all their presumptuous hopes and expectations. God may see good reasons for thus suddenly and unexpectedly cutting short the lives of men in the midst of their days. Their lotting upon life, putting far away the evil day, and crying peace and safety, may be a reason in the divine mind, for shortening their days, and disappointing their desires, designs and pursuits. God may see that they have forgotten and forsaken him, or determined to live to themselves instead of living to him and seeking his glory. But when there is no reason for taking away the middle aged, on their own account, there may be reason on account of others, who may receive great and lasting benefit from their death. The deaths of the middle aged are uncommonly alarming and instructive, and therefore, such may be taken away for the saving good of the living, especially those of the same age in life. For these or some other reasons which we know not, God does sometimes cut down the most tall and flourishing, and even faithful trees in his garden. Thus God took away the infatuated Saul, and the lovely Jonathan, the aspiring Absalom, and the pious Josiah, in the midst of their days. And he is still of one mind, and who can turn him ? And what his wisdom and goodness dictate he will do, notwithstanding the

hopes and fears, the prayers and cries, and all the efforts of sinful and erring mortals. “ Behold, he taketh away, who can hinder him ? Who will say unto him, What doest thou ?” It becomes us both dying and living to say, “ It is the Lord ; let him do what seemeth good in his sight.” L. S.

Constancy in Prayer.

PRAYER is essential to the existence of divine knowledge, holy affections and spiritual enjoyments. Prayer is the easiest and quickest way to gain strength in weakness, support in distress, comfort in trouble, triumph in temptation, and direction in every uncertainty and difficulty. By constant prayer a person gains great knowledge and enlarged experience in this duty. Knowledge and experience increase the delight that is found in looking unto God. A cheerful confidence in God ensures the success of our petitions. Constancy in prayer renders the duty easy as well as successful. It also greatly pleases God. “ The prayer of the upright is his delight.” By the constant and believing supplications of his people God is greatly honored. He says, “ Call upon me in the day of trouble ; I will answer thee and thou shalt glorify me.” God also promises whatever is asked in prayer. The Lord Jesus Christ says—“ Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.” If there were not the plainest and best reasons

for constant prayer, Christians would not be required always to pray. But they are required to pray without ceasing. They are required always to pray and not to faint. They are required to watch unto prayer, and to continue instant in prayer. They are required to pray always with all prayer and supplication in the Spirit, and to watch unto it with all perseverance and supplication for all saints.—And now does any person desire to know how he may obey these gracious requirements of the Holy Spirit ?

For this purpose be careful to learn the nature and design of prayer. Reflect upon its benefits. Realize the obligation and the necessity of abundant and incessant prayer. Discover and remove whatever hinders your constancy and success in calling upon God. In no place, and at no time, suffer your heart to depart from the living God, and so to lose a tender and joyful sense of his presence and favor. Especially, if you would be constant in prayer, expressly engage to do so, and bind yourself to the duty. So did the Psalmist. He says to God—“unto thee will I pray.” Again he says—“Evening, morning, and at noon will I pray and cry aloud.” And again, “I will call upon him as long as I live.” No person will be constant in prayer, unless he fully, expressly and solemnly engages always to pray. Every person ought to make such an engagement in such a manner. And every one, who truly prays, will readily engage to pray as long as he lives. If then you would be constant in prayer, give yourself

to this duty. Having engaged to pray with all prayer and without ceasing, then be always prepared to pray by constant meditation. By keeping your heart in holy meditation upon divine subjects, be ever prepared to make known your requests unto God. Meditate upon your own character, circumstances and necessities. Meditate upon the concerns of your family and all your temporal interests. Meditate upon the concerns of the church ; upon the trials, and enemies, and afflictions, and necessities of the people of God. Meditate upon the character and condition of worldly people ; their ignorance and stupidity ; their delusions and hypocrisy. Devoutly observe and improve the daily occurrences of divine Providence. Meditate upon all the glorious objects which are placed before your eyes by the sweet and pleasant light of divine truth. Meditate upon the divine glories of Emmanuel and his intimate and endearing relation to his faithful, chosen and blessed people. Meditate upon all the past conduct of God, upon what he is now doing, and upon the glorious things which are spoken of Zion, the city of God. Meditate upon the decisions of the final judgment, and the retributions of eternity. Oh, meditate upon the joys and glories of heaven, and upon the sorrows and despair of the damned in hell. Meditate upon the glorious accomplishment of all the decrees of the great, the holy and the dreadful Jehovah. By such musings the fire from heaven is enkindled in the hearts of the saints on earth. They come near unto God, and in view of

his holiness and majesty, of their vileness and meanness, they discover new reasons, new occasions and encouragements for incessant and abundant supplications. They learn to be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, they let their requests be made known unto God. And they find that he is able to do exceedingly and abundantly above all they can ask or think.



A Narrative of Missions, directed by the Trustees of the Missionary Society of Connecticut, in the year 1810 :—together with a List of Books sent to the new settlements; and a Statement of the Funds of the Society.

“**T**RULY, the light is sweet; and a pleasant thing it is for the eyes to behold the sun.” To the material eye, the light of the natural sun is pleasant. Pleasant, also, beyond expression, to the spiritual eye, is the light of “the sun of righteousness.” By this, the individual Christian rejoices in evidence, that he has “fellowship with the Father, and with his Son, Jesus Christ.” He rejoices, likewise, in every degree of evidence before him, that grace is rendering *others* blessed, by opening *their* eyes upon this light. Eminently, to the faithful, every where, “the sun of righteousness” displays his glories, as far as they contemplate the manifestation of divine mercy in the preservation, and government, and prosperity of Zion.

The promises of Christ stand pledged for the continuance and enlargement of his kingdom on earth. To our world he is now exhibiting pre-eminent proofs of his faithfulness to these blessed promises. By his smiles on the active charity, the zeal, the prayers, of his affectionate followers, missionaries are found ready, at his call, to take self-denial upon themselves, to go forth, and to proclaim his truth and salvation among the perishing.

By missionary labors, the knowledge of life eternal is, every year, more widely spread. By missionary labors, “the sun of righteousness” is continually sending further the beams of his saving light, among the nations.

By the narratives of faithful missionary observation and labor, people of every description may learn the state and the progress of the Christian cause. And where is the considerate mind, to which such information can be uninteresting?

Here, the benevolent and devout may behold the blessed efficacy of charitable exertion and of prayer. They may learn, that they have not in vain engaged in the work of “good and faithful servants.” They may take knowledge of what Christ is doing, far off and near, “in seeking and saving that which was lost.” They may see growing proofs, that the divine promises shall not, one of them fail. As long as they remain beneath heaven, they may be comforted and encouraged. In a single

word, with a holy exultation they may survey the remarkable signs of the present period ; and rejoice in the tokens clearly manifested, that the long-predicted day is not only approaching, but near, in which, by the efficacious influences of "the Holy Ghost sent down," where the scriptures are read and preached, "every knee shall be caused to bow, and every tongue to confess" unto Christ Jesus, as "God manifest in the flesh."

It is, therefore, no less with the hope of administering to the light and joy of such as love the prosperity of the Redeemer's kingdom, than from a sense of official duty, that the Trustees of the Missionary Society of Connecticut, lay before the public, the twelfth annual narrative of services performed by their direction, among the destitute.

The following are the names of the missionaries whose journals have been received, and from which the following narrative is extracted. The Rev. Mess'rs. Joseph Avery, Thomas Barr, Joshua Beer, Silas L. Bingham, James Boyd, Israel Brainerd, Aaron Cleveland, Giles H. Cowles, John Denison, Nathan B. Darrow, Timothy Harris, Jonathan Hovey, Calvin Ingals, Ebenezer Kingsbury, Jonathan Lesslie, William Lockwood, Hubbel Loomis, James Parker, Abraham Scott, John Spencer, and Simon Waterman ; and Mr. Henry Frost, a licentiate of New-Haven East Association.

Late in the year 1809, and in the former part of 1810, Mr. Bingham labored as a missionary, in the southern and south western towns of Vermont. He travelled about seven hundred and fifty miles ; was, in general, cordially received ; preached nearly one hundred sermons ; attended thirty conferences, and a number of church meetings, guiding the brethren in difficulties and discipline ; administered the New Testament sacraments, as opportunities presented ; visited two hundred and forty-five families, and seven schools ; and distributed one hundred and fifty-three books and pamphlets.

He spent his time principally in about twenty towns. Occasionally, however, he travelled into others. He repeatedly visited the same places. In several settlements he found the people deplorably destitute of gospel instruction, and of course, inattentive to religion. In such places, especially, the word and sabbaths of the Lord were neglected, and hardening and dangerous sentiments were embraced and trusted. The friends of Christ, in a number of places, had been much discouraged ; but they now thankfully declared, that missionary services gave them strength and hope.

On revisiting the people, he found reason to believe, that a divine blessing had, in some degree, attended his ministrations.—An increased attention to religious instruction was observable. In some towns he was witness to very special awakenings. Sinners were inquiring the way to life, and saints were rejoicing in the grace of the Redeemer.

Not far from the beginning of the year, Mr. Denison commen-

ced missionary services, in the western and more central districts of Vermont. He found many settlements entirely destitute of evangelical preaching and administrations. In some, the want of money ; in others, the want of unanimity, may be considered as the causes of a condition so lamentable. In general, however, he found a "hearing ear ;" and evidence, in many instances, of "an understanding heart."

He mentions several destitute towns, in which the blessing of Christ seemed evidently to crown the missionary labors. In a number, both of the destitute, and of those favored with regular supplies, he was permitted to behold very striking displays of sovereign grace. Wherever he went, the people expressed the warmest gratitude to the Connecticut Society ; and to those whose charity has enabled that Society to send among them the ambassadors of Christ. "The missionary field is extensive. The laborers are few. The Macedonian cry is exceedingly loud."

In the course of the year, Mr. Hovey travelled and labored in the more northerly and easterly parts of Vermont. He found many without regular and sound evangelical instruction. The neglect of God's word ; the profanation of the sabbath ; awful stupidity about the soul's salvation ; the rising generation left a prey to ignorance, error, and impiety ; and in instances not a few, the marks of those strong delusions to which the reprobate mind is given over, are the natural and too obvious result. Many and indescribable, amidst such scenes and prospects, were his painful sensations, and laborious hours. But he felt that if one of Christ's flock had been fed ; or if one soul had been induced to fly from the camp of Satan, to the standard of Jesus, those anxious apprehensions and painful labors were more than compensated. And indeed, notwithstanding such "great errors, darkness, and confusion," he had the joy of seeing, in many instances, satisfactory evidence of a saving work. The Connecticut Society receives the thanks and the prayers of many in those parts.

Pretty early in the season, Mr. Parker entered the missionary field. He labored in the northwesterly parts of Vermont. He rode eight hundred and fifty miles ; delivered one hundred and twenty-nine sermons ; four times administered the Lord's supper ; baptized thirty-one ; attended church meetings and public conferences ; and visited several schools and many families.

He was kindly received as a missionary in every place which he visited. Many returned their sincere thanks to the Society for the abundant missionary labor bestowed on them, in their destitute state. In some of the newest towns he found very happy effects of former missionary labors.

There is reason to hope, that the ministrations of Mr. Parker, were signally owned and blessed. The deceived saw their errors and were convinced. The wandering were reclaimed. The wavering were satisfied, and confirmed in "the truth as it is in Jesus." By the smiles of heaven attending his zealous exer-

tions, it appears as if numbers have been hopefully "brought out of darkness into God's marvellous light."

In a particular town, a very solemn awakening took place, at the preaching of his third sermon. And although false teachers came in like a flood, the "Spirit of the Lord lifted up a standard against them," and caused the good work to progress rapidly. The call was loud; and he very judiciously spent an unusual portion of his time with that people.

At public worship and at conferences, the fixed eyes and countenances of the hearers bespoke the deep solemnity of their souls. There were such tokens of the divine presence as he had never before witnessed. Surely, if the ancient Patriarch had been present, he must have exclaimed, "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven!" He left them near the beginning of September, when there appeared good reason to hope, that, in a few months, fifty had, through grace, "fled from the wrath to come, and laid hold on eternal life."

In several other places, also, there were evident tokens of the divine presence in the assemblies collected for gospel worship and instruction. Saints were animated and strengthened. Sinners were brought to see their guilt and danger. The enquiry was made in earnest, "Sir, what shall we do to be saved?"

One instance is thought worthy of particular notice. One evening, after he had been preaching to an attentive assembly, a boy came in to see him. After conversation had continued until it was time to retire, the boy put thirteen cents into his hand for the Missionary Society—it being all that he had—and wept because he had no more to give. He wished that the little he gave might be received as a token of his gratitude for missionary instructions, which, he hoped, had been blessed for the good of his soul.

At the beginning of the year, Mr. Cleveland was among the Black River settlements, laboring as a missionary. While on that tour, he delivered eighty-five sermons; administered the sealing ordinances; judiciously provided for the distribution of many books; instructed much from house to house, in family visits; explained the truths of God's word to gainsayers; was favored with opportunities of guiding the awakened conscience; by teaching and prayer assisted the sick; and held forth the only consolations to mourners.

Mr. Avery, some time in March, entered on missionary employment, among the new settlements of New-York. His time was principally spent in the counties of Oneida, Chenango, Onondaga, and Madison. While from home, he travelled more than three hundred miles; delivered about sixty sermons; attended conferences and funerals; administered baptism and the Lord's supper; directed numbers whom he found enquiring the steps of Christian duty; and visited, "teaching the way of the Lord," in many families.

He had the happiness to meet with general acceptance in all

the places where he labored ; and he found the people generally grateful to the Missionary Society, for its regard to their spiritual interests.*

Mr. Spencer has, for several years, been in the missionary service, under the direction of the Trustees. The readers of their annual narratives may recollect that the southern borders of lake Erie, in the states of New-York and Pennsylvania, and the western parts of the Holland purchase, have principally constituted his field of operation. It may be also recollected, that those extensive regions are among the most destitute in the United States.

During the period embraced in the present narrative, his travels have been nearly two thousand miles in this arduous work. With great diligence he has preached and attended conferences ; has distributed numerous books ; has organized three churches ; at the calls of duty, has administered special ordinances ; has done much in family visiting for religious instruction ; has catechized and instructed the children and youth in schools ; has seen no general revival of attention to religion in any place ; but has, however, amidst great stupidity, been the joyful witness of individuals, here and there, awakened, and hopefully brought into the family of Christ.

In that wide tract, the settlements are new, and numerous, and small, but rapidly increasing. Through a long series of his missionary work, his encouragement has been rather gaining strength gradually, than declining. The people, in general, now pay a ready and decent attention to social worship. They manifest an anxiety for hearing the word preached. Some pious characters are almost daily added to the Holland purchase, in the rapid increase of its population. By these, Providence seems to be preparing the way for the more general establishment of churches, and for the enjoyment of gospel ordinances, in that large, but, in spiritual things, desolate, region.

Mr. Brainerd has spent several distinct portions of the year, as a missionary, chiefly in the counties of Oneida and Madison. He confined his attention to places which he judged most needy. In a number of settlements, he found indifference about salvation the predominant trait of character. In others, he had the pleasure of seeing an uncommon—though not a general—religious concern and inquiry. Where he travelled, most of the people are poor, as to the things of this world, and poorer still, as to the things of religion. In his view, they are as proper objects of charity as any in the western country. As had been common, in former seasons, so in the last, he was kindly received ; and in every place which he visited, he was solicited to continue his labors.

* Since this Narrative was prepared for the press, Mr. Avery has returned from another missionary tour of twenty-two weeks, the particulars of which will be noticed in the next Narrative.

On the 4th of August Mr. Kingsbury was installed, pastor of the church and congregation, in Harford, county of Luzerne, Pennsylvania. He had previously, during the past season, performed missionary service, sixteen weeks, in that and the neighboring counties of Pennsylvania and New-York.

His travels were about a thousand miles. He delivered nearly one hundred sermons; and, as a religious teacher, visited almost that number of families. He formed one church; was frequent at prayer meetings and religious conferences; attended the sick and dying; and taught the consolations of God to the bereaved. He was treated, personally, with kindness and respect.

Meetings were as well attended as could be expected. In some places, awful stupidity reigned on the subject of salvation. But even among such he found some, "that sigh and cry for the prevailing wickedness."

Though he was witness to no general revivals of religion, yet, in a number of places, appearances were quite favorable. The meetings were more full, than they had been, the preceding year. The state of society is evidently improving. Steady and pious people are moving into those new settlements; and are holding meetings more generally on the sabbath. These things check that immorality which has been too prevalent. The prospects, in that part of the country, are in his judgment more and more encouraging. Many were the expressions of gratitude to the Missionary Society. The evidence seemed clear, that the labors of former missionaries, in those counties, had been instrumental of salvation to many souls.

Mr. Ingals has spent a large part of the season, in missionary employment, among the Black river settlements, and in the districts adjacent. His travels were seventeen hundred and fifty-two miles. He delivered one hundred and fifty-six sermons, and appears to have performed faithfully the duties of a gospel missionary and minister.

According to his numerous opportunities, he administered the sacraments; visited the sick; attended funerals; held conferences; taught in families; and admitted a number to the fellowship of the churches.

In a considerable number of towns, he found the people, notwithstanding the embarrassments peculiar to new countries, making exertions to obtain ministers for themselves, that they might stately enjoy the privileges of gospel ordinances and teaching. A few have recently accomplished objects of such vast importance.

Churches and societies are yet grateful for missionary assistance; and earnestly hope, that such assistance may be continued. The more newly settled places are, at present, unable to do any thing for the support of the gospel ministry. Missionary assistance seems, therefore, to be absolutely necessary. The

churches, though small, continue firm, and are gradually increasing in numbers.

Mr. Loomis has spent part of the year in the missionary service. His field was in the state of New-York; and chiefly in the county of Stuben. A small portion of his labor, however, was in the counties of Ontario and Allegany.

He delivered eighty-eight sermons; baptized five children; visited a number of schools; and, as far as time and other circumstances would permit, went from house to house, instructing, and praying with individual families and households. His personal treatment was, without any exception, civil, and generally affectionate. The assemblies were uniformly attentive and solemn. In his opinion, the longer he tarried in a place, the greater was his prospect of usefulness. Visiting from house to house, he thought a very profitable, though arduous, part of missionary duty. Tarrying a few days in a settlement greatly facilitated this branch of his work.

Mr. Waterman has spent several months in the state of New-York. The greater portion of his labors was in the counties of Oneida and Jefferson. Occasionally, however, he went into those adjoining.

He travelled about fourteen hundred and sixty miles; preached one hundred and ten sermons; visited and prayed with the sick; assisted in the formation of one church; seven times administered the Lord's supper; baptized eleven persons belonging to eight households of faith; attended several funerals; held twenty conferences; and was at a number of church meetings for the various purposes, of disciplining disorderly members, of prayer and religious conversation, and of examining candidates for admission to special ordinances.

Generally, in the places which he visited, he found some serious people, and had, always, on the sabbath, a crowded and attentive audience, among whom he could discern a number of affectionate hearers. In whatever house he entered, he was received with apparent cheerfulness; and, without a single exception, was treated with the respect due to an aged missionary from the Connecticut Society. Many were the grateful acknowledgments, presented to the people of Connecticut, for their liberality in sending them preachers of the gospel and books of piety. And earnest were their solicitations and hopes, that the same kindness might, in time to come, be experienced.

Numerous, as well as dangerous, were the heresies which he found industriously propagated among the people. But amidst them all, there were serious and praying individuals, who "wept when they remembered Zion."

In the course of the summer and autumn, Mr. Lockwood performed a series of missionary service in the states of New-York and Pennsylvania. The counties of Broome and Tioga, in New-York, and the neighboring counties in Pennsylvania, were the field of his principal labors.

He rode about one thousand miles ; delivered sixty-five sermons ; administered special ordinances ; assisted at the formation of one church, and at the installation of two pastors ; attended conferences ; visited many families ; and catechized and instructed children in schools.

He was invariably received with kindness and hospitality. He found, in general, a disposition to hear the gospel. In sundry places, he witnessed the happy effects of the divine blessing on missionary labors, in former years. This was eminently the case with a particular town in Pennsylvania. The out pourings of the Holy Spirit were there experienced, in an extraordinary degree, during the years 1803 and 1804. He beheld the once wild and "solitary place now made glad ;" and that which had been a "desert" he saw now rejoicing spiritually and "blossoming as the rose." Seven years ago, the church in that town consisted of no more than eight persons. It has now one hundred and one.

In several settlements, he found special awakenings. People were, of course, ready, even in the busiest season of the year, to leave their worldly occupations, when they were favored with an opportunity of hearing about their salvation. The awakenings, though powerful, were remarkably attended with stillness, order, and solemnity. He left many rejoicing in the gospel hope of glory, while numbers remained heavy laden with the burden of sin, feeling themselves guilty in the hands of a holy God.

By those, that had exhibited evidence of a saving change, the doctrines of grace were cordially embraced. Such as had previously professed the faith that is in Jesus, were much animated in religion, blessing God for what they heard and saw.

In other places, where no uncommon attention to religion was manifest, an entire conviction was expressed, that the gospel and its institutions are concerns of the first moment.

In other places, appearances were melancholy indeed. The nature and design of the sabbath seemed to be entirely forgotten. If the day was noticed at all, it appeared to be hardly regarded in any other way, than by hunting, fishing, visiting, and vain recreation. To him, the need of missionary labors seemed unquestionably great. Very encouraging evidence was extensively seen, that God had graciously owned the missionaries of past years, and made them instruments of incalculable benefit to the new settlements.

Early in autumn, Mr. Frost entered on missionary service among the settlements in Camden and its vicinity near lake Ontario. Probably, he is now laboring in that country. He had been, only a few weeks, on the field, when the last communications from him were dated. With much sensibility, he states his conviction, not only that missionary services are greatly needed, but, in a high degree useful. By the blessing of heaven on them, immortal souls may be fed and saved, that would, otherwise, perish with hunger in a Christian land.

For several years, Mr. Lesslie has been a missionary, on the Connecticut Western Reserve. A part of the year past, he has labored, as usual, in that field. The population of that country, and the ability and disposition of the inhabitants to enjoy stately the benefits of the gospel ministry, have so much increased, that a number of ministers have been settled there, within twelve months. This happy circumstance is, beyond question, owing to the divine blessing on missionary labors. A short time since, Mr. Lesslie took the pastoral charge of the church and congregation in Harpersfield, for one half of the time.

With much satisfaction, he has observed, that the infant churches are gaining strength. A regard to divine truth increases. Infidels and heretics are less bold. An attention to revealed instruction is greater than formerly. In one town particularly, the power of divine grace has been lately displayed in a wonderful manner. In other places, also, there have been several instances of uncommon attention. At the same time, there are many settlements, in which, hardness of heart and blindness of mind are lamentably prevalent.

Mr. Scott, it may be recollected, has labored, several years, as a missionary in New Connecticut. The last year, he has been less in that field, and more in the counties of Belmont, Columbiana, and Jefferson, joining the Reserve on the south. Mr. Scott has likewise taken a pastoral charge, for a part of his time, in Jefferson county.

Among the settlements in the vicinity of his charge, he finds the general state of the people deplorable, as to religion. They have very little preaching of gospel truth. The sabbath is, consequently, disregarded and profaned.

But this is not the case universally. Among many settlements, and in a number of important things, he has observed a growing reformation. He has, likewise, had the joy of witnessing, in a number of instances, a tender and anxious sensibility, on the subjects of religion and eternal life.

Mr. Boyd has labored, part of the year, on the Reserve, by appointment of the Trustees. He has received the pastoral charge of the churches and people in the towns of Warren and Newton.

From observation carefully made, he has no doubt, that the labors of missionaries, in those parts, have been productive of the happiest effects. In several of the settlements, there is, already excited, an anxious desire to enjoy the stated administrations of the gospel. Others, yet unable to support the ministry, are more careful, than formerly, to attend religious worship and instruction, when favored with opportunities. Still he finds great reason to lament, that multitudes remain, either ignorant of the truth, or opposed to the doctrines of the gospel.

He has been especially mindful of children and youth. And it is not without painful solicitude, that he finds many permitted, through parental neglect, to form their habits and their charac-

ter—it is to be feared, for both worlds—without the smallest degree of religious instruction or restraint.

In August, 1809, Mr. Beer was ordained a minister of the gospel. Both before his ordination and afterwards, he labored as a missionary, in New Connecticut, by the direction of this board. A considerable part of the last year he has spent in the same employment.

Sometime in August, 1810, he was installed, for a part of his time, pastor of the church and people in Suffield and Springfield united. He has repeatedly visited settlements in the southern vicinity of the Reserve. In some of them, he found an unusual attention to the great concerns of the soul.

Among settlements in New Connecticut, where there was no general attention to religion, he found various individuals inquiring "what they should do to be saved."

Although, at the date of his last communication, there appeared, generally, nothing remarkable on this great subject, yet he felt authorized to believe, that the prospects, with regard to the success of the gospel, were, on the whole, flattering. The number of praying societies increased. Pious characters were more engaged and fervent. The sabbath was more seriously respected. The ungodly, in many places, were more attentive at least, to the externals of religion.

But there were deplorable exceptions to this statement. He thought himself credibly informed, that, in a particular town, of twelve, perhaps, or fifteen families, there was not one praying person. By the inhabitants of another, it seemed to be forgotten, that the Lord had a sabbath. In a third, more populous still, open infidelity was notorious and insolent, lifting up, in affected scorn, its brow of brass and its neck of iron.

Last August, Mr. Barr was ordained a minister of the gospel. The same day, he was installed pastor of the church and congregation in Euclid. He had, early in the year, been appointed a missionary, and had labored in that character. His commission is continued, and he travels, on missionary service, such a portion of the time, as has been mutually agreed on, between himself and the people of his charge. His account of things, in that country, relative to the moral and religious state of the inhabitants, is similar, throughout, to those of the other missionaries, who have been longer in the field. With them, it appears, that he has zealously co-operated, in visiting schools, in catechizing and instructing the rising generation, and in successfully calling the attention of many to the serious observance of the Lord's day.

It may be remembered, that, in 1809, Mr. Derron went, on missionary employment, into the Connecticut Reserve. The last season, he was installed pastor of a charge in Vienna. By an agreement with that church and people, he travels, part of the time, under the direction of the Trustees.

He mentions quite a number of towns, in which he finds the

consciences of people tender, and their minds inquisitive about the things that belong to their peace with God. He learns that infidel characters are, for some reason or other, much more still than they formerly were. One, in particular, who used to be very boisterous, on the Reserve, has lately bowed to the cross of Christ, and apparently become another man.

Generally, people are anxious for schools, far beyond their circumstances. Such are some of the agreeable facts in the present state of that country. Nevertheless, through the want of more ministers, that are orthodox, judicious, and faithful, the churches and people of God are severely tried. By various accounts, it appears, that the labors of Mr. Derrow, in New Connecticut, have been crowned with remarkable success.

Mr. Cowles, in the course of the past season, visited the Western Reserve, as a missionary. He confirms the accounts which others have given concerning the religious state and wants of the people there.

We have already seen very animating evidence, that the smiles of heaven have, in a high degree, attended the efforts of the Connecticut Society for the good of the people, in those far distant settlements. By these, there are probably ten settled ministers on the Reserve. But neither twice nor thrice this number would be equal to the necessities of the people, in that large extent of territory. Of course, a vast majority of the towns must, for the present, depend on the Missionary Society, or have no safe religious instruction. Without this benevolent aid, multitudes of the children and youth must grow up in fearful ignorance of God and the gospel salvation.

In the counties of Muskingum and Delaware, state of Ohio, Mr. Harris performed missionary service, a number of months. Excepting the Lord's days, he spent much time, and, he hopes, profitably, in visiting from house to house. His visits were apparently received with great cordiality. He thought, also, on good evidence as he believed, that his visits were, in some measure, blessed in the edification of saints, and the awakening of sinners. Sabbath assemblies were invariably full and solemn.

Notwithstanding the wild and destitute condition of those regions, he found some friends of the Redeemer mourning, that the precious gospel is so little preached among them, and that iniquity so much prevails. They greatly rejoiced at the coming of a gospel minister; hoping, that sinners would be faithfully warned, and that their own souls might be strengthened to go forward in their journey towards heaven. Like Mary, they were ready to sit at the feet of Jesus, and catch instruction, blessing God, for the opportunity. Abundant joy, likewise, and thankfulness were manifested, that, in the western wilderness, they should be so charitably remembered by the friends of Zion, far distant in the east.

Such is an abstract of the widely extended missionary service accomplished under the direction of the Trustees, chiefly in the

year 1810. Annexed also may be seen an account of the books sent out, in the same period, for free distribution, amounting, it will be seen, to a much greater number than in any preceding year.

One pathetic cry from the yielding wilderness has been universal. "The harvest is great and the laborers are few." In this cry, the Trustees have heard claims which they felt no power to resist. They have, therefore, not only expended the *yearly income*, but they have dipped deeply into the *principal*, of the funds. They have done this, believing, with a religious confidence, that, as future opportunities may be given, and as rising demands may occur, the pious and benevolent will be ready to "lend unto the Lord," by giving back at least some part of his own unto him, for the display of his grace in the salvation of the destitute and perishing.

Much have the charitable in Connecticut already done; and "the blessings of many that were ready to perish," are coming upon them for what they have done. Which individual is the poorer for having contributed to the support of missions among the needy? Has not the Lord *promised* to repay it? Who will ever look back from the hour of death and from eternity, with regret, on the assistance he has afforded, or shall afford, to the missionary cause?

The door for further contributions is continually open. The Society's need of assistance by money, is daily increasing. Further invitations to *general* contribution will, probably, soon be given. Unless the needed charity shall be bestowed, must not many of Christ's flock continue to mourn with hunger unfed? Must not growing numbers of the impenitent and ignorant be left to die unawakened and untaught?

Daily experience teaches the Trustees, that their task is arduous. To distribute, as agents, the bread and the water of life, which heavenly charity has provided for hungry and famishing souls, requires their devout and unwearied vigilance. For the appointments they make, and for the directions they give, they feel that their responsibility is solemn and awful.

Cordially, at the same time, would they render thanks unto God, for so much evidence, found in the missionary journals, to hope, that he owns their counsels and their efforts for the glory of his great name in the salvation of many.

When it is considered that the missionary field—although already vast—is hourly increasing, must it not be seen, that little has yet been done, in comparison with what remains to be accomplished? In the view of this fact, the considerations are animating, that prayer is one of the steps rendered, by the decree of heaven, *essential*, to success; and that praying people will not cease to implore that divine influence which alone can cause missionary exertions to prosper through the world.

In the new settlements, especially, false teachers are numerous. Naturally, all mankind love to embrace those delusions, by

which, "with cunning craftiness," such teachers "lie in wait to deceive." This is a circumstance, not to be overlooked, that renders increased missionary labors indispensable. Can it be rationally hoped, that in any other way, God will render active and efficacious those evangelical sentiments and principles which are necessary for the peace and prosperity of mankind upon earth?—Above all, without these labors, can it be expected, that a sense of revealed truth and obligation will be either impressed or maintained? Without them, will those souls for whose benefit they are to be performed, ever come to Christ and be saved?

The Trustees would express their fervent gratitude to God, for all his smiles upon the efforts of other Missionary Societies, and of Bible Societies in our land, and through the Christian world. They recognize the missionary zeal of the present period, in all its branches, as equally wonderful and necessary.

A vast majority of mankind still remain buried and perishing in the darkness of paganism. The eye of the Christian world is rapidly opening and fixing itself on the duty of sending the *writers*, to accompany the *preached* revelation of God, among all the nations. Preparations seem to be making for the translation of the holy books into the manifold varieties of human language.

By the gift of tongues miraculously conferred, the Apostles were qualified, in a moment, to teach people, of every description, in an intelligible manner. Will not the Pagan, the Mahometan, the Jew, better understand, and more readily embrace, the truth, that is unto life, when he can intelligently read that revelation from God, which he shall hear the gospel missionary preach? Is there not, for the accomplishment of this greatest and best purpose, a joint operation, between the numerous Bible Societies and Missionary Societies in Europe and America? May it not be confidently expected, that blessings will accompany these united operations? Are not these the means appointed, by which the "Sun of righteousness" will soon illuminate the "dark corners of the earth, now filled with the habitations of cruelty?" Are not these the instruments, by which "the knowledge of the Lord Jesus shall hereafter fill the earth, as the waters now cover the seas?" Will not human exertions to accomplish this event, the subject of so many prophecies, and a grand article in the scheme of redemption itself, be crowned on earth—be crowned in heaven—with "the honor that cometh from God?"

JOHN TREADWELL, *Chairman.*

Passed by the Board of Trustees, }
January 2, 1811. }

Attest,

ABEL FLINT, *Secretary.*

Persecution, characteristic of false religion, not of Christianity.

THERE is no subject of reproach, brought against the religion of the Lord Jesus, with so much confidence and zeal, as persecution. The assertion is often made, and made with great assurance, that all the wars, or at least, a great portion of the wars and bloodshed that have desolated the world, may be imputed to religion. In this assertion, the enemies of Christianity little know how much truth they declare. We are well aware when it is said religion has been the principal cause of the wars and carnage which have ever laid waste the nations, that the religion of the bible alone is intended. In this sense, no assertion is more false. But if it be said of religion, in its most extensive application, or rather, of all religions excepting that of the sacred scriptures, it is too true.

With a view of presenting this subject in a just light, so far as I am able, I will mention some of the instances of persecution which have flown from various systems of false religion; and then attempt to show the injustice of the charge when applied to Christianity. Under the authority of the prophet Isaiah, who says, "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob;" this is believed to be a proper mode of meeting the objection so triumphantly advanced against our holy religion.*

* The historical facts which follow, are taken from the best histo-

There is no nation of equally remote antiquity, which has been so much celebrated, and which is so well known in history, as that of the Egyptians. Their antiquities have been the subject of laborious investigation, and the system of their religion is, perhaps, as well understood, as any portion of heathen mythology. It was a system of idolatry of the grossest kind. They professed a great veneration for their own, but held the religion of all other people in contempt and abhorrence. When Joseph first eat with his brethren, before he had made himself known, "They set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him by themselves: because the Egyptians might not eat bread with the Hebrews: for that is an abomination unto the Egyptians." It is most reasonable to conclude that the ground of this great aversion was the difference of their religion. The several Nomes or provinces in Egypt, had their respective idols and religious rites, which, differing from each other, were frequently the occasion of the deepest animosities, and the most destructive wars. Almost every city had its particular divinity and forms of worship. Some cities worshipped certain objects or animals, which, by others, were held in detestation. These collisions often produced conflicts which almost desolated the kingdom.

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rians of the respective times. A formal reference to authorities, would savor of an unnecessary display of reading, and be of no essential benefit. If necessary, however, they can easily be produced.

The city of Hieracleopolis worshipped the Ichneumon, the city of Arsinoe, the crocodile. This produced between them a long and inveterate war. In Oxyrinchus, dogs were sacrificed and eaten. In Cynopolis, the dog was the object of worship. The consequence was, a war of extermination, which nearly ruined both of the cities. The foreign expeditions of the Egyptians were so few, that we know but little of their hostilities upon the religion of the neighboring nations.

The Assyrians, who held their seat of empire at Nineveh, are but little known. The exclamation of the ambassadors of Sennacherib, "Where are the gods of Hamath, and of Arpad? Where are the gods of Sepharvaim, Hena, and Ivah?" seems to imply not merely a defiance of the God of Israel, but a triumph over the gods of other nations, as though he had made war upon their worshippers, with intention to destroy their religion.—The Assyrian monarchy, whose seat was at Babylon, was one of the most splendid and successful of antiquity. Nebuchadnezzar, their greatest conqueror, having invaded Egypt with a powerful army, and subdued a great part of the kingdom; wherever he went he threw down their gods, plundered their temples, and carried off their images. After his conquests, he reared a mighty image in the plains of Dura, which he commanded all his subjects to worship as a deity. The penalty of those who did not comply was, that they should be cast into a burning furnace. And the penalty was put in

execution. At a subsequent period, the nobles of the empire, envious of the greatness of the prophet Daniel, and bent on his destruction, observed, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." They therefore pronounced a decree from the king, Darius the Mede, that no person in the realm should "ask a petition of any god or man for thirty days, save the king." There appears to have been no question of the propriety of making such a law, and of inflicting, for non-compliance, the most terrible punishment. Daniel continued his former practice of praying to the God of heaven, in violation of the king's mandate, and was cast into a den of lions. We may here add, that the devastations of Egypt, and the sufferings of idols under the conquest of Nebuchadnezzar, are particularly foretold by the prophet Jeremiah. Jer. chap. 43. "Thus saith the Lord of hosts, the God of Israel, Behold, I will send and take Nebuchadnezzar the king of Babylon, my servant,—And when he cometh he shall smite the land of Egypt,—And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives;—He shall break also the images of Bethshemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire." Jer. xli. 25, 26. "The Lord of hosts, the God of Israel, saith, Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even

Pharaoh, and all them that trust in him. And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadnezzar king of Babylon, and into the hand of his servants." The prophet points out the persecutor no less clearly than the conqueror, in the character of this great monarch.

The most illustrious of all the nations of ancient Asia, for civilization, arts, and humanity, were the Persians. Cambyses, the second prince of the Medo-Persian dynasty, extended his conquests over Egypt. He caused the god Apis, a living animal, the most revered of all the idols of Egypt, as the emblem of Osiris, to be slain, and the priests of the altar to be scourged with the utmost ignominy. Soon after this transaction, he set out on an expedition against Ethiopia. In Upper Egypt, he detached a considerable body of his army against the Hammonians, with orders to burn the celebrated oracle and temple of Jupiter Hammon. On his return, he entered the ancient city of Thebes, in Upper Egypt, and caused all the temples, which were very splendid, to be burnt and demolished. He then went to Memphis, in Lower Egypt, and finding that the people had procured a new Apis during his absence, he slew the consecrated animal with his own hand, and ordered all the people who were found worshipping this deity to be put to death.—The Persian empire was at its zenith of prosperity in the reign of Xerxes. This monarch entered Egypt as a conqueror, and treated the people and their gods much after the manner of

Cambyses, his predecessor.—In the year before Christ, 480, Xerxes, with the largest army ever raised, invaded Greece.—Wherever he went, he caused the temples of the Greeks to be demolished, overturned their statues, and destroyed their idols. He was attended by a considerable number of the Magi, who diligently instructed him in the religious principles of Zoroaster, and stimulated his zeal against the religion of the Greeks. They argued in this summary, and, to them, convincing manner. "These Greeks worship not the deity which we worship. Their religious rites are not like ours. They are therefore, wrong. This false religion it is our sacred duty to destroy." The straits of Thermopylæ, and the sea of Salamis, saved a part of the idols and temples of Greece, from the destruction to which all had been devoted. Upon the same principle, argued Haman, in the court of Ahasuerus. "There is a certain people scattered abroad, and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people, neither keep they the king's law: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed." As they were subject to the laws of the realm, and no charge of rebellion is brought against them, their singular laws here mentioned, "diverse from all people," refer, undoubtedly to their religion. For this they were sentenced to extermination.

I will now mention a fact

from the history of the Scythians. In the reign of Saulius king of Scythia, Anacharsis, a prince of the blood, attempted to introduce certain rites of worship in honor of the mother of the gods, which he had seen performed among the Grecians. Though he had chosen for the place of his worship a private recess in a very deep wood, he was accidentally discovered by a Scythian, who immediately gave information to the king. Saulius hastened to the place, and found him alone, playing on a timbrel before the images which he had hung upon the trees. Inflamed by an unbridled zeal, forgetting the ties of blood and friendship, he shot him dead on the spot.

The favorite idols of the ancient Syrians, were Rimmon, and Adad. But when they were conquered by the Assyrian Tiglath-Pileser, their gods and their religion were destroyed.

We will now take a brief view of the polite Greeks. The people of Athens, have been more celebrated for their urbanity, their acuteness of intellect, their improvements in civilization, laws and government, than any other nation unenlightened by revelation. Yet, in Athens, we find the true spirit of religious persecution. The celebrated Aspasia was accused of impiety, for not paying the customary reverence and worship to the Athenian deities. She was tried for her life, and nothing but the extraordinary power and eloquence of Pericles, which on this occasion summoned all their resources, saved her from execution. Anaxagoras, their most illustrious philosopher, having made great pro-

gress in the science of astronomy, having obtained some just notions concerning the heavenly bodies, was accused of impiety in advancing opinions which were deemed inconsistent with the religion of his country. This was considered a capital crime; he was tried and condemned to die. By the great interest of Pericles, who was his pupil, his punishment was changed to perpetual banishment. He retired from Athens and died in exile. The story of Socrates, the best man in Athens, is well known. Having, by long contemplation and research, become convinced of the existence of the one true God, and thinking he had found some evidence of the immortality of the soul, he was publicly accused of "not believing the deities whom the city believeth; but introducing other new Gods." All his worth, his immaculate character, his pre-eminent virtues, plead in vain; he was brought to trial and condemned to die. Agreeably to his sentence, he calmly drank the poisonous hemlock, and soon expired. Thus, infatuated by a blind zeal for their Pagan rites, the wise, the learned Athenians, put to death the best man that ever adorned Greece. The Phocians, having presumed to plough the territories of the city of Cyrra, which had been consecrated to the Delphic Apollo, complaint was made by the other states, and they were summoned before the court of Amphictyons, the grand council of Greece, to answer for their sacrilege. Not giving satisfaction, they were punished with a heavy fine. The Phocians declaring themselves unable

to pay the sum, at the next assembly, their dominions were declared confiscated, to the use of the temple. Upon this decree, the Phocians seized upon the temple, which was in their own territories, and removed a part of its treasures. This produced a formal declaration of war, by the Amphictyonic council against the Phocians, which involved all Greece, and was carried on with the most sanguinary violence for ten years. It was, at length, terminated by the battle of Chæronea, which buried in one common grave this contest and the liberties of Greece.—The Macedonian Greeks, of the race of the Seleucids, caused the Jews, as well as the Egyptians and others, to experience their relentless rage in the cause of religious persecution. By Antiochus Epiphanes, in particular, Jerusalem was sacked and pillaged, the sacred temple was violated, and its holy services were profaned, with a malignity, which probably, by the whole train of persecutors, has never been outdone.

A few facts will now be selected from the splendid history of Rome. The Romans, whose distinguishing characteristics were national pride and ambition, who were never addicted to superstition, do, nevertheless, furnish us striking instances of the spirit of persecution in subserviency to their national religion. The elder Tarquin, greatly distinguished for his clemency, condemned a Vestal, who had dishonored their sacred rites, to be buried alive. Several instances of the like severity, occurred in succeeding times.

About the year of Rome 320, the country was visited with an extraordinary drought, which was succeeded by a most destructive plague in the city. In their distresses, the people fancying that their gods whom they constantly invoked could not relieve them, had recourse to foreign deities, and introduced new religious rites. It would seem such a scene would have softened the heart of Persecution itself. But the Senate considering innovations in religion dangerous, ordered the *Ædiles* to take care that no gods were worshipped but those of the country. Though their own gods were found unable to arrest the pestilence, the afflicted people were forbidden to call upon any other. It was afterwards made a part of the duty of the *Ædiles*, by public law, to prevent any innovations in their national religion, and to prevent any religious worship but such as was appointed by the laws.—A little after the third Punic war, several Roman knights, having been convicted of dishonoring their sacred institutions, were scourged to death. Publius Clodius, found guilty of impiety towards one of the national divinities, was accused of a capital crime. His great favor with the populace, with the earnest interposition of Julius Cæsar, were the sole causes that his life was spared.

In the mild reign of Augustus, the senate finding that there was a considerable number of Jews at Rome, who did not regard the religion of the empire, and who were making some proselytes to the religion of the one true God, transported to the

island of Sardinia, four thousand young men, "all of them" says Tacitus, "infected with that superstition," with the express design that they should be destroyed. All the rest were banished from the city with an intention to extirpate that religion from Rome. About the same time, a large number of Egyptians were banished from Rome, because they there attempted to maintain the worship of the gods of Egypt. A similar banishment of the Jews from Rome, took place under the emperor Claudius, as we are informed by St. Luke, Acts xviii. 2. The emperor Caligula took a fancy to receive divine honors; after the manner of the gods of the empire; rightly judging that he had as good a claim to an apotheosis, as many who had received that distinction. Some of his statues were set up in Alexandria, where were a great number of Jews, and placed in their oratories and synagogues. To these they were ordered to pay divine honors. This, the sons of the Patriarchs could not do. Immediately, a most terrible persecution was opened upon them, they were subjected to the greatest sufferings, and vast numbers perished.

[To be continued.] 47

Religious Intelligence.

FOREIGN.

THE Directors of the Edinburgh Missionary Society, have had the satisfaction of receiving letters from Karass, dated April 9, and 27th, 1810.

VOL. IV. No. 1.

The following is an extract from the monthly letter for March, signed by all the missionaries.

"You have already learned, that, owing to the dangerous state of the frontiers, we were under the necessity of removing with the women and children, to a place of safety for some time. We are now, however, all assembled again at Karass, having returned from the Staritza on the 25th of February. Since that period, we have lived in continual alarms; but we hope that the Lord, who has been with us hitherto, will still protect us, and not suffer those who are enemies to us and to the Christian name, to prevail against us. We have at present a guard of soldiers and Cossacks, consisting of 55 men, without which, few of us durst venture to live in the settlement.

There has been, and there still is, the most furious and wicked zeal exhibited among the Mahomedan nations to the south of Karass. Religious enthusiasm, and bloody zeal, induced them to threaten destruction to all who bear the Christian name; but happily they have not been able to accomplish any thing. Paradise, with all its sensual rewards, were preached up with more than common earnestness, by the Effendis and Mollahs; and a considerable number have ventured their lives, and lost them, fighting, as they term it, for the religion of God. We have often been marked out as the objects of vengeance to the Kabardians, and lately direct means were employed for our destruc-

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tion; but owing to causes unforeseen to them, their malignant purposes were disconcerted. Though they acknowledge us to be a quiet inoffensive people, yet they say we are zealous in endeavoring to seduce the people, *i. e.* to Christianize them, and that we derange all their affairs with our *dozas*, or prayers.

Notwithstanding, however, the open hostility of the Kabardians to Christianity, they are in a very fluctuating state with regard to religion. They are continually going from one extreme to another, and never come to any settled arrangement among themselves. It is not to be doubted that *our* principles have gained considerably among them, and perhaps, in a short time, all their commotions may turn out for the enlargement of the Redeemer's kingdom, and a way may be opened, through their country, to the mountain tribes. May the Lord hasten this in his own time and way.

"The Chiefs and Effendis of the Tartars, who live to the north west of us, have had several meetings, to take the affairs of religion into consideration, and seem determined to do every thing in their power to oppose our influence. They have made several laws against those who do not attend prayers at the *muschid*. (place of worship,) and appointed a few of their number to visit the villages, in order that these laws may be enforced. According to their present notions, the true signs of piety are, attending prayers at the *Muschid*, wearing a beard, and a white turban. The

common people are much intimidated, but they both see and consider the violence that is offered them. About 60 young men, in a village called Kangly, six versts from us, are learning to be priests; and Keckshe, the Effendi, is one of their teachers.

"The Directors, it is probable, will be disposed, like us, to conclude, that these coercive measures of the chiefs are no proofs of the steadfastness of the people in their present faith. If they had not just reasons for suspecting Christian principles to be gaining ground among them, it is not likely that they would trouble themselves much about their religious welfare. Several of the Effendis have complained to us, that they do not meet with the same respect from the people, which they formerly did. We have repeatedly been told, that we are often the subject of conversation among all ranks.

"Several letters have been received from Katerry. He wrote to Mr. Brunton, that Sonna children of ten or twelve years of age, could be ransomed from the Ashukbashes, for 80 or 90 silver rubles each;—that a man from Georgia, with his family, wished to come and join our settlement; and that he had preached the gospel to the Tartars in that quarter, who showed little opposition to it. Mr. Brunton has written to him, desiring him to send some person to the Sonna country, and sending a number of queries respecting them, which he would wish to have answered. To enable him to do so, there was also sent to him a line, in

the Russian language, that he might obtain from his colonel an advance of 200 rubles, if that should be found necessary.

“The governor, and the lieutenant-general Poushkin, visited us last month. They were friendly to us, and seemed pleased with the printing. The governor said, that it was a good work, and that, if we chose, he would assist us in circulating any thing that we printed. He made several enquiries about our children, desired them to be bro't before him; and both he and the general were pleased when the children read to them a few verses of the bible. They also enquired after Jellorum, and said, that Haji Ismael would have to return him to us. The general urged us to begin a manufactory of coarse cloth, and promised us every assistance; but as we have no person here who could conduct such a business, we did not think it prudent to say much about it to him. We think, however, that if such a thing could be established, it would be of great advantage to the settlement, as the children might be all employed in spinning, and doing other things about the weaving. Yet the plague-making its appearance in the country, might render it difficult to procure wool for the purpose.

“The printing was recommenced about the beginning of last month, and is still going on. The gospel according to Luke is finished, and John is in the press. Messrs. Galloway and Macalpine were employed at the press, but the latter has been obliged to discontinue it on account of a pain in his

breast. Mr. Engelhardt was hired to assist at it, last week, at 25 rubles per month.

“We are often visited by a considerable number of the natives, who hear with seeming patience what we say about religion; but none of them have as yet discovered any serious concern for their souls, though they appear to admit that Mahommedism is false. There are, at present, nearly 20 natives working about the settlement. Last winter, many of them often attended, when the children were examined; but the days being now longer, they are, in general, tired by night, and go early to rest.”

*London Missionary Society.
Ceylon.*

THE Directors have received a letter from their missionary, Mr. Palm, dated Tillipally, Feb. 9, 1810; from which the following is an extract:

“In the arduous but divine work in which we are engaged among this people, we derive our daily support and encouragement from the great and sure promises of our God:—‘My word shall not return unto me void,’ &c. says the Lord. This, and such like declarations are refreshing to our hearts, under the trials and opposition we have to struggle with, and in seeing that the word of salvation seems to prevail so little on the hearts of our fellow-creatures.—We have frequently been disappointed in our pleasing expectations of some, whose hearts seemed to be moved by the pro-

clamation of the love of God, revealed in his only begotten Son. It was a refreshment to us; we felt our hearts encouraged to pray more fervently for them, that the Lord would be pleased to make his word more fully unto them, as a 'fire and as a hammer;' but alas! with heartfelt grief we observed, that even those who promised, with tears in their eyes, no longer to reject the word of life, and to forsake their idols of wood and stone, being convinced that they could not profit them, forsook us; and when I afterwards met them, and kindly remonstrated with them, shewing them that by their conduct they offended God, and deceived their own souls, they would reply, 'We are Tamblers, and do right in living according to the custom of our country. Our bramins, who are holy men, in great favor with God, assure us that our state, after this life, will be far more happy than that of many Christians, who are the disturbers of our happiness here. Our forefathers lived in peace and plenty in this country; but since the Christians captivated us, we have lost our happiness!'—Such is the influence of the bramins! In answer to their objections, I mention the invaluable benefits which God has bestowed upon them since they were under a Christian government; and remind them, that their forefathers did not live in peace; but were frequently at war among themselves, and with their neighbors the Cingalese, &c.—that they robbed and killed one another in quarrels,—that they had no such protection for themselves and their property as they now have

under a Christian government; by which good order prevails among them; and that they would derive important benefits if they have endeavored to answer the intentions of the government, &c.

'I am obliged frequently to discourse with them in this manner; and certainly it might be much better with them if it were not for the stumbling-blocks occasioned by the conduct of some Christians. O dear brethren, remember this mission in your fervent prayers, that the word of truth may prevail in spite of all the hindrances and obstacles which oppose it; and which are more than I am able to describe.'

Mr. Palm informs the directors, that he has succeeded so far as to erect a school; containing, at present, 20 boys; of whom some have made a good progress in learning, and in the knowledge of the gospel.

At Jaffna town, Mr. Palm says the word is heard with general attention. He preaches there sometimes on the Sabbaths; but chiefly on Wednesdays and Thursdays, and sometimes catechises the children; in which exercise he feels much satisfaction.

On the whole island of Ceylon there is now only one Dutch minister, viz. at Columbo: so that the greatest part of the Dutch Christians are totally destitute of the word, and are reduced to a very miserable state: but Brother Ehrhardt is useful in the instruction of the Christians and their children at Matura.

By the same letter the directors are informed, that Mr. Ringeltaube resides at Fort Oedag-

berry, in Travancore, where he had established six small congregations; and is greatly encouraged by English gentlemen, who are friends of Christianity.

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Translation of the Scriptures into the Eastern Languages.

[No modern event is more interesting to the building up of Christ's kingdom in the world, than the recent translation of the Holy Scriptures into many of the Eastern Languages. We have before promised our readers to give them a faithful account of this work as it proceeds. We now give them a second Memoir from the good men engaged in this business, addressed to their Christian brethren in Europe and America. It will clearly appear that further pecuniary assistance is necessary. Who that loves our Lord Jesus Christ can deny his liberal aid?] Ed.

A second Memoir of the state of the Translations, in a letter to the Secretary.

DEAR BRETHREN,

TWO years have nearly elapsed since we laid before you and our fellow-Christians in Britain and America, the state of those translations in which we were engaged. We now proceed to give a second statement, describing the progress of the work during these two years past; in doing which we shall adhere to the order laid down in the first.

1. The *Bengalee* comes first then before us; respecting which, we have the satisfaction of stating, that after fifteen years

labor, the whole of the Scriptures is completed in this language. To the God of mercy we desire to offer our grateful acknowledgments!

As it affords opportunity for farther improvement in the translation, we may observe, that a *third edition* of the *Bengalee New Testament* in folio is printing, principally to be used in public worship. We print only an hundred copies.

2. In the *Orissa* language the *New Testament* is printed, and nearly the whole of the book of *Psalms*. The *New Testament* contains 976 pages in octavo; and the expence attending this edition of 1000 copies, including paper, wages, wear of types, &c. &c. amounts to about 3500 rupees, or £. 437.

It may not be esteemed irrelevant to the subject, if we add, that providence appears to be opening a way for the distribution of the sacred volume in that district, by raising up one of our brethren, who was born in this country, and has labored nearly two years with much acceptance in Bengal, and inclining him to devote himself to the work of the Lord in Orissa. He is now in a course of instruction relative to the language, of which on account of its near affinity with the *Bengalee*, a few months will probably put him in possession.

3. In the *Telünga* language the *New Testament* waits to be revised and printed, the whole being translated, and a beginning made in the *Old Testament*.

4. In the *Kernata* language the progress is nearly the same as in the *Telünga*; the *New Testament* being ready for rewi-

sion, and a commencement made in the Old. In our last Memoir we mentioned that the alphabets of these two last countries are so nearly allied, as to require only the addition of a letter or two to the Telinga, in order to adapt it to the Kerpata. These additions to the Telinga we can easily make ourselves.

5. Relative to the *Guzerattee*, circumstances principally of a pecuniary nature, have compelled us to put a stop to the printing of the New Testament for the present, and to slacken in the work of translation*.

6. In the *Mahratta* language, circumstances not greatly dissimilar have compelled us to proceed slowly with regard to printing. The four gospels however are nearly printed off, and we have now a hope of being enabled to make better progress. It was observed in our last statement, that the whole of the New Testament was translated into this language, and part of the Old.

7. The operation of the same circumstances has also affected the printing of the New Testament in the *Hindoost'hanee* language. We have been enabled however to complete the better half of it, and hope soon to be able to finish the whole. The call for the New Testament in this language is constantly increasing, and we have reason to believe, the version will be generally understood.

* The liberal contributions which have been lately made, and remitted, from the north of Britain, from the Bible Society, and from America, will, we trust, remedy this inconvenience.

8. The *Punjabee*, or language of the *Seeks*. The whole New Testament waits for revision. A fount of types is completed in this character, and a commencement made in the printing.

9. The *Sungakrit*.—In our last we acquainted you with our having begun a translation in this extensive, copious, and highly venerated language. We can now add that the whole of the New Testament is printed off, and that we have proceeded as far as the middle of Exodus in printing the Old. The New Testament contains somewhat more than 600 quarto pages, and the expence of printing this edition of six hundred copies, (which in our last was by mistake said to be a thousand) has been about 4000 rupees, or £. 500. Both the translating and the printing of the Old Testament are advancing with a considerable degree of vigor.

10. Relative to the *Burman*. Our brother Chater and F. Carey are assiduous in studying the language. The former has begun translating, and the latter was about to commence. Under the direction of our Burman pundit, we have cut a neat fount of Burman types; so that every thing is ready for printing as soon as our brethren shall feel warranted to send any part of the Scriptures to the press.

11. Relative to the *Chinese*.—The encouragements given to the study of this language by three of our youths, have not only contributed to their proficiency, but, with other circumstances, have tended to accelerate the translation. Providence has furnished us with a Chinese foundery, if it may be

so termed. More than eighteen months ago we began to employ under Chinese superintendence, certain natives of Bengal, for many years accustomed to cut the patterns of flowers used in printing cottons, and have found them succeed beyond expectation. The delicate workmanship required in their former employ fits them for cutting the stronger lines of the Chinese characters, when they are written, and the work superintended by a Chinese artist*.

Some months ago we began printing a newly revised copy of the gospel by Matthew, to the middle of which we are nearly advanced. The difficulty of afterwards correcting the blocks causes us to advance with slow and careful circumspection. The whole New Testament will be printed in octavo, on a size resembling that of Confucius, so common, and so highly venerated among the Chinese. Two pages are cut on one block. When printed off, the page is folded, so as to have the two blank sides inward, in the manner of the Chinese. The blocks are made of the wood of the Tamarind tree.

We have retained another learned Chinese (at £. 4 per

* Of the execution, the public in India have ere now had an opportunity of judging, by the appearance of the first volume of *Confucius*, printed with an English translation, and commentary, in a quarto of 724 pages; and which at the time of this Memoir being drawn up (namely August 1809) waited only for a preliminary dissertation on the language. A few copies without the dissertation, have arrived in England.

month. besides his board, &c.) to superintend the cutting of the characters, and to examine the translation with brother Marshman. After brother M. has gone through it in various ways with Mr. Lassar, he carefully examines it again with this learned Chinese alone, causing him to read it, and give his idea of the meaning of every sentence and character. As he has not the least previous acquaintance with the sense of the passage (not understanding English) brother M. has an opportunity of marking the least deviation from the original, and of canvassing such passages anew with Mr. Lassar, which is done previously to their being written for engraving. As this man boards with us, he has no connection with Mr. Lassar; and indeed from a disposition common to the generality of the Asiatics, he is sufficiently disposed to find fault with his work if opportunity offers. This however is kept within due bounds by brother M's examining the dictionary with him for every character to which he ascribes a sense different from that in which it is used in the copy under revision. In the translation of the New Testament we are advanced to the epistle to the Ephesians.

12. Such is the state of the translations at the present time. In reviewing it you will perceive that in the Bengalee, the work is completed; in Sungskrit and Orissa, the New Testament is printed, and a commencement made in the Old; in Mahratta and Hindoost'hanee, the New Testament is nearly half printed; in Guzerattee, Punjabee, and

Chinese, a beginning only is made in the printing ; in the Telinga and Kernata, the New Testament waits for revision ; and in Burman, we have types prepared, and a translation commenced.

13. Previously to our sending the last Memoir, we had completed founts of *typha* in the Bengalee, Nagree, Orissa, and Mahratta characters, besides the fount of Persian which we received from England. To these three more have since been added ; namely, the Punjabee, the Chinese, and the Burman.

[To be continued.]

ORDINATION:

ON Wednesday the 21st Nov. last, the Rev. JOHN CHESTER was ordained to the work of the Gospel Ministry, by the Presbytery of Columbia, and installed Pastor of the First Presbyterian Church and congregation of the city of Hudson. The Rev. Samuel Blachford, D. D. of Lansingburg, Moderator of the Presbytery, made the introductory Prayer, and preached

the Sermon. The Rev. Mr. Coe, of Troy, presided—made the consecrating Prayer, and gave the Charge to the Candidate. The Rev. Mr. Porter, of Catskill, addressed and charged the People. And the Rev. Mr. Keyes, of Sandy Lake, made the concluding Prayer.

A large and profoundly attentive audience witnessed how deeply they were interested in the exercises. We do not recollect to have heard any performance, on a similar occasion, more truly and appropriately excellent, nor to have witnessed a more solemn scene. The singers, led by Mr. L. Steel, performed their Music with much taste and propriety. And every part of the exercises, while they solemnized every mind, appeared to infuse joy into every heart. A copy of the Sermon, which was uncommonly excellent and impressive, has been solicited by the Trustees for publication. We hope and trust it will be obtained, that those who heard, and those who were prevented from participating in that pleasure, may be entertained with its perusal.

Donations to the Missionary Society of Connecticut.

1810.		
Nov. 15.	Rev. William Lockwood, collected in new settlements,	\$ 3 48
17.	Rev. Abel Flint, avails of Evangelical Magazine,	106 12
24.	Simon Waterman, collected in new settlements,	4 82
Dec. 25.	Peter B. Gleason, avails of Evangelical Magazine,	642 00
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		\$ 756 40

ERRATUM.

Vol. III. page 400, for Rev. Thomas Mather Colton, read Mrs. Martha Colton of Bolton.

CONNECTICUT

EVANGELICAL MAGAZINE ;

AND

RELIGIOUS INTELLIGENCER.

VOL. IV.]

FEBRUARY, 1811.

[No. 2.

Remarks on the best mode of conveying instruction to children and youth.

IT seems agreed by the most celebrated nations, whether ancient or modern, and by individuals, in every age, who have been most distinguished for wisdom and virtue, that the education of children and youth, as it relates to society, is an object of prime importance. It is equally agreed by all who are worthy of the Christian name, that it is all-important as it relates to the church and kingdom of God. Infidels, indeed, by their conduct, shew that they understand its importance as well as others ; for by their unwearied efforts to exclude the BIBLE from our common schools, under an affected concern for its honor, lest it should fall into contempt with children, and be profaned by common and vulgar use, and under pretence of guarding their tender minds from prejudice and superstition, till their reason is matured ; by their open contempt of all catecheti-

cal instruction ; and by their fervent zeal to propagate the opinion, that to subdue the wills of children by the rod, is to rob them of their independence, and to make them servile and mean-spirited, and incapable of asserting and maintaining their own rights, they discover a deep sense of the importance of gaining time to strengthen the depraved inclinations of children, and of pre-occupying their minds for that kingdom to which they too manifestly belong. These arts have been, and still are, too successful ; but their origin is, at length, more distinctly seen by most men, as it was from the first by those who knew the depths of Satan.

The following remarks on the best mode of conveying instruction to children and youth are not addressed to the friends of this corrupt system ; for, as they are, in principle, opposed to the interests of CHRIST'S kingdom, it cannot be expected that they will endeavor to persuade even their own children to become its faithful subjects, and

having the advantage to pre-occupy their minds, there is much reason to fear, they will live and die in that kingdom into which they were born : but they are addressed to such as, in speculation at least, are convinced, that Christian faith and practice are essential to the best interests of men, whether temporal or eternal.

Nothing more will be expected, in a piece which must occupy a few pages only of the Magazine, on a subject so important and copious, and which has, at all times, employed the pens of the best writers, than some general hints, calculated to stir up the minds of those, to whom the education of children and youth is intrusted, by way of remembrance.

The first remark, as being first in importance, is, that parents and instructors must thoroughly understand the true interests of children, duly appreciate their importance, feel their obligations to promote them, and under a sense of their own insufficiency, seek that continual help from God, which shall furnish and incline them to a faithful discharge of their duty. Should it be asked, what these things have to do with the best mode of instruction, the answer is, they are necessary as pre-requisites, and they are essential to ultimate success. Paul may plant, and Apollos water, but God giveth the increase.

Among the interests of children, comprising all that true enjoyment of which their natures are susceptible, that which is ultimate and supreme in God's view, ought to be so in the view of parents and instructors ; and

to this, all other interests, though in themselves worthy to be sought, must of course be subordinated. This ultimate and supreme interest or end "is to glorify God and enjoy him for ever."

The parent, or instructor, who should wholly neglect the care of the souls of children committed to him, or should subordinate it to that of the body, so far from being their best friend, would, in effect, be their worst enemy, by leaving them exposed to an everlasting curse, which, as far as it depended on him, he was bound to avert.

Parents have little more to do for their children, in the first stages of infancy, than to secure them from danger, supply their natural wants, nurse them with tender care, and present such objects to their senses, as it would be proper for them to become acquainted with. Their senses being perfect, they will rapidly treasure up ideas in the memory from surrounding objects, to be the materials to guide their future conduct and reasoning. They find, by experience, that every object is, in its perception, attended with the sensation of pleasure or pain, and frequently of both, as the perception is more or less intense, or as it exists in the different senses. Thus the operation of fire, on the sense of feeling, at a certain distance, is pleasant, at a certain less distance, or, on the touch, is exquisitely painful : A lighted candle, in the night, is, to the sight, pleasant ; to the touch, it is tormenting. These opposite sensations, produced by external objects in different situa-

tions, are the law of the allwise and benevolent Creator, to direct and govern our conduct with respect to them, from infancy to the end of life. As loco-motion increases, they handle the small objects within their reach. This exercise unfolds their powers, it is at once a pleasing diversion, and a school of instruction ; for, by turning these objects into all positions, and viewing them in every light, they learn something of their nature and properties. Before this, they will know their parents, will be pleased with their smiles, and grieved at their frowns. By these they will soon learn the will of parents, and thenceforth will become the subjects of government. Previous to this period, parents can give them no moral instruction, except what shall result from exhibiting a perfect example. Children are formed into men very much by imitation : the characteristics of individuals, indeed, are, in part, the work of nature ; but doubtless, a constant effort to imitate some pattern, and especially that exhibited by parents, contributes much to the effect. If both parents are of a like character, and are uniformly cheerful, mild, dispassionate, and kind, in their temper and conduct ; or, on the other hand, are often morose, angry, passionate, and unkind, the example may, in a short time, produce a lasting effect on children, in moulding them into the one, or the other character. Teaching by good example, in every state and condition, is indispensable, and most effectual.

As soon as children have lear-

ned the will of parents, in a given case, by their frowns or smiles and the corresponding conduct, *that will* becomes their supreme law ; and the parents are bound to enforce obedience by the gentlest means indeed, which will prove effectual, and, in the last resort, by the rod, which God has put into their hands for that purpose. Thus the wise man says, " He that spar-eth his rod, hateth his son, but he that loveth him chasteneth him betimes." And again, " Correct thy son, while there is hope, and let not thy soul spare for his crying." The pertinency of the present remark to the subject in hand will be manifest to every one who reflects, that instruction cannot be conveyed, with good effect, to the minds of children, by parents, or instructors, until their authority over them is effectually established.

To combine pleasure with improvement ought to be the unceasing endeavor of instructors ; frowns and chastisements, ill-timed, are the worst of all means to engage attention and insure proficiency. A pedagogue stern without just cause will be viewed by children with terror, they will dread the place where they meet him, and whatever is seen to be associated with him : on the contrary, tokens of the instructor's approbation are regarded by children as very precious ; and when judiciously given, they generally have the best effect. Ambition in children to excel their fellows in good things, and because they are good, is certainly laudable ; and the more it is fostered the better ; care,

however, is to be taken, by the instructor, to guard the mind of the children, so distinguished, from the swellings of pride. The force of natural affection in parents can seldom fail to convince their children that they seek their good: on this account, they must have greater advantages for their instruction than any others; for, as their efforts to teach will be intermingled with endearments very pleasing to them, they will meet the occasions of instruction, especially if they return at certain fixed periods, with increasing delight. This advantage, however, is often more than balanced by an excessive fondness, which prevents, or subverts, that authority which, in all cases of obstinacy in children, in resisting the means of instruction, must be asserted. Severity, in such cases, duly exercised by parents, or other teachers, will be felt by children to be deserved, and so far from alienating their affections, will serve to increase their reverence or esteem for them. Says the writer of the epistle to the Hebrews, "We have had fathers of our flesh which corrected us, and we gave them reverence."

It is obvious to remark, that for teaching any art or mystery, the teacher is presupposed to be, himself, a proficient in that art or mystery; otherwise, he will certainly be despised by his pupils; and, as soon as his incompetency is known, will cease to have any influence on their minds. It is equally obvious, if he be a proficient, he will thoroughly teach the elements of his art, before he teaches to com-

bine those elements in the production of the ultimate effect desired or sought. To hurry into the midst of things, at the outset, a practice too common with the vulgar herd of teachers, can produce little else but confusion; and if the pupil, in such a case, attains to excellence, it will be after the loss of much precious time, and must be owing to his own genius and application, and not to the skill of the teacher. It is no less important, that the teacher instruct, not only by precept, but by exhibitions of skill for imitation. If he instruct in reading, he will give frequent specimens of correct reading, both in prose and verse, to pupils of an advanced standing, with such pauses and modulations of voice, as shall do justice to the sense and harmony of the composition: mere verbal corrections will never make an accomplished reader. If he instruct in hand-writing, he will furnish the pupils with specimens of penmanship for their imitation, and, if the product of his own skill, so much the better, as he will easier bring them to imitate his own work, than that of any other.

The parent, or teacher in schools, who loves the souls of the children of his charge, will inculcate such moral and religious truths, as can be brought within their comprehension, and that their literary attainments are of no use, any further, than they furnish them for duty. Particularly, that they are the creatures of God, whose chief end is to know, obey and enjoy him for ever—that the duties which they owe to him, to themselves, and

to their fellow-men, necessarily result from the several relations, in which he is pleased to place them—that true happiness both here and hereafter is, by the constitution of God, necessarily connected with a course of obedience to his will ; and misery and ruin with a course of disobedience—that they are sinners in Adam their head, and under condemnation to death eternal, and cannot be justified by their own righteousness, but only by the righteousness of Christ imputed to them, and received by faith—that faith and eternal life connected with it are the gift of God, which he bestows, or withholds, according to his sovereign pleasure—that they must die and come to judgment—and that if they would obtain life, they must diligently attend the means of grace, and repent and believe the gospel.

These and similar truths will be best conveyed to children and youth, by carefully excluding from families and schools all books of an immoral or irreligious tendency, which the ministers of Satan have industriously spread abroad—by introducing, into both, such books as contain the principles of the doctrine of Christ—by the common and stated reading of the bible—and by such frequent and occasional remarks and observations, as, in the daily reading, shall occur to the parent or teacher, tending to explain and apply the truths communicated, or such as seem best suited to the occasion, to their understandings and hearts.

These means will be greatly aided by daily prayer of the parent or instructor in families and schools, with children, for

God's presence and blessing ; and particularly, that those means might be made effectual for their furtherance in knowledge and virtue ; both because, a constant and devout performance of the duty will serve to increase their reverence and respect for their parent, or instructor, and to strengthen his authority and influence over them, and because, a divine blessing may be expected as a direct answer to such prayer.

Catechetical instruction of children and youth, in the things of religion, both in families and schools, and extensively pursued by the church, or its elders, has, from the first promulgation of the gospel, been a special mean of perpetuating the church ; and doubtless will prove so, in future, to the end of the world. The objection of philosophists, that catechisms, being the productions of fallible men, are of no authority, has plainly no weight ; because, if legitimate, it will go to the length of proving, that all human efforts to instruct children and youth on any subject whatever, being liable to error or mistake, must be abandoned. Indeed, on the principle of this objection, no parent or instructor may ever attempt to explain the Bible itself to children, nor may they be assisted by any human aid whatever, in the acquisition of Christian knowledge, but must be left to the deductions of their own reason on religious subjects, if, perchance, they should ever advert to them at all, after their minds have been perverted, by the sophistical arts of the enemies of the truth. With respect to the compositions of

this kind to be selected, for the instruction of our youth, it must be a matter of judgment; the essentials of Christianity are contained in, perhaps, all of those in common use: the received doctrine and usage of our churches, however, seem to point out the shorter catechism of the Assembly of Divines at Westminster, as the fittest to be chosen: and indeed, its intrinsic merit, for method, extent, precision, simplicity, perspicuity, and soundness, has, perhaps, never been surpassed, by any like composition. Others, merely elementary, may be useful for very young children, provided, they are not substituted for it, but are merely introductory to it. For such as shall have committed to memory the shorter catechism, the same, with such explanations of it, in the catechetical form, as are, or may be, provided, seems very desirable; and would complete a plan of instruction for children proper to be pursued, through the period of childhood and youth, highly subservient to the interests of religion. It is no valid objection to the use of the shorter catechism, for very young children, that the answers are beyond their comprehension: even such, if they are taught with due solemnity, will understand enough to derive a present benefit: the learning to repeat the answers to the questions will be a proper exercise for the memory, and the mind will be treasuring up truths, for future contemplation, as fast as they shall attain the use of reason, which will be accelerated by the diligent culture of their understandings and hearts. It is

worthy of remark, that, when the answers in a catechism are designed to be committed to memory, they should repeat the subject of the question, so as to form, in themselves, a definite proposition, which may be contemplated without having recourse to the question. This plan is pursued in the shorter catechism throughout. Thus, in answer to the question, "What is the chief end of man?" The answer is not merely, "To glorify God and enjoy him for ever:" for this, though a direct answer to the question, is no proposition, and, by itself, asserts no truth, and if retained in the memory ever so perfectly, it would be mere trash, unless the question were also recollected and combined with it: but the answer is, "Man's chief end is to glorify God and enjoy him for ever." Here is a proposition, a great and leading truth is asserted, which, on recollecting the terms of the answer, will, at all times, be present in the mind for consideration and improvement: besides, an answer so framed will, by a natural association of ideas, be easier learned, better recollected, and longer retained, than an answer in the other form.

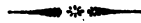
Again, children and youth may be taught impressively by incidents or events. This mode of instruction is always proper, after they have acquired some use of language, and knowledge of passing events. In view of the conduct of a disobedient, lying, profane, or perverse child of their acquaintance, they should be warned to detest his conduct, and shun his company. In view of the amiable conduct

of another, to love it, and imitate it. On the death of a child of the same family, or neighborhood, they should be taught their own mortality, and the reason why all men are mortal.— On recovery from sickness, they should be taught to ascribe it to the goodness of God alone, in whose hand their breath is. At night, they should be led, in some suitable form of prayer, to commend themselves to God; while they sleep; and, in the morning, to praise his name, and seek his guidance and blessing through the day. In view of the sun by day, and the moon and stars by night, they should be reminded, that the heavens declare the glory of the Lord, and the firmament sheweth his handy work. They should be led to contemplate a present God, in the blasts of winter, in the gentle breezes and verdure of the opening spring, in the fervid heats and luxuriance of the summer, and in the copious fruits of autumn, and learn that the whole earth is full of his riches. In a word, in all such events, in the kingdoms of nature, providence, and grace, as they can comprehend, they should be taught to see and adore the hand of him who is wonderful in counsel and excellent in working. Thus doing and teaching, parents and others, who have the care of children and youth committed to them, will talk of the things of God, according to his direction by Moses, Deut. vi. 7. "*Thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*"

Once more, parents and oth-

ers, who have the care of children, should lead them, while very young, as often as opportunity shall permit, to the house of God, on the Sabbath, and other proper occasions; teach them to behave decently, reverently, and attentively, in the time of public worship; require them, on their return, to repeat what of the sermon they can recollect; and give them such tokens of approbation, or disapprobation as they shall merit. Thus, with God's blessing on their faithful endeavors, shall they "make to understand doctrine, them that are weaned from the milk, and drawn from the breasts."

PRISCUS.



Persecution, characteristic of false religion, not of Christianity.

(Concluded from p. 33.)

WE now come to the period when the volleys of persecution were opened upon the humble followers of the Prince of peace. The constant sufferings to which the primitive Christians were subjected by the malice of individuals, the devotees of paganism, I shall omit: and notice only some of the afflictions which they endured under the arm of public authority. In general persecutions, supported by the power of the empire, the emperor Nero led the way. He having denounced the Christians, about thirty years after the ascension of their Lord, every evil which malice could suggest was inflicted upon them. This perse-

cution subjected to "exquisite torture," says Tacitus, "a race of men,—by vulgar appellation, commonly called Christians. The name was derived from Christ, who, in the reign of Tiberius, suffered under Pontius Pilate, the procurator of Judea.—They were put to death with exquisite cruelty, and to their sufferings Nero added mockery and derision. Some were covered with the skins of wild beasts, and left to be devoured by dogs; others were nailed to the cross; numbers were burnt alive; and many, covered over with inflammable matter, were lighted up, when the day declined, to serve as torches during the night." Such is the testimony of the most illustrious historian of Rome, himself a bitter enemy of the Christian name. These inhuman tortures were inflicted upon the unoffending Christians because they would not bow the knee to the idol divinities of the empire. It is easy to say, This was the tyranny of Nero. It was more properly the fanaticism of Rome. From the alacrity and cruelty with which these tortures were inflicted upon such great numbers of Christians, it is evident that the minds of the people were prepared for the barbarity, and that they needed nothing but the permission of government to imbrue their hands in the blood of their fellow-citizens, who refused to adore their idol gods. The emperor Trajan has been said to be, of all men, the most deserving of the station of emperor of the world. By all historians he is ranked among the first of

princes. Yet could Trajan, at the head of an hundred millions of people, lend his name and authority to afflict the disciples of Jesus of Nazareth. Previous to his reign, the most of the laws which had been enacted against the Christians, were annulled. Yet the practice of accusing and punishing the Christians continued in most of the provinces, with the connivance of the government. The younger Pliny, an intimate friend of Trajan, one of the illustrious characters in Roman history, having been sent as proconsul to Bithynia, found the province in great tumult, in consequence of the persecutions which were carried on against the Christians. In great numbers, they were constantly accused, tortured, and put to death. The only thing required of them was to renounce Christ, and sacrifice to the gods of the empire. On their refusal, they were subjected to the relentless rage of their enemies. Pliny, not less distinguished for his humanity than his learning, made careful enquiry, and found that the Christians were generally inoffensive in their characters; and that no fault was laid to their charge except a non-compliance with the religion of the empire. Under these circumstances, he wrote to the emperor for advice; enquiring whether he should discountenance this persecution, or suffer it to proceed notwithstanding the innocence of the sufferers, to which he gives the most ample testimony. Trajan, in reply, directs him, that the Christians "are not to be sought for, like common criminals, yet when accused and convicted of

an adherence to Christianity, they are to be put to death as wicked citizens, if they do not return to the religion of their ancestors." These letters are both extant, and among the most valuable remains of Roman antiquity. In the emperor's reply, the Christians are virtually acquitted of fault, for they "are not to be sought for like common criminals," yet for refusing to conform to the religion of their pagan ancestors, they must suffer death. Under this edict of Trajan, who was esteemed a wise prince, great numbers of Christians, in succeeding times, suffered martyrdom. Whenever an accuser appeared, the disciple must deny his Lord or resign his life. Under this law, the aged Simeon, bishop of Jerusalem, was crucified; the learned and pious Ignatius, bishop of Antioch, by order of Trajan himself, was thrown to wild beasts.

It is not our present design to follow the series of Roman persecutions. All that can be said of the sufferings of the Christians, in the different reigns, is that they were less under the good than under the bad emperors. But there was never an entire cessation from Nero to Constantine. Under the Antonines, the blood of the martyrs flowed in streams; under Severus and Diocletian, it rolled in torrents. About the middle of the third century, the venerable Cyprian, bishop of Carthage, was informed, "Cyprian, the Emperor bids thee sacrifice to the gods of the empire."—Said Cyprian, "I shall not sacrifice.—Be well advised, Cyprian, the Emperor has fixed his

"purpose; he orders thee to sacrifice.—I shall not sacrifice.—I am then directed to carry thee to execution.—I submit to God." Immediately, he is removed to the block, and removed to glory.—The persecution under Diocletian was the most terrible of the whole. It was the dying struggle of paganism, and no effort for the extermination of Christianity was left untried. We can only say, a remnant was saved.—We now dismiss the Roman empire, the mightiest fabric of human wisdom and power.

The religion of Mahomet, which can boast of a greater number of votaries than any other scheme of worship owned among men, is, merely, a system of persecution. The fundamental dogma is this: "God hath sent his prophets, Abraham, Moses, and Jesus Christ, to instruct and reclaim mankind by the power of miracles, and the exhibition of truth. These having proved ineffectual, he has now sent his last and greatest prophet, Mahomet, to convince them by the power of the sword."—Under this persuasion, the pilgrims of Mecca are transformed into the armies of the Crescent, and, through the terror of their arms, the nations of the east are brought to bow at the tomb of the false prophet, and receive as divine the polluted fables of the Alcoran. Wherever they go, the blood of Pagans, Jews, and Christians, stains their swords; and their Harbinger proclaims, "Own the Prophet or die." It being one of their precepts that no act can be more

meritorious in the sight of God, than the murder of an unbeliever, every votary becomes an executioner. This imposture has now existed twelve centuries, and still claims the vassalage of millions.—The most of people have seen the very interesting story lately published in the popular discourse, entitled “The Star in the East.” Two illustrious young Mahometans, warm friends, left their homes, for the benefit of travel in foreign countries. One of them, occasionally, separated from his companion, came across a part of a bible, and, by the power of divine grace, became a Christian. The other, hearing of his lapse from the religion of their fathers, forgetting all the ties of humanity and friendship, pursued him with unrelenting vengeance, nor would be satisfied till he saw him expire by the hand of the executioner. But the same sovereign grace which converted his friend, subdued the heart of the murderer, and he now lives an illustrious witness for Jesus. Yet, obliged to fly his native country, to avoid the fate of his friend.

This is a brief view of the character of some of the many systems of false religion, which have been embraced in the world, as it respects persecution. Similar authorities might be adduced to any extent, but a sketch was all that was intended. The facts which have been mentioned are such as evidently flowed from the spirit of false religion, and cannot justly be ascribed to natural or particular causes. When we see all classes of people engage in the cause of persecution, with such extra-

ordinary ardor, laying aside the great principles of humanity, we conclude it is not from any motive of state policy, which, generally, interests but a small portion of people, but from the transcendent influences of superstition, which can engage every heart.—From this view of the character of natural religion, it would seem that its advocates would be cautious of reviling Christianity for its persecutions. “Produce your cause saith the Lord.” The enemies of revealed truth are challenged to produce their own cause for examination, and bring forth all their reasons for its support. In such an enquiry, the friends of Christ are never afraid to enter the lists.

I will now attempt to show the injustice of the charge of persecution, brought against the religion of the Bible.

I think it will not be pretended that any precept, enjoining or countenancing persecution, can be found in the whole word of God. That is the law and the testimony to which we adhere. And if it cannot be found there, it cannot be charged upon the truth of our religion; but, if at all, upon the perversions of error.—The land of Canaan was given to the children of Jacob for a possession. The iniquity of the Amorites being now full, they were directed to exterminate the inhabitants. This was done by the express command of God, which was confirmed by every miraculous interposition of his providence which took place during the long contest. These events admit of a satisfactory vindication, but that does not belong to the present

subject. The whole difficulty is solved by a single declaration of God. Deut. ix. 5. "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee." As they were directed to drive the inhabitants from the land, they were ordered to "destroy their altars, break their images, and cut down their groves; lest they be for a snare in the midst of thee." All this is to be referred to the immediate appointment of the most High, who ruleth in the kingdom of men, and giveth it to whomsoever he will." The conquest of Canaan cannot then, in any sense, be called persecution.—The children of Israel, in taking possession of the land of promise, were not allowed to make war upon any people but the seven nations of Canaan which had been devoted to destruction. Edom, Moab, and Ammon gave Israel every provocation, but being forbidden to do them any injury, they quietly passed by them, and left them unmolested. They never were authorised to make war upon any irreligion or idolatry, but in the land of their inheritance. And we never find the princes of Judea engaging in war with any of the neighboring nations, on account of their offering worship to false gods.

Our divine Lord sent forth his disciples, with the power of truth, with the power of miracles; with the power of submission to injuries; but never with the power of the sword. Said one of his disciples, "Master,

"we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not." When the enemies of Christ came to take him as a criminal, Peter drew his sword. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword." The apostles and primitive Christians went forth in an unfriendly world, and, in imitation of their divine Master, "when they suffered, threatened not; but committed themselves to him that judgeth righteously." During three centuries, in which the church was in a state of constant persecution by the Roman power, we find no account of their making any attempts to subvert the government, though, at times, very numerous, or to make war upon their enemies. Neither did they raise the sword *in their own defence*, but submitted without complaint to the holy appointments of heaven. In the early part of the fourth century, all the power of the empire was transferred to the hands of the Christians. At this time, the wounds of the church were still bleeding, which were received in the persecution of Diocletian. Did they return upon their Pagan neighbors and murderers the evils they had received from them? Not in the least. Would any religion but that of Jesus have done thus?—There, persecution ceased. With equal privilege, the Pagan might pour out his libation, and offer his profane rites at the shrine of Jupiter and

Bacchus ; and the friend of Emmanuel might kneel in the temple of the living God. Perhaps the world has never been more free from religious persecution, than it was for several centuries from that time.

When the papal power arose and became a temporal as well as a spiritual power, Rome once more raised the standard of persecution. This power, indeed, was, nominally, Christian, but it is known to all that it is expressly disowned by the church of Christ. After it became an usurping, persecuting power, it ceased to be the true church, and was anti-christ. It was opposed, it was an enemy to Christ, to his gospel, to his people, to his kingdom. In the chambers of the Vatican sat the great apostacy, while the church had fled into the wilderness, had sought refuge in the vallies of Piedmont, and "wandered in deserts, and in mountains, and in dens, and caves of the earth." This anti-christian power is expressly pointed out by the sacred writers. 1 Tim. iv. 1. &c. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils ; speaking lies in hypocrisy ; having their consciences seared with a hot iron ; forbidding to marry, and commanding to abstain from meats." How accurately the catholic power is here described ! 2 Thes. ii. 3. &c. "Let no man deceive you by any means ; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the

son of perdition : Who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he, as God, sitteth in the temple of God, shewing himself that he is God.—And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming : Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders ; and with all deceivableness of unrighteousness in them that perish." This man of sin is, most clearly, the papal government. And, after this description, who can say it is the church of Christ ? With equal energy, is this wicked power described in the Revelation. Rev. 13. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And all the world wondered after the beast.—And there was given unto him a mouth speaking great things, and blasphemies ; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them : And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from

“the foundation of the world.” Such being the character and standing of this second persecuting power of Rome, its oppressions and excesses can never, reasonably, be laid to the account of Christianity. It is as real, and as bitter an enemy to the religion of Christ Jesus, as the old Pagan Rome. The persecutions of any power, which in reality renounces the religion of the holy scriptures, whatever may be its pretensions, are to be set to the account of false religion, and Christianity is acquitted.

The Jews, after they had wholly departed from the faith, after they had ceased to be the church of God, after they had crucified the Lord of glory, which none of the princes of this world would have done, became persecutors. The early disciples suffered continually from their malice. Acts xii. 1. &c. “Now, about that time, Herod the king stretched forth his hands to vex certain of the church. And he killed James, the brother of John, with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.” In succeeding times, there is an instance of the malice of persecution, in this people, exceeding, I think, any thing of the kind found in history. Chosroes, king of Persia, about the year of Christ 617, having been very successful in his wars in Syria and Cappadocia, took a great many Christians, prisoners, and carried them to his own dominions. There, they were sold for slaves. Ninety thousand of them were purchased by Jews who resided

in his kingdom, and when they had bought them, they put them all to death. When the Jews stood at the trial of the king of glory, they took the side of unbelief, and there have they continued to this day. Their persecutions, therefore, are the persecutions of false religion.

The catholic church never became a persecutor, till after it had obtained great temporal power, till it had declined to the lowest state of corruption, till it had renounced “the faith which was once delivered unto the saints.” Instead of being the church of Christ, its great object was “to make war with the saints, and to overcome them.” After all, the persecutions of the Romish church, though indeed terrible, have been much less than is generally apprehended. The first person who suffered death for his religion, in England, was Sir John Oldcastle, in the year 1418. The odious tribunal of the inquisition, was established in the south of Europe, in the early part of the thirteenth century. From that time, to the reformation, about three hundred years, the persecution of pretended heretics was generally carried on, with greater or less severity, in most of the catholic countries. There were, however, but few who suffered death, before the fourteenth century. Yet these persecutions, which were supported by the man of sin, cruel as they were, were far less severe and extensive than those which took place under the government of heathen Rome. Rome papal drank the blood of thousands of mar-

tyrs, but Rome pagan her ten thousands. It is my opinion that ancient Rome has, frequently, shed the blood of more martyrs of Jesus, in one day, than all that have ever suffered on the Island of Great Britain.

Still, the enemies of Jesus will say, all the wars which have desolated the world, have been caused by the Christian religion. Such an assertion is easily made: and by one who will not examine, and who wishes it true, it is easily believed. But no assertion is more unreasonable. For three centuries after Christ, the period of the heathen persecutions, the Christians constantly suffered, without even raising the sword for their defence. No independent government espoused their cause; no war was waged in their favor. At that time, the empire became Christian, and no war was undertaken against the Christian cause. Nor can it be said that any war, on account of religion, took place, previous to the invasions of the Mahometans, nearly four centuries after this time. Then, the Christian nations were compelled to take arms for their defence, against that persecuting power.

In the eleventh century, the pope of Rome exhorted all Christian countries, to take arms for the expulsion of the Saracens from the country of Palestine. This was the first war professedly undertaken, under the banner of Christianity. Previous to which, for a thousand years, a period in which Europe suffered as severely by wars as in any other millenary of time, none of their wars can

reasonably be imputed to Christianity, notwithstanding all the corruptions which prevailed in the latter part of that period. The wars of the crusades were carried on in the east, but, the most of the time, without great violence, for two or three centuries. Excepting these, there were few wars under the pretence of religion, till the period of the reformation. When the people of God came out from the temple of the beast, and were separated from him, the sword was raised for their destruction, with unrelenting fury. From the commencement of the war of Smalcald, in the year 1546, to the peace of Westphalia in 1648, the most of the wars in Europe were under the name of religion. This was a struggle of the protestant church, for their very existence, against the persecuting power of Rome. Since the peace of Westphalia, very few wars have been promoted under the pretence of religion.

From this brief statement of historic facts, I would appeal to impartial decision. And let any reasonable person say, whether the war and carnage which have desolated the world can, with any propriety, be imputed to Christianity. Let him also say, whether the religion of the holy scriptures can justly be called a persecuting religion. The wars and persecutions which have been maintained under the Christian name, are the works of the man of sin, who exalteth himself above all that is called God. And will not the advocates of natural religion blush to contemplate the sufferings which the dreams of Paganism

and the dogmas of Mahomet have brought upon mankind? Judaism and nominal Christianity may join in the work of destruction, but not till they have renounced the rock of ages, and launched upon the tempests of infidelity. The religion of the divine Emmanuel is charity and peace : The religion of the world is cruelty and destruction.



The terrors of the Lord.

IN his second epistle to the church at Corinth, Paul writes—“*Knowing therefore the terror of the Lord, we persuade men.*” This is a direct inference from what the apostle had said in the foregoing verses. In these verses, he had been describing the present state and future prospects of Christians. He represents them, while in the body, as burdened and groaning under the evils and calamities of the present imperfect state ; and yet supported and comforted, by the future and invisible objects of faith.—He brings into view their happy and glorious change at death, and their still more happy and glorious condition, at the resurrection of the body, and the general judgment. From these sources of joy and blessedness to the righteous, he infers the terror of the Lord to the wicked. And he plainly intimates, that he and the other apostles, in preaching the gospel, made use of the terrors contained therein, as motives to persuade sinners to embrace it. Hence results this general observa-
tion—

Those who teach the gospel, ought to exhibit the terrors of the Lord to sinners.

To illustrate this observation, it is observed,

First, That the gospel contains the terrors of the Lord.

By the gospel, we are to understand the Revelation, which God has made of himself, in his word, and more especially in the New Testament. Some have supposed there is a wide difference between the Old Testament and New, in point of terror. They have considered the New Testament under the appellation of gospel, and the Old Testament under the appellation of law ; and represented the law as full of terror, but the gospel as full of mercy and mildness. There seems to be no foundation for this distinction between the true spirit and import of the law and gospel. I shall, however, now confine myself chiefly to the terrors of the Lord, which are contained in the gospel, strictly so called. This leads me to observe,

1. That the gospel represents God as ordaining, decreeing, determining, or fixing all events from eternity ; which is a terrible idea to sinners. There are many passages in the New Testament, which clearly represent God as decreeing, or fore-ordaining all events. The apostle James declared before the ecclesiastical council at Jerusalem, that “*known unto God are all his works from the beginning of the world.*” Paul, in his discourse before the learned hearers at Athens, asserted, that “*God hath made of one blood all nations of men for to dwell on all the face of the earth, and*

bath determined the times before appointed and the bounds of their habitation." In his epistle to the Ephesians, he represents God as choosing a certain number of mankind to eternal life, and as creating all things according to his eternal purpose, which he purposed in Christ Jesus our Lord. These, and many other passages in the New Testament, plainly teach the doctrine of God's eternal decrees, which absolutely fix the certainty of all future events, respecting every created being in the universe. The gospel more fully and clearly exhibits the eternal and immutable purposes of God, than the legal dispensation ever did. And whenever this idea of God is impressed upon the minds of sinners, it never fails to produce terror. It is, indeed, a most solemn and interesting truth, that with God there is no variableness, nor shadow of turning; that his counsel shall stand, and he will do all his pleasure. In immediate connection with this, I may observe,

2. That the gospel represents God, not only as decreeing all things, but as constantly and irresistibly carrying his decrees into execution. The apostle expressly declares, that "he worketh all things after the counsel of his own will." He acts in every instance, in the works of creation, providence and grace, exactly as he intended to act, from the early days of eternity. His agency is concerned in every motion of a natural body, and in every action of a moral agent. All his creatures live and move, as well as have their being in him. He

works in all intelligent creatures both to will and to do of his good pleasure. He causes the earth to move, the sun to rise, the rain to fall, the wind to blow, and every creature to act, in perfect correspondence to his original and eternal design. His agency is not only constant and universal, but irresistible. There is none who can stay his hand, or control, or obstruct his operations, whether he acts with or without the instrumentality of second causes. This is a trait of the divine character, which is full of terror to all the enemies of God.

3. The gospel represents God as a sovereign in all the dispensations of his grace; which to the graceless is a most terrible and fearful truth. Christ and his apostles say much concerning the sovereignty of God, forming the vessels of mercy and vessels of wrath. After Christ had been preaching abundantly and powerfully to the inhabitants of Chorazin and Bethsaida, who resisted and rejected the gospel, "At that time Jesus said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." Paul insists largely upon the doctrine of divine sovereignty in the dispensations of grace, in the ninth chapter of his epistle to the saints at Rome, and illustrates it both from scripture and reason. Having introduced the case of Jacob and Esau, he proceeds to ask, "What shall we say then? Is there unrighteousness with God? God

forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy and whom he will he hardeneth. Thou wilt then say unto me, Why doth he yet find fault? For who hath resisted his will? Nay, but, O man, who art thou, that repliest against God? Shall the thing formed, say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor? What, if God willing to shew his wrath and make his power known, endured with much long-suffering, the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?" The apostle conveys the same sentiment in the eleventh chapter. "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." God gives and denies his special grace, when, and where, and to whom he pleases. He neither consults his creatures in dispensing his grace, nor even regards what they would esteem wisest and

best, in forming the characters of men and fitting them for their final condition. He leaves those, who the world would say were the most proper to be taken; and he takes those whom the world would say were the most proper to be left. So the apostle intimates to Christians: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty—that no flesh should glory in his presence." Such divine sovereignty in fitting men for their future and final state, is one of the terrible attributes of the Deity to sinners.

4. The gospel represents God as highly displeased with sinners, which renders him terrible in their view. The apostle says, "The wrath of God is revealed from heaven against all the ungodliness and unrighteousness of men." And again it is said, "He that believeth on the son hath everlasting life; and he that believeth not the son shall not see life, but the *wrath of God abideth on him.*" God is angry with the wicked every day, and every moment. His hatred of sin is equal to his love of holiness, and his aversion to sinners is equal to his hatred of sin. He is infinitely pleased with holiness, and therefore infinitely displeased with sin. His displeasure is more terrible to sinners, than the displeasure of any other, or all other beings, because it is armed with omnipotence. Hence says our Sav-

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our, "Fear not them, who kill the body, and are not able to kill the soul: but rather fear him, who is able to destroy both soul and body in hell." The vindictive justice of God is one of his most amiable and awful attributes, and spreads terror over all his other perfections to his enemies. Besides,

5. The gospel represents God as the supreme and final judge, who is determined to call all his intelligent creatures to an account, and to reward and punish them according to their works. In this view God is clothed with infinite majesty and terror; or in this, the terror of the Lord summarily consists. So the apostle argues in writing to the saints at Corinth. Having said, "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," he draws this inference, "Knowing therefore the terror of the Lord, we persuade men." It is the gospel that has brought life and immortality to light, and clearly revealed the resurrection of the body, the general judgment and eternal rewards and punishments. These were the subjects on which Christ dwelt most frequently and largely, in all his preaching. At one time he said to sinners, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" At another time he said, "The hour is coming, when the dead shall hear the voice of the Son of God, and shall come forth, they that have done good to the resurrection of life; and they that have done

evil to the resurrection of damnation." In the parable of the fishes taken in a net, in the parable of the tares and of the wheat, and the parable of the rich man and Lazarus, he taught the final separation of the wicked from the righteous, and their infinitely different condition in the future world. And in the twenty fifth chapter of Matthew's gospel, he describes the process of the great and last day, and in the conclusion of the description declares, that the wicked shall go away into everlasting punishment, but the righteous into life eternal. Paul, in his discourse to the Athenians, preached the doctrine of the resurrection and general judgment. After drawing the true character of God, he goes on to say, that "he now commandeth all men every where to repent; because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he raised him from the dead." Speaking of the enemies of Christians, he says, "Seeing it is a righteous thing with God to recompense tribulation unto them that trouble you; and to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Again, speaking of the terrors of the Lord under

the gospel, he says, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be accounted worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite to the spirit of grace? For we know him that hath said, Vengeance is mine, I will recompense saith the Lord." And again, "The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."—Thus it appears, that the gospel does contain the terrors of the Lord, and displays those things in the character and conduct of God, which are infinitely solemn and terrible to sinners, who are the objects of his wrath, and exposed to feel the awful effects of it for ever.—I now proceed to show,

Those, who teach men, ought to exhibit the terrors of the Lord in preaching the gospel to sinners. It seems, at first view, as though there could be no occasion of proving, or even illustrating this point, which appears to carry its own evidence with it. But we know that many are disposed to question the propriety and importance of preaching the terrors of the Lord, under the gospel. There may be indeed a great impropriety in

the manner of preaching the terrors of the Lord; and undoubtedly some preachers do, in pretending to preach the terrors of the Lord, use very improper expressions, and even gestures, and actually preach their own terrors, instead of the terrors of the Lord. But it will appear from one or two plain observations, that it is not only a truth, but a very interesting one, that ministers ought to preach the terrors of the Lord to sinners.

It is impossible to preach the gospel fully and plainly to sinners, without exhibiting the terrors of the Lord. These are contained, as we have seen, in the gospel. And since they are contained in it, they must be preached, when the gospel is preached. But it is not only true, that the terrors of the Lord are contained in the gospel, but also that the whole gospel is connected with these truths.—Those attributes and prerogatives in God, which are the most terrible, are the very things which rendered the gospel absolutely necessary for the salvation of sinners. There is nothing more terrible in the character of God, than his perfect holiness, rectitude, and vindictive justice. And these divine attributes rendered the atonement of Christ, and the whole scheme of salvation, absolutely necessary for the deliverance of sinful men. And unless these terrible attributes of God are exhibited, it is impossible that sinners should see the necessity of the gospel, or their own obligations to embrace it. Hence teachers are as much bound in duty to display the ter-

rors of the Lord, as they are to preach the gospel itself. If they omit to hold up the terrors of the Lord in their instruction, they handle the word of God deceitfully, and neglect to declare his whole counsel. They give a false view of God, of Christ, and of the whole scheme of redemption.

Teachers ought to exhibit the terrors of the Lord, because this is the way in which the prophets, Christ, and the apostles, preached to sinners. Search the scriptures, and there the reader will find, that all the inspired teachers exhibited the terrors of the Lord, in language the most plain, pathetic and solemn. Let him read the descriptions, which Moses, Solomon, David, Isaiah, and Habakkuk, have given of the only living and true God; and he must be convinced, that they exhibited the terrors of the Lord, in a manner extremely plain and awful. Let him read the description, which Christ and the apostles give of the character, the purposes, the agency, the sovereignty, and final judgment of God, respecting the whole intelligent creation, and he must believe, that they taught the terrors of the Lord, in all their weight and solemnity. These divine teachers have set an example, which all the ministers of the gospel and parents ought to follow, in instructing sinful, perishing creatures.

But this will more clearly appear, if we consider, further, that the terrors of the Lord are the most powerful motives to lead sinners to escape the wrath to come and lay hold on eternal life. It was this, which induced

the apostles to exhibit the terrors of the Lord before the minds of sinners. "Knowing therefore the terror of the Lord, we persuade men." Sinners are so well satisfied with the happiness of this world, that they have no disposition to renounce it for the happiness of heaven. Hence the motives drawn from the glory and blessedness of a future and eternal state, have but very little influence upon their minds to seek the kingdom of heaven. It is not the gracious invitations of the gospel that will turn their attention from the world and the things of the world. This our Saviour taught by the parable of the gospel-feast. Those, who were invited, made light of it, and stupidly pursued their worldly objects. And this has been verified wherever the gospel has been preached. Not the mercies of God, but the terrors of the Lord, have always had the most influence to awaken men from their security, and rouse them to attend to the things of their everlasting peace.

Dr. Watts observes, that he never knew but one instance of a sinner's being awakened, by any other consideration than terror. While sinners see and attend to nothing in God, but his boundless love and grace, they feel very safe, and refer the concerns of their souls to a more convenient season. But when they are constrained to see and contemplate God in all the majesty of his sovereignty, and vindictive justice, they cannot but fear before him. It was while Paul exhibited the terrors of the Lord, before Felix, that he trembled. It was while Pe-

ter displayed the terrors of the Lord before the crucifiers of Christ, that they were pricked in the heart, and cried out in distress and anxiety, What must we do? It was nothing but the terror of the Lord that awakened the jailor, and con- strained him to seek for mercy. The terrors of the Lord are proper, and most powerful motives to persuade sinners to become reconciled to God, and embrace the only hope set before them in the gospel.

L. S.

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Religious Intelligence.

DOMESTIC.

A STATEMENT

OF THE FUNDS OF THE MISSIONARY SOCIETY OF CONNECTICUT, JANUARY 1, 1811.

NO. 1.

Receipts by the Treasurer in the year, 1810.

Contributions in the New Settlements, viz.

February	8.	To Rev. Jonathan Leslie,	\$ 1
		Rev. Abraham Scott,	3 50
April	16.	Rev. Calvin Ingals,	5 51
June	14.	Rev. Abraham Scott,	6
		Rev. Nathan B. Derrrow,	1
	22.	Rev. Joseph Avery,	5
August	17.	Rev. Ebenezer Kingsbury,	13 27
	27.	Rev. John Spencer,	19 56
		Rev. Timothy Harris,	10
October	4.	Rev. James Parker,	30 25
	22.	Rev. Calvin Ingals,	27 96
	26.	Rev. Israel Brainerd,	4 50
	27.	Rev. Giles H. Cowles,	4 25
November	14.	Rev. Nathan B. Derrrow,	1 63
	15.	Rev. William Lockwood,	3 46
	27.	Rev. Simon Waterman,	4 82
			141 71

Sundry Donations, viz.

February	27.	From Rev. Nathan B. Derrrow,	\$ 10
April	16.	Enfield Society,	15 25
May	9.	A friend of Missions, Cheshire,	4
	14.	A female friend of Missions,	5
July	25.	Rev. George Colton,	30
		Mrs. Martha Colton,	10
August	11.	A friend of Missions,	1 55
			75 80

Avails of Books, viz.

November	17.	Connecticut Evangelical Magazine,	\$ 106 12
December	25.	do. do. do.	642
			748 12

31. Interest on Notes and Bonds,

1748 71

\$ 2714 34

No. 2.

Disbursements by order of the Trustees.

		<i>To Missionaries, viz.</i>		
January	1.	Rev. Jonathan Lesslie,	New Connecticut,	8 7
	15.	Rev. Abraham Scott,	Ohio,	40
	19.	Rev. Joseph Avery,	New-York,	40
February	5.	Rev. James Boyd,	New Connecticut,	50
	8.	Rev. Jonathan Lesslie,	do.	120
		Ditto,	do.	1
	13.	Rev. Nathan B. Derrow,	do.	10
		Rev. Abraham Scott,	Ohio,	3 50
	27.	Ditto,	do.	100
March	1.	Rev. Aaron Cleveland,	New-York,	40
	22.	Rev. Silas L. Bingham,	Vermont,	88
	27.	Rev. Joshua Beer,	New Connecticut,	120
April	3.	Rev. Salmon King,	Vermont,	40
	12.	Rev. Hubbel Loomis,	New-York,	40
	16.	Rev. Calvin Ingals,	do.	76
		Ditto,	do.	40
	19.	Mr. Eben. I. Leavenworth,	do.	8
	23.	Rev. John Spencer,	do.	100
	24.	Rev. Aaron Cleveland,	do.	48
May	25.	Rev. Timothy Harris,	Ohio,	3
	30.	Rev. Samuel P. Robbins,	New-York,	1
	9.	Rev. Giles H. Cowles,	New Connecticut,	50
	11.	Rev. James Boyd,	do.	46
		Rev. Simon Waterman,	New-York,	40
		Rev. Nathan B. Derrow,	New Connecticut,	50
	16.	Rev. Joshua Beer,	do.	100
	19.	Rev. John Spencer,	New-York,	100
	23.	Rev. Nathan B. Derrow,	New Connecticut,	15
		Rev. Joshua Beer,	do.	50
June	12.	Rev. Abraham Scott,	Ohio,	6
	13.	Rev. Nathan B. Derrow,	New Connecticut,	1
	22.	Rev. Joseph Avery,	New-York,	48
		Ditto,	do.	40
July	25.	Rev. William Lockwood,	Pennsylvania,	40
	11.	Rev. Thomas Barr,	New Connecticut,	73
		Rev. Nathan B. Derrow,	do.	30
	25.	Rev. Joshua Beer,	do.	51
August	30.	Mr. John F. Bliss,	New-York,	20
	3.	Rev. Jonathan Lesslie,	New Connecticut,	128
		Rev. Nathan B. Derrow,	do.	50
	4.	Rev. Joshua Beer,	do.	50
	16.	Rev. Ebenezer Kingsbury,	Pennsylvania,	128
		Ditto,	do.	40
	17.	Rev. John Spencer,	New-York,	96 44
	21.	Rev. Jonathan Lesslie,	New Connecticut,	4 16
	Rev. John Spencer,	New-York,	19 56	
		Rev. Timothy Harris,	Ohio,	80
	22.	Mr. Henry Frost,	New-York,	40
Sept.	19.	Rev. Hubbel Loomis,	do.	88
October	3.	Rev. James Boyd,	New Connecticut,	32
		Rev. Joshua Beer,	do.	53
	4.	Rev. Simeon Parmele,	Vermont,	50
		Rev. Holland Weeks,	do.	32
		Rev. James Parker,	do.	128
		Rev. John Denison,	do.	100

October 26.	Rev. Israel Brainerd,	New-York,	24
	Rev. John Spencer,	do.	100
	Rev. Israel Brainerd,	do.	40
	Rev. Giles H. Cowles,	New Connecticut,	32
27.	Rev. Nathan B. Derrrow,	do.	60
Nov. 12.	Rev. Calvin Ingals,	New-York,	136
	Rev. Nathan B. Derrrow,	New Connecticut,	1 63
15.	Rev. William Lockwood,	Pennsylvania,	96
16.	Rev. Thomas Barr,	New Connecticut,	30
20.	Rev. Jonathan Lesslie,	do.	40
23.	Rev. Simon Waterman,	New-York,	160
	Rev. Joel T. Benedict,	do.	40
			3614 29

Other Expenses in the course of the year, viz.

Expenses attending sending books to the new settlements.

For Magazines 642 dollars, which was paid back to the Treasurer as avails of the Magazine, and appropriated to the permanent fund,	\$ 642
For sundry books, binding Magazines, boxes for books, packing and transportation of books, and rent of a room for the Book Committee,	723 11
	1365 11
For Salary to the Treasurer,	100
Do. Auditor and Secretary,	100
Printing, Stationary, and Postage,	43
Entertaining the Trustees,	13
	5235 40

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NO. 3.

Treasurer's Account Current.

Dr. { The Missionary Society of Connecticut, in Account Current, } Cr. with Andrew Kingsbury, as their Treasurer.	
To Lewis Bliss' Note, lost by his obtaining an Act of Insolvency, - - - 250	By Balance in favor of the Society, Jan. 1, 1810, 30799 62
1 Counterfeit Bill, - - - 5	By donations, interest, &c. as per statement, No. 1. 2714 34
Counterfeit silver, - - - 6 12	
Paid by Order of the Committee as per statement, No. 2. - - - - 5235 40	\$ 33513 96
Balance carried to credit, of new Account, - - 28017 44	By balance of the above Account, - - - \$ 28017 44
	\$ 33513 96
Amount of permanent Fund, - - - - - 27699 83	
For current Expenses, 317 61	
	\$ 28017 44

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

ABEL FLINT, *Auditor.*

Hartford, January 1, 1811.

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

To Rev. Jonathan Lesslie, in New Connecticut.		To Rev. John Spencer, in the vicinity of Lake Erie.	
Of Mr. John Andrews, Kins- man,	§ 1	At Northeast,	4
		Greenfield,	1
To Rev. Abraham Scott, in the state of Ohio,		Buffaloe,	5 06
At Crabapple,	1	Chetaughuee,	5
Cross creek,	2 50	do.	3
Long run,	3	Warsaw,	1 50
Short creek,	3		
	§ 9 50		§ 19 56
		To Rev. Timothy Harris, in the south west part of Ohio,	§ 10
To Rev. Calvin Ingals, in the Black River settlements.		To Rev. James Parker, in Vermont.	
At Adams,	1 85	Of Samuel Cobb, Hardwick,	1
Of Asa Arnold, Leyden,	1	William Thomas,	1
At Russia,	0 70	Elias Hall,	1 50
Norway,	1 96	Green Towne,	0 50
Of a friend of missions at Le Ray,	1	John Goss,	1
Ethel Brownson, Esq. Rut- land,	3	Ebenezer Pierce,	0 50
At Watertown,	5 17	Amasa Morse,	0 50
Western,	1	Samuel French,	2
Steuben,	7 50	Daniel Chandler,	1
Remsen,	2 50	Abijah Shed,	2
Norway,	7 79	Thomas M. Fuller,	1 50
	§ 33 47	Daniel French,	2
		Levi Goodrich,	1
To Rev. Nathan B. Darrow, in New Connecticut.		Samuel Stephens,	3
From sundry persons,	§ 2 63	Theophilus Runlet, Walden,	1
		Robert Carr,	0 87
To Rev. Joseph Avery.		Joseph Perkins,	1
At Pompey, New-York,	§ 5	Isaac W. Ewel,	0 13
		Thomas Farrington,	1
To Rev. Ebenezer Kingsbury, in New-York and Pennsyl- vania.		Nathaniel Burbank,	0 50
Of Austin Smith, Mount Plea- sant,	0 75	Deacon Cora, Craftsbury,	1
At Damascus,	3 83	Thomas Taylor, Wolcott,	2
Of John Pollet, Palmyra,	0 17	David Austin, Waterbury,	1
Capt. Howe, Newfoundland,	1	Daniel H. Austin,	1
At Nicholson,	1 60	Samuel Dutton, Stow,	0 50
Windsor,	4 17	Daniel Dutton,	0 75
Of Mrs. Lane, Windsor,	0 50	Ozias Boardman,	1
a lady, do.	0 13		
David Payne, do.	0 12		§ 30 25
At Wysox,	1		
	§ 13 27	To Rev. Israel Brainerd.	
		At Weston, New-York,	§ 4 50
		To Rev. Giles H. Cowles.	
		Of Asa D. Keyes, Middle- town, New Connecticut,	0 25
		At Erie,	2
		Of Isaac Williams, Clinton, New-York,	2
			§ 4 25

To Rev. William Lockwood At Nanticoke,	2 58	To Rev. Simon Waterman, At Western, New-York,	3 82
Of Deacon Abner Rockwell,	0 88	Of Widow Jackson, Oneida,	1
	<hr/>		<hr/>
	\$ 3 46		\$ 4 82
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Other Donations to the Society.

From Benjamin Beecher, of Cheshire, another lot of land, containing about 26 Acres.
 From Peter B. Gleason, 1400 numbers of the Connecticut Evangelical Magazine and Religious Intelligencer.
 From the Rev. Doctor Trumbull, 100 New-Haven Tracts, and 6 Bibles.
 From Benjamin Ely, of Simsbury, 2 M^cClare's Sermons.
 From the Rev. Thomas Williams, the following books, which are now distributing in the State of New-York, by the Rev. Joel T. Benedict, a Missionary: viz. 286 Burder's Village Sermons, single; 17 Janeway's Token for Children; 28 Child's last portion; 119 Newton's Monument; 14 Doddridge on the Care of the Soul; 46 Familiar instructions for children; 8 Whitaker's Address; 7 Dialogue between a minister and parishioner; 98 Death of John Bolles; 37 Address from a Stranger; 11 Christian and Hypocrite distinguished; 48 Hemmingway's Discourses to Children; 56 Best way to defend the Bible; 11 Plain Truths; 19 Advice to young men; 13 New-Year's Gift; 103 Monitor for Parents and Children; 111 Religious Tracts; 11 Evangelical Magazines; 10 Lathrop's Sermons; 140 Gray's Sermons on Salvation; 82 Watts' Divine Songs; 3 Watts' Catechism; 40 Whitlock's drop of honey; 15 Windham Association Address; 6 Doddridge's Address; 3 Togood on Baptism; 12 Life of Faith; 3 Doddridge's Sermons to Young Men; 1 Mason's Remains; 1 Porteus on Revelation; 3 Bibles; 3 Westminster Address; 2 Lathrop on Baptism; 3 Testaments; 2 Baxter's Saint's Rest; 1 Religious Tradesman; 1 Backus on Regeneration; 2 Edwards on the Affections; 2 Gospel Sonnets; 3 Repository of cheap tracts; 1 Orton's Discourses; 1 Cases of Conscience; 1 Brown's Concordance. Amounting to 1384 Books.

Books sent to the New Settlements, in the course of the year, viz.

- 820 Religious Tracts containing short Sermons, &c.
- 474 Catechisms with Scripture Proofs.
- 450 Summary of Christian Doctrines.
- 424 Vols. Connecticut Evangelical Magazine.
- 300 New-Haven Tracts.
- 292 Pamphlets on Marriage.
- 152 Watts' Divine Songs.
- 100 Sermon on Christ the Bread of Life.
- 100 Sermons to Children.
- 100 Shorter Catechism.
- 76 Vols. Con. Evan. Mag. and Rel. Intel:
- 60 Numbers Ditto.
- 70 Trumbull's Sermons on Divine Revelation.
- 67 Dialogues on Salvation.
- 56 Hartford Selection of Hymns.
- 50 Mother's Catechism.
- 50 Emerson's Evangelical Primer.
- 43 Washburn's Sermons.
- 36 Dwight's Psalms and Hymns.
- 36 Sermon on the Care of the Soul.

- 25 Directions for Self-examination.
- 24 Davidson's Real Christian.
- 24 Henry on Prayer.
- 12 Trumbull on covenanting.
- 8 Friendly Visit to the house of mourning.
- 7 Doddridge's Rise and Progress.
- 6 Bibles.
- 4 Baxter's Saint's Rest.
- 2 Village Sermons.
- 1 M'Clure's Sermons.

3869

1384 Given by Rev. Thomas Williams, as mentioned above.

13911 Sent in preceding years.

19164 Total number of Books sent to the new settlements.

Officers of the Missionary Society of Connecticut.

TRUSTEES.—His Excellency *John Treadwell*, The Honorable *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*, *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*.

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

* Since the meeting of the Missionary Society of Connecticut, the Rev. Samuel J. Mills has resigned his office as a Trustee, and the Rev. Ebenezer Porter, of Washington has been elected a Trustee in his room, by the Board of Trustees.

FOREIGN.

Translation of the Scriptures into the Eastern Languages.

[Concluded from p. 40.]

14. IN our last we laid before the public, an account of all that we had received for the purpose of translations, from the beginning, with the manner in which it had been disbursed. There then appeared in our hands a balance of 1237*l.* 5*s.* 6*d.* We now lay before you for publication a continuation of the accmpt. (From this it appears that there was a balance last year of 5630*r.* 15*a.* 11*l.* or about £. 700 sterling.)

15. At the close of the last Memoir it was intimated, that the expenses we had incurred in printing a part of certain versions, and providing materials for printing others, had in a great measure exhausted the balance which appeared to be in hand. Since that time we have to be thankful for supplies from various quarters; particularly, for a legacy of 10,000 rupees left to the fund for translations by our late worthy friend Mr. *William Grant*, which is now expended, and of which we received between six and seven thousand rupees, and since then for £. 1000, out of a donation of £. 2000 voted for translations by *The British and Foreign Bible Society*.

These unexpected and seasonable supplies, together with a few donations from individual friends in India, have enabled us to go on with the work to this day: and by a letter just arrived from *Hull*, we learn that

Mr. Fuller in his tour thither and into Scotland in the autumn of 1808, had collected for the translation upwards of *two thousand pounds* more. For all these interpositions we feel grateful; not only to our fellow Christians, for the confidence in us which their liberality implies, but to our God, whose providence in favor of the translation of his word may, we hope, be considered as a prelude to the success of the gospel.

16. The balance of £. 703 18*s.* 0 1-2*d.* which remains in our hands, is already absorbed in the expense incurred by the versions of the Old and New Testaments now in the press; to say nothing of the founts of types we cast, and which, for reasons mentioned in the former memoir, we do not carry to the account of the translations.

17. We are aware that numerous imperfections will unavoidably attend a *first* edition of any version; but without this a second and more correct one could not appear. When we consider the labor of selecting appropriate words, often of ascertaining grammatical rules, and in some instances of almost forming a system of orthography, we feel that the first attempt, notwithstanding its imperfections, has surmounted the greatest difficulty; and while it almost insures a second speedily following, the labor attending the revision with an increased degree of knowledge is so gradual, easy, and pleasant, that, compared with that of first wading through the stream, it scarcely deserves the name.— This will particularly be the case when a method is adopted

which we have in contemplation ; namely, that of sending a copy of each version to every gentleman of our acquaintance, in any degree conversant with the language in which it is printed, and requesting his candid remarks upon it. From the aggregate of these remarks we hope to avail ourselves for the perfecting of the work.

18. In our last we laid before you a sketch of the probable expense attending the completion of the translating and printing of the Old Testament in *one*, and of the New Testament in *nine* languages ; namely, in Sungskrit, Mahratta, Orissa, Guzerattee, Kernata, Telinga, Seek or Punjabee, Burman, and Bengalee. As we must of course be able, after a lapse of two years, to form some clearer opinion, so as either to confirm or correct this sketch, we shall take a brief review of it. It was stated respecting these ten translations that the sum of 3000 rupees annually for the space of four years would suffice for the translation of them ; and that about 46,000 rupees more would complete the printing of them. On examining the cash accounts for the two last years, you will perceive that after the expense of the Chinese is deducted (which was not included in the ten) we have not possessed the means of applying the 3,500 rupees annually to these ten languages, but about 2000 only. For this sum of 4000 rupees three of these ten versions have been revised previously to their being actually printed off, and five more of them brought to the press. It is probable, therefore, that though the printing

should require several years longer, yet the expense of revising and completing the other translations may be covered by little more than the remaining 3000 rupees of the statement.

Respecting the estimate for *printing*, the accuracy of it appears still more clear. The Sungskrit New Testament falls somewhat below the quantity of letter press given in the former estimate, as has the last volume of the Bengalee ; and although the Orissa has exceeded the number of pages by more than 200, we have still been able to bring the expense within the bounds prescribed.

19. Relative to the other two versions of which we gave an estimate, the *Persian* and the *Chinese*, the former is removed from under our care. Respecting the latter, we are able to speak with much greater precision than we could two years ago. From calculating how many pages of the original the blocks of the Chinese already cut have occupied, the probability is, that 700 of them will nearly complete the New Testament. These, although they contain each nearly 300 characters, we are able to get engraved for seven rupees each. 700 multiplied by this number gives 4900 rupees : so that it is quite probable that 5000 rupees, or a little more than £. 600 sterling will complete the engraving of the whole New Testament in this language. When this is done, any number can be thrown off at pleasure. We cannot certainly say how many copies one block will bear to have taken off. It is not impossible that the number may be 10,000. If

however it be only half that number, at so moderate a price can Chinese paper be obtained in Calcutta, that considering the number of copies, the version will be cheaper, notwithstanding its being the first, than any version of the New Testament which we have hitherto been enabled to print.



British and Foreign Bible Society.

Correspondence with India.

THE Rev. Dr. Brown, Secretary to the Corresponding Board at Calcutta, thus writes (Jan. 10, 1810) to the Rev. John Owen.

“As the Corresponding Committee will regularly transmit twice a year a copy of all their proceedings, the Society will have the satisfaction of being made fully acquainted with every transaction. The half-yearly Reports of correspondence recorded on the proceedings, will enable the Society to judge what aids may be necessary for the purposes of carrying on translations, of printing editions, and of circulating the sacred scriptures in India. The Society will observe, that we are totally unprovided with means for commencing printing, though in a few months several editions will be revised and corrected for the press. A small edition of the New Testament of 1000 copies (like the Persian) will cost here 1000*l.* on account of the enormous price of paper. But if paper was sent out for the purpose, the price of labor, &c. in conducting the press would be inconsiderable.

“The Committee expect to receive information daily from Cochin and Bombay, and from Ceylon, concerning the Malayalim and Cingalese scriptures; which, with the Tamul, appear to be first in importance and immediate urgency.

“The affecting situation of 12,000 native Protestant Christians in Tanjore could not fail to impress the Committee with the deepest interest on their account. As the funds remaining unappropriated in their hands were inadequate for the purchase of the Tamul bibles which are offered for sale, a subscription for the purpose was opened on new-year’s day, which has been liberally supported. This will diffuse joy and gladness through a wide region, and realize some of the descriptions of Isaiah: “The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.”

“The enquiry suggested by the British and Foreign Bible Society concerning an edition of the Tamul scriptures, led to this discovery “of the nakedness of the land.”

In answer to a letter from Mr. Brown to Mr. Desgranges, the missionary at Vizagapatam, who is employed along with Anunderayer, a converted Bramin, in translating the scriptures into the Telinga language, Mr. Desgranges writes as follows:

“I feel myself deeply indebted to the Committee for the interest they take in the Telinga translation, and for their liberality in affording me the pecuniary assistance necessary to ex-

pedite the work by employing suitable co-operators.

“Your liberality to Anunderayer was abundant, and I think very requisite to encourage him in his good work. He engages in his occupation with all his heart and soul; and by being always within my call, I am able to consult him on all occasions. This advantage I could not enjoy by employing any other Brahmin. I communicated the circumstance to him, and he received it with the humility and gratitude becoming a Christian. He desires me to present his profound salams. He has copied the correct sheets of St. Mark’s gospel; but as he renders me more essential service by translating from the Tamul, and by answering all the questions I put to him when I am translating myself, I shall not be able to employ him again to copy. That part may as well be accomplished by other Brahmins whom I employ under his superintendence.

“Anunderayer wishes to communicate in writing the lively sensations of gratitude with which he is filled for the interest you take in his own and his countrymen’s spiritual and eternal welfare. He is now on a visit to his relations; as soon as he returns, I will send you his sentiments in Telinga, with an English translation.

“Anunderayer has completed the translation of the four Gospels; the Acts of the Apostles, and St. Paul’s Epistle to the Romans, from the Tamul. These I always consult whenever any difficulty arises while I am translating, and they render me great assistance. St.

Mark’s gospel is complete, and I hope to transmit it to you in the course of this month. I think I may safely promise you St. Luke’s Gospel before your second meeting in the ensuing year. You will perceive that the work proceeds but slowly; but this cannot be avoided, as I have determined not to send you one verse which has not been minutely examined three or four times by Anunderayer and myself in conference.

“The Telinga translation will reap great advantage from the Telinga language, which richly furnishes the translator with words, phrases, and sentences for his purpose. The softness, elegance, and refinement of the Telinga language are generally acknowledged, and I can safely pronounce it, from my own attention to it, regular in construction, replete with sentences, clear and strong, and abounding with the most beautiful figures of speech.

“The extent of country thro’ which the Telinga language prevails, is an important consideration. I shall, therefore, with Wilkins’s General Atlas, and an intelligent Brahmin at my side, (who has traversed the best part of the Carnatic, and who confirms what I have been informed of by many others,) relate the result as nearly as it can be attained.

“On the sea-coasts the Telinga language prevails from Ganjam to Madras. By drawing a line from Madras to Toonibudra, thence to this side of Hydrabad, thence to Ganjam within the Ghauts; the extent of country within which the Telinga language prevails may be

ascertained as nearly as possible. But the knowledge of it, either in speaking or writing is not confined within these lines, as it is well understood, spoken, and even written by numbers in Madras, Mysore," &c.

The next letter, which relates to the translation of the scriptures into the Tamul, is from the Rev. C. John, senior minister of the Danish mission at Tranquebar.

"We have," he says, "in our Danish mission a second corrected Tamul edition of the Old at four, and fourth edition of the New Testament at 1 pagoda or 3 sicca rupees. Of these editions, together with school and religious books, we can give only a set gratis to our schools and to our catechist and schoolmasters in our town, and in the different small congregations in the neighboring districts of Tanjore country. The same we have done on the request of the English missionaries for their missions at Tanjore, Palamcottah, Trichinopoly, Vepery, Cuddalore, and Negapatam, depending on the honorable Society for promoting Christian knowledge, to whom we are greatly indebted for their generous benefits in sending us annually stores of printing and writing paper, stationary, and other valuable presents, in addition to the stores and emoluments which we annually receive from our Royal College at Copenhagen, and from the Directors of the Orphan House at Halle in Germany. Since the unhappy war between England and Denmark, our mission is in the greatest distress, being not only deprived of the stores, re-

mittances, and of all connections from the former two countries, but also of the usual kind stores and presents from the Honorable Society for promoting Christian knowledge, of which those for 1808, directed to Madras, have been carried to Calcutta. Of those for this present year we have not yet heard, and are afraid they may have been entirely lost with all letters to us, which is a sad accumulation of our present trials. You may therefore imagine how comfortable was your information, that the worthy Mr. Udny would kindly forward the stores of the former year by one of the Honorable Company's ships to Madras.

"We are now also sending the holy scriptures and other school books in Tamul to Travancore, where the Rev. Mr. Ringeltaube has lately established a mission, to which belong six little congregations. To the Christian congregation at Jaffnapatam we have likewise sent transports at different times, and more are requested, which however we cannot do any more gratis, in our present poor circumstances. For the above fixed price very few, and very rarely, have been sold to Europeans and natives.

"The pious and generous charity of the Bible Society for granting the treasures of the holy scriptures to the natives freely as a present, comes now in the most seasonable time; 500 of the Old in quarto, and 300 of the New Testaments in Tamul in octavo, besides the sets of the New Testaments which may be had in the Vepery mission, are still in our stock

at Tranquebar, and we shall be most happy to offer them to the disposal of the Corresponding Committee, and shall also undertake with pleasure a more extensive distribution amongst the Christians, heathens, and any religion in all the countries where the Tamul language prevails and is spoken. Before these are distributed, we may have time to correspond when a new edition will be wanted.

“I have also enquired for translators of the Holy Bible into the Telinga and Mahrattian languages. In the former our pious Christian Brahmin Anunderayer has already translated the Gospel of St. Matthew, and will probably continue the other Gospels, and he is also able to translate the Holy Scriptures into the Mahrattian. But as the honorable Bible Society undoubtedly wishes that translations may be effected as soon as possible, several parts of the Holy Scriptures in the Old and New Testament may be trusted to more than one translator. I have for my assistance in Indian literature, and in my performance of religious books for our schools and heathens, since 16 years, a very learned, and I may say in truth, a very virtuous and honest Brahmin, and a great friend of Anunderayer, who is now translating our Tamul school-books into Telinga, which I intend to send to the Rev. Mr. Desgranges at Vizagapatam. He offers to translate the epistles, in the New Testament, meanwhile Anunderayer continues his translation till the Acts of the Apostles, and he will also communicate his translation to the peru-

sal and approbation of Anunderayer. An able Mahrattian Brahmin is also to be had, who will translate any part of the Holy Scriptures given to him; but I beg you to inform me, if not already Translators into the Telinga and Mahrattian have been employed by the corresponding committee. The Portuguese Old and New Testament would also be most acceptable, and a blessing not only to Portugusee Protestants, but also to many Roman Catholic Padres and Christians at Madras, St. Thomé, Sadra, Pondicherry, Cuddalore, Portonovo, Tranquebar, Tanjore, Mana, Ceylon, and in short in all the other chief places unto Goa and Bombay. Many of the Roman Catholics are not so averse to the reading of the Bible as before, and even many request them from us. Of the Old Testament we can dispose of 600 at 3 pagodas or 9 sicca rupees, and a new edition of the Psalms is under our press, which will be finished next January at 1 sicca rupee. Of the New Testament we have only 150 at 1 pagoda. Three hundred Psalms we have in Tamul still at 1 sicca rupee, and 200 Proverbs of Solomon with Sirach at 2 sicca rupees. This will be a great and seasonable relief in the present afflictions of our Danish mission, during the unhappy war, in which we get no remittances at all, neither from Copenhagen, nor Germany; but only a monthly allowance of 200 pagodas from the honorable government at Madras; for which reason we have been obliged to send away with the greatest grief about half of our

charity children, and to refuse those who cry for reception.— May our gracious Lord reward and bless the most beneficial institution of the Bible Society, and the Corresponding Committee, with the most desirable success, that all friends of Christ may be rejoiced by seeing that the light of the gospel pervades now many more nations than before, with the best effect to their salvation.”

The Rev. Christian Pohlé, one of the missionaries of the Society for promoting Christian knowledge, writes thus to Mr. Brown, from Trichinapoly, Nov. 30, 1809.

“A Tamul edition of the Holy Scriptures is much wanted, but we have no printing press, neither at Trichinapoly nor Tanjore. At this latter place it is very desirable that one may be soon established for the benefit of both Tanjore and Trichinapoly missions, as the former is so very extensive, and is only scantily, and cannot be sufficiently supplied with the necessary Tamul and Portuguese books, from the Tranquebar and Vepery printing presses.

“Respecting the means (which our poor mission cannot furnish) and the probable expense for carrying the design into effect, I beg leave to refer for better information than I could give on these heads, to the official answers of those of my reverend brethren, who are well acquainted with them.”

“The letter to which Mr. Pohlé refers is from Messrs. Kohloff and Horst, also missionaries to the same society: and in it they say, “There are no mission presses at all, either at

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Trichinapoly, or at Tanjore.

The Rajah has indeed a Mah-ratta press, but that is managed by his Brahmins, and destined for the glory of his gods and the propagation of his religion. We are in the utmost want of Tamul bibles, and likewise of Portuguese, though not to the same extent. The number of native Protestants belonging to the Tanjore mission alone, including the Tennevely district, amounts nearly to *twelve thousand*, none of whom (the native teachers excepted) has any Old Testament, and not one, in two or three hundred, has even the New Testament. Almost all the men, particularly to the south of Tanjore, know how to read, and are very eager after books. If only every tenth person among them had a copy of the Holy Scriptures, we should soon see the word of Christ dwelling richly in them in all wisdom, and his saving knowledge spread among their heathen and popish neighbors. Our Portuguese Christians are likewise in great want of Bibles. If we had three presses with Tamul and English types, sufficient for three sheets, the one might be employed in printing the bible in Tamul, the other Tamul New Testaments, Psalters, and single parts of the Bible, the third to print all the above in Portuguese. Neither Mr. Pæzold, even if he was willing, nor our brethren at Tranquebar, can supply the tenth part of Bibles and Testaments we have occasion for, though their press was to print nothing else.

“The Madras edition of the Tamul New Testament ought

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to be our standard, it being the work of that unparelled Tamul scholar, Mr. Fabricius, whose diction is much more classical and elegant than that of the Tranquebar translators, though their translation is faithful enough. Mr. Fabricius was likewise an excellent Portuguese scholar and poet.

"These, Rev. Sir, are our wants. You desire to know our opinion concerning the means for supplying them, and carrying the salutary designs of your society into effect, and the probable expense attending it. The means are printing presses completely provided with every requisite. If we are favored with all the necessary materials, and sufficient paper, fifty pounds sterling for one press, and one hundred pounds for three presses, will probably suffice, out of which the book binders can also be paid, &c. We shall regularly transmit exact accounts to your committee."

The Rev. Henry Martyn in a letter dated Cawnpore, December 1809, after mentioning the delay of the publication of the Hindoostanee Testament, on account of some difficulty in regard to its style, thus writes :

"In the Persian and Arabic translations there are happily no such difficulties. The valuable qualities of our Christian brother, Nathaniel Sabat, render this part of the work comparatively easy. As he is, I trust, a serious Christian, the study of the word of God, and the translation of it, are of course a matter of choice with him, and the rigid adherence to the original a point of duty. As a scholar, his acquirements are very con-

siderable. He was educated under the care of the most learned man in Bagdad ; and having continued to exercise himself in composition, he has acquired, in consequence, great critical accuracy and command of words. His ill state of health renders it impossible to say exactly when the work he has undertaken will be finished ; but if nothing untoward happen to interrupt us, you may, I believe, expect the New Testament in the three languages in the course of two years. In the Persian he has advanced to the end of the First Epistle to the Corinthians nearly. In the Arabic, only the Epistle to the Romans and First Epistle to the Corinthians are done, with a few chapters of St. Matthew's gospel.

"Conceiving it to be the object of the Bible Society, in communicating to the East the treasure they once received from it, not merely to offer their support to their Parent Churches, but to invite the fastidious Mahometan to review the sacred law which he supposes abrogated, I think that we shall be neglecting our present opportunities, if with such an instrument as Sabat in our possession, we do not make an attempt, at least, to send forth the Scriptures in a style which shall command respect, even in Nujd and Hejaz."

Yearly Meeting of Quakers.

THE yearly meeting of the Quakers took place in London in the last week of May. The Epistle from that meeting to the

Quarterly and Monthly Meetings has since been published; and as it contains some observations which are applicable, not to Quakers only, but to Christians generally, we will transcribe them for the benefit of our readers. Nor ought the objections we may feel to the erroneous views entertained by this body to prevent our emulation of that divine love and Christian moderation, that self-dedication and lowliness of heart, which it recommends to its members.

“Dear Friends,—Keep in view the two great commandments of perpetual obligation; the love of God, and the love of our neighbor. The latter is the ground of our Christian discipline; and the former is the life of our spiritual worship. And we are persuaded that if, through the redeeming power of the Lord, and by continuing in his fear and under his guidance, we become settled in these holy dispositions;—if, to use other words, with gratitude, watchfulness, and lowliness of mind, we improve these holy gifts of grace, they will never be taken from us; but will remain and expand, when the veil of flesh shall be removed, and a nearer access be opened to the fountain of love, in a blissful immortality.

“At these annual assemblies, we have too often occasion of grief, in hearing of defects which do not comport with a people professing to be spiritually minded. Yet we are not disposed to enumerate them now; though we can readily trace their origin. But let us remind every one amongst us, that it is better to be willing to trace, each the origin of his own defect, than to

compose his mind by considering it a small one. The more we can abide under a sense of our own wants, the readier and the more earnestly shall we apply for help to Him upon whom help is laid. And probably the natural unwillingness there is in the creature to feel in itself a testimony to its own unworthiness, is one great reason why no more are raised up as testimony-bearers to the Lord’s all-sufficiency and goodness.”

“It is not easy to compress the wants of the church in one comprehensive term; but it seems as if one of the watchwords, peculiarly worthy of attention in the present day were, *Dedication*. Remember, dear visited friends, that when Christ invites you to submit to his yoke, he declares it to be easy; while the yoke of disobedience is known to be heavy.” “Brethren, Sisters, ‘ye are called unto liberty,’ even ‘the glorious liberty of the children of God.’ It is with thankfulness that we perceive, that very many of our beloved young friends, of both sexes, seem sensible that the Lord’s preparing hand is upon them. How then do we desire that these may persevere in the path of dedication; yea, that in their love and service, they may ‘go on from strength to strength;’ until, having fulfilled their due measure of suffering, every one of them may ‘appear,’ with final acceptance, ‘before God in Zion.’”

“We have received at this time epistles from all the North American yearly meetings; in which, besides the general vigilance over the welfare of the society, we find a continuance of

attention to the same objects of more general concern, which we mentioned last year: namely, the state of the black people still held as slaves, and the measures employed for civilizing the Indian natives.

“ Now, dear friends, we would mention one subject which at this time has been under our notice; a caution to all, to use moderation in their manner of living; and in this way to seek relief from the increasing expense of the times in which we live, rather than by engaging in more extensive, and often hazardous schemes in trade. By these latter means the mind becomes encumbered, and unfitted for religious service, yea often for religious thought, and for breathing daily after the spiritual riches, which are to be enjoyed in close communion with God. And let us beseech you to consider, how distant from the state which endeavors to stand resigned to give up all, if required, is that state which indulges itself in ease to the full extent of its power, or is endeavoring by multiplied adventures in trade, to acquire that power, which it covets for the purpose of worldly enjoyment. We believe, however, and we are glad in believing, that there are numbers who act upon sounder principles than these; who knowing, as saith the apostle, that “ the fashion of this world passeth away,” are really desirous of using “ this world as not abusing it.” These, we would encourage to hold on in the way cast up before them, trusting in the Lord, who hath declared that all things necessary will be given to those who seek first

His kingdom. Thus trusting, and endeavoring to apply to him in secret supplication, in the difficulties that must in a state of probation be the lot of all, we may humbly hope that, in our several proportions, we shall ‘ grow in the truth’ individually; and that, coming up in our allotments in the church militant, our various meetings will also, whether more or less as to number, experience among them a ‘ growth in the truth.’

“ But, dear friends, there is one attainment which, at this time, we are earnest to remind you of; an attainment without which, no other gift can be permanent and certain. We want to press on you the never ceasing duty of humility and lowliness of mind. Even our blessed Lord declared himself to be “ meek and lowly in heart;” and can any one, expecting salvation by him, be exempt from the need of possessing the same holy temper? However great the talents with which he may have endowed us by nature, or however he may replenish our souls with the more excellent gifts of his Holy Spirit, still we have nothing which we have not received; and we can have no sound reason for setting at nought the least of our brethren—for whom, let us remember, equally as for us, Christ died. Let us then, dear friends, be willing to examine ourselves, and know whether we are indeed humble followers of a lowly-minded, though omnipotent Saviour. If we feel a deficiency of humility, let us pray for an increase, and for assistance to check the springings up of its dreadful opposite, pride; and if

we are not without some ground of hope that we are endowed, in good degree, with an humble heart, we shall certainly be encouraged still to supplicate for its continuance. Finally, dear friends, whether, with the beloved disciple, we address you as fathers, or as young men, whether, without regard of sex or station, our love in Christ now salutes the aged or the rising generation; remember, that it is "the meek whom the Lord will teach his way;" and thus taught, and receiving with unreserving heart, the holy doctrine. "Grace and peace" will be multiplied, "from God our Father, and the Lord Jesus Christ."

Ch. Ob.

Edinburgh Bible Society.

THIS society has been recently instituted—under the patronage of Lord Cathcart, as president; and Lord Calthorpe and others, as vice-presidents—with the same objects, and for the same purposes, as the British and Foreign Bible Society; being to act either in concert with it, or separately, as circumstances may require. The first Report of the proceedings of the Committee of this society has reached us, from which it appears they have been active, both in raising funds, and in distributing Bibles. Danish, French, and Dutch Testaments, have been given to the different prisoners of war confined in Scotland. The different hospitals about the metropolis, as well as poor families, have been supplied with English Bibles; and the wants of the army and navy

have been particularly attended to. Means have been taken for furnishing the Scriptures, in the German, Dutch, and Danish languages, at reduced prices, to foreign seamen visiting Leith: and the society has undertaken, for the British and Foreign Bible Society, the task of distributing the Gaelic Scriptures. A donation of 800*l.* has been sent to the British and Foreign Bible Society; and one of 200*l.* to the Hibernian Society: 200*l.* have also been voted to promote the translating of the Scriptures into the Oriental languages; and 100*l.* in aid of the Icelandic translation. The money raised during the year amounts to upwards of 1700*l.*

The Pope.

THE following account of the Pope's imprisonment is said to have been received from Paris: "The Pope's confinement in the fortress of Savona has been rendered so severe, that even the servants who attended him from Italy are denied access to him. His Holiness subsists on the common gaol allowance, having refused to receive a monthly sum of money offered to him by Buonaparte."

*Missions of the United Brethren.**

Cape of Good Hope.

AT Gnadenthall, during the year 1808, 78 persons have become candidates for baptism, and 35 for the Lord's supper; of these, 50 have been baptized,

* The total number of Missionaries, male and female, employed on the missions of the United Brethren

and 16 admitted to the communion. The Hottentot congregation consists of 121 communicants, 47 candidates, 96 baptized adults (not yet communicants), 164 baptized children, 116 candidates for baptism, in all, 544 persons, being 76 more than last year. The settlement contains altogether 791 persons, dwelling in 183 houses. Gruenekloof, another settlement, contains 105 inhabitants. From the journal of proceedings at this place we shall abstract at present but one passage.

“We celebrated Christmas with hearts filled anew with joy and gratitude towards our incarnate God and Saviour, for his infinite love in coming down to dwell amongst us. An unusual number of strangers came to partake in the festival solemnities; and at the close of the year the crowd was greater than was ever known in this place. Several so called Christians, especially among the young people, behaved so improperly, that we were greatly disturbed. Other strangers, who were better disposed, expressed their indignation at it, and said: ‘We ought indeed to be ashamed before your Hottentots, that people, calling themselves Christians, can act in such a manner.’— Though we had made every possible arrangement to accommodate the white visitors, yet a

about the end of 1809, was 151, viz. 31 in the Danish West Indian islands, 14 in Antigua, six in St. Kitts, three in Jamaica, two in Barbadoes, 19 in South America, 17 in North America, 25 in Labrador, 18 in Greenland, and 14 at the Cape of Good Hope, besides four persons on their journey to different missions.

great many were obliged to seek lodgings with the Hottentots.— Some of the unruly people were refused admission by the Hottentots, who said, that though they were poor, yet they would not be paid for suffering their domestic peace to be destroyed. The Missionaries were at last obliged to give an exhortation in the church, and protest against the disorders committed; at which a farmer grew angry, and said to one of our Hottentot women: “You contemptible wretches want to make others believe, that we only came hither to seduce you;” adding many very violent invectives. The Hottentot replied: “Well, Basas, I am glad to find that you understood our teacher, when he spoke of your behavior; he only said what was strictly true.”

“The Lord was however with us, and did not suffer us to lose that comfort, which He grants to all who seek His face, by the forgiveness of their sins, through the merits of His precious blood; and we have the confident hope, that He will continue to be with, and bless us, in the New Year.”

London Society for promoting Christianity among the Jews.

A REPORT of the Committee of this society appeared some months ago, the substance of which we shall lay before our readers. The lease of the late French Protestant church in Spitalfields, with a commodious house and premises adjoining, has been purchased, and converted into a chapel for the Jews. At this chapel Mr. Frey preaches a lecture to

the Jews on Sunday and Wednesday evenings. An exhortation is also delivered on Friday evening. At first, from 200 to 500 Jews attended; and though this number has decreased, yet a spirit of enquiry has been excited among them, and their attention is drawn to the subject of Christianity. This effect is increased by occasional lectures from eminent ministers both from among the clergy of the church and the dissenters.

The society in their last report called the attention of the literary public to the works of the late David Levi; in consequence of which a manuscript was received from a gentleman (well known to the readers of the Christian Observer, under the signature of *Talib*), entitled, "Remarks on David Levi's Dissertations, &c." This able work, the author of which handsomely declined the proposed premium of thirty guineas, has since been printed for the benefit of the institution. A respectable clergyman has presented the society with another valuable pamphlet, under the title of "The Obligations of Christians to attempt the Conversion of the Jews," which it might be well for the friends of the institution to distribute. Eight other tracts have been printed, and many of them distributed; and a number of copies of the Rev. Greville Ewing's essays have been purchased and sent to the different rabbis.

At the Free-school opened by the society, from 300 to 400 children are regularly educated. This school was only intended as a means of inducing the Jews to send their own children in common with those of Chris-

tians, and this object has been gained. The Committee is now engaged in forming a plan for giving employment to such Jews as unite themselves with Christians.

The week before the chapel was opened, a Jewish rabbi, a native of Jerusalem, of respectable connections, and acknowledged proficiency in Jewish literature, placed himself under the Society, declaring himself to have been long persuaded of the truth of Christianity. Convinced of the sincerity of his professions, the committee have placed him under the care of a clergyman, with whom he has made considerable progress in the English, Latin, and Greek languages. He is already master of Talmudical and Cabalistical learning. Should this man continue to act consistently with his profession, he may prove of infinite use in promoting the designs of the Society.

Under the care of the institution were placed no less than 36 Jewish children—24 boys, and 12 girls. The case of two of the boys, who were orphans, and in a miserably destitute condition when relieved by the Society, is highly interesting.

The progress of the Society appears to have excited some uneasiness among the Jews; and several pamphlets have appeared, written by members of that body, the object of which is to counteract the efforts of the Society. These have been severally answered.

The Report concludes with calling on the public for support; and this call, we trust will be listened to. We understand that in the few months which have passed since its pub-

lication, the progress of the institution has been more rapid than could have been anticipated; and that on the 13th instant, no fewer than thirty-one Jews, both children and adults, were publicly baptized, according to the rites of the Church of England. We cordially unite with the Committee in praying that the happy time may speedily arrive when Jew and Gentile, becoming one fold under one Shepherd, shall unite in one triumphant song of praise; Blessed be the Lord God, the light to lighten the Gentiles, and the glory of his people Israel! Amen.*

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Poor Clergy of England and Scotland

WE stated, in our number for April last (p. 244), that a report had been laid on the table of the House of Commons, of the number and value of the stipends of the Scotch clergy under 150*l.* per annum; from which it appeared, that only 8700*l.* annually was required to raise them all to that sum. 10,000*l.* has been accordingly appropriated to this purpose by Parliament; and will, without doubt, be continued from year to year. An addition of 100,000*l.* has been made to Queen Anne's bounty for raising the value of

* We are happy to perceive that a subsidiary society for promoting the conversion of the Jews has been instituted at Edinburgh.

the small livings in England; and this sum, it was intimated, would also be annually continued, until the progressive augmentation of the value of those livings had rendered it no longer necessary. These are appropriations worthy of a great and Christian nation. *Ch. Ob.*

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Dissenters.

LORD SIDMOUTH has given notice, that early in the next session of Parliament it is his intention to propose some regulations, which will prevent the abuse of the Toleration Act, by persons who avail themselves of it merely for the purpose of escaping from the routine of parochial offices, and from their share of military service. He restricted his views entirely, as we understood his notice, to the prevention of this species of inequitable exemption. He said he had talked with some of the most respectable dissenters upon it, and found them not indisposed to concur in some measure of this description. We are inclined to think, at the same time, that the measure will not be carried into effect. Such is the prevailing (we would add, just and salutary) dread of interfering with the toleration laws, that, unless a very strong case of abuse can be made out, Parliament will not, as we conceive, be induced to adopt the proposal. For our own parts, we apprehend that the abuse in question has had a very partial and limited existence.

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1811. *Donations to the Missionary Society of Connecticut.*

Jan. 1. Rev. Joseph Avery, collected in new settlements, . . . § 3 50
 9. Silas Persons, of New Hampshire, 5 —

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EVANGELICAL MAGAZINE;
AND
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VOL. IV.]

MARCH, 1811.

[No. 3.

Remarks on the Piety of Primitive Christians, collected from the Doctrine and the History of the Scriptures.

ON this subject it is proposed to collect and arrange what the inspired writers have recorded, concerning those who first named the name of Christ, and publicly devoted themselves to his cause and interest in the world.

From the sacred records it appears that the primitive Christians were eminently pious, and lived under an habitual sense of the divine presence. It is said "that they *walked* in the fear of the Lord." This supposes an habitual sense of the presence of God. Most men under the gospel believe that God fills all places with his presence, and there are few, who are so stupid as never to have a solemn sense of the being and omnipresence of the Deity. Every little while some uncommon event, some signal dispensation of Providence, suggests to almost every

person, that he is under the eye and actually in the presence of God. But *walking* in the fear of the Lord implies a more constant sense of the divine presence and perfections. The primitive Christians were in the fear of the Lord all the day long, and always set God before their eyes. They maintained a deep sense of his all seeing and heart searching eye, in all their daily concerns, whether of a secular or religious nature. They lived in the habit of seeing God, not only in storms and tempests, and public and private calamities, but in the common course of his Providence. They realized his smiles and frowns, in every good they enjoyed and in every evil they suffered. They saw the finger of God and the displays of his perfections in all the common objects with which they were constantly surrounded. They felt that they lived in God's world in which he dwelt and governed every event. All those things which hid God from the view of other men, brought him into their view.

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So that wherever they went, and under whatever circumstances they were placed, their minds were duly made solemn with a pleasing, filial, reverential fear of the Divine Being. Like Noah, they walked with God. Like Moses, they lived as seeing him who is invisible. Their minds were habitually fixed on God, the greatest and most glorious being: and surely such persons must have been eminently pious. God is the proper object of all devout and pious affections. It is in view of him that saints exercised all that love, fear, faith, hope, trust, submission, joy and rejoicing, which is truly of a spiritual and divine nature. There is nothing, therefore, so conducive to the increase of holy affections as a real, habitual sense of the presence and perfections of God. So long, therefore, as the primitive Christians *walked in the fear of the Lord*, their minds must have been solemn, their hearts warm and devout, and all their holy affections in lively exercise.

They habitually placed their views and affections upon invisible and eternal objects. Walking in the fear of the Lord, or living under a suitable sense of his being and perfections, would naturally bring the scenes and objects of eternity into view. When God appears near, eternity always appears a near and important reality. It was natural, therefore, for the primitive Christians, who lived near to God, to feel themselves near to eternity, and to fix their views and affections upon its great and glorious objects and scenes.—Accordingly, this is the account which is given of them: “They

looked not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.”—“They walked by faith, not by sight.”—“They had their conversation in heaven.” They habitually believed the glorious state, where holy beings are collected, and made perfectly happy, in the love and enjoyment of God. Their hearts ascended, and united and conversed with them, while praising and glorifying God and the Lamb. Hence, it is said, “That being risen with Christ, they sought those things which are above, where Christ sitteth at the right hand of God: and that they set their affections on things above, not on things on the earth.” Their views, desires and affections centered in holy and heavenly objects. They knew the thin partition between time and eternity, and lived by that faith which makes future things present, and invisible things visible. It was common for them to have such transporting views of eternal objects, and invisible realities, as weaker Christians do not have. Such views of such objects must have been highly favorable to a life of eminent piety. A sense of eternity fills the mind with great and solemn and most affecting ideas. No person can look on eternity, without a strong sensibility of one kind or another; and good men cannot do it without having their hearts deeply impressed. The primitive Christians daily lived as walking on the verge of the invisible and eternal world. This must have nourished every

pious affection of their hearts, and drawn forth love, and hope, and joy, and every devout and heavenly desire towards holy and eternal objects.

They were habitually detached and weaned from the world. And this was a natural consequence of their living under a sense of eternity. In the view of eternity, all the objects of time lose their lustre, and sink into their proper vanity and insignificance. This all men find to be true by experience. Those who are the most fond of the world, and the things of the world, feel them all to be trifles, and unworthy of their attention, when they lie on the verge of time, in their own view, or when they happen to have a clear sense of the eternal world. They appear to saints in the same light in other circumstances. The primitive Christians, therefore, had as true a sense of the vanity of the world, as they had of the presence of God, and of eternal life. Hence they are represented as setting light by all earthly objects. It is said, "they were crucified to the world, and the world to them by the cross of Christ." "Tho' they were poor; yet they made many rich; and, though they had nothing; yet they possessed all things." It is said, that "they took the spoiling of their goods joyfully, knowing that they had in heaven a better and more enduring substance." That "in their deep poverty they abounded in the riches of their liberality." And, indeed, their whole history represents them as renouncing the world and the things of the world, as soon as they embraced Christianity.

They readily gave up every earthly enjoyment which stood in the way of their following Christ, and promoting his cause and interest in the world. Men never give up the world freely and habitually, until they have found a superior good. Hence a hearty and habitual renunciation of the world is a mark of peculiar piety. The primitive Christians must have loved God and Christ and divine objects much, or they would not otherwise have cheerfully renounced the men and things of the world, and taken up their cross, and lived a life of great and constant self-denial. We think of the primitive Christians, as a number of poor, despised, self-denied pilgrims and strangers, who were willing to suffer the loss of all things, that they might win Christ, and be happy with him for ever. It is difficult for us, at this day, to conceive a stronger mark of eminent piety, than that weanedness from the world, which the primitive Christians so strikingly displayed thro' the whole course of their lives.

Their eminent piety no less appeared in their peculiar attachment to the cause of Christ. They were so attached to religion, that they felt a peculiar love to all who manifested a peculiar regard to the gospel. The friends of Christ were their friends, and they loved them as their own souls. We read,— "The multitude of them that believed were of one heart and one soul." This was not a selfish, but a disinterested affection. They loved one another, because they were mutually engaged to promote the kingdom of Christ. Hence they united in their

prayers and exertions to promote the cause of Christ, by increasing the number of his true disciples. Accordingly it is said, "Then they that gladly received the word were baptized—and, they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers; and fear came upon every soul; and the Lord added to the church daily such as should be saved." This practice continued, and was attended with the same happy consequence. For while all "the churches in Judea, and Galilee, and Samaria, walked in the fear of the Lord, and in the comfort of the Holy Ghost, they were multiplied." We find, by the history of the primitive Christians, that they made it their chief business to promote the salvation of sinners, to enlarge the church of Christ, and in that way, promote his cause and kingdom in the world. This was a strong evidence, that they really loved religion, and had large measures of grace. It is the same kind of evidence, that a man gives, that he is heartily pursuing any object, when he is willing to exert himself, to promote it, and has a peculiar affection to all who are equally engaged to attain it. The primitive Christians convinced the world, that religion was their grand object, to promote the cause of Christ was their main business, and to see it promoted was their highest joy.

These ancient Christians constantly endeavored to grow in grace. The more grace they possessed, the more they desired. It was an object with them to make advances in holiness,

and to go forward instead of backward in religion. This idea is suggested in this text— "Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified." They were built up in their most holy faith. They grew in grace, and became more and more conformed to the moral image of God. This is not strange. For, though the doors of the temple were shut against them, and they were driven into corners for fear of the Jews; yet, they made their own houses a Bethel, where they seriously and joyfully worshipped God in a social manner. Instead of neglecting precious seasons and opportunities of public worship, they ran all hazards to enjoy them, and gladly heard the words of life, and received the truth in love. They lived by faith, and therefore felt their need of having the great objects of faith continually set before them. What they heard did them good. As they desired the sincere milk of the word, so they grew thereby, and flourished under the influence of divine care and cultivation. For they said, "Though our outward man perish, yet the inward man is renewed day by day," and "This one thing they did; forgetting those things which were behind, and reaching forth unto those things which were before, they pressed toward the mark, for the prize of the high calling of God in Christ Jesus." They were not satisfied with any present attainments in holiness; but constantly hungered and thirsted after righteousness, that they might be filled with all the fullness of God. With such

desires, and under such circumstances as they were placed, they must have made great progress in the divine life, and been eminently holy, and devout, and fruitful Christians; bringing forth some thirty, some sixty, and some an hundred fold.

To bring these remarks to a conclusion.—The primitive Christians lived in longing and ardent desires, after the enjoyments of heaven. They did not wish that they might be excused from entering soon into the world of glory and perfection; but earnestly desired the time, when they might be permitted to leave this for a better state. While they lived, they had their conversation in heaven, and their hearts were there; detached from all other objects, they earnestly desired to possess the inheritance of the saints in light. Of this we have abundant evidence in the Scriptures, where their views and designs are clearly laid open. This was the language of their hearts.

“We reckon the suffering of the present time as not worthy to be compared with the glory which shall be revealed in us.”

“We are persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our

house which is from heaven. For we that are in this tabernacle do groan, being burdened: not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self same thing is God, who hath also given us the earnest of the Spirit. We are confident, therefore, and willing rather to be absent from the body and to be present with the Lord.” They believed “that to live was Christ, and to die was gain;” and, therefore, “they were in a strait betwixt two, having a desire to depart and to be with Christ, which was far better.” These are not the expressions of weak Christians; but, of those strong in the faith. Weak Christians wish for a longer time to prepare for the great event of exchanging worlds. They have so little communion with heaven, their conversation is so seldom there, and their attachments to present, visible, temporal objects are so great, that they are often reluctant to leave this for a blessed eternity. But all these ties were dissolved, and all these obstacles were removed from the hearts of the primitive Christians. They loved heavenly life so well, and were so well acquainted with its enjoyments and employments, that they ardently desired to be present with the Lord, and constantly employed in celebrating the riches of his grace towards themselves and others redeemed from amongst men. Such was the character of the primitive Christians in Judea, Galilee, Samaria, and through the whole world.

V. E.

The Folly and Sin of the Uncharitableness of professing Christians of different denominations, who are agreed in the essential doctrines of the Gospel.

THE divisions in the visible church of Christ have ever been the subject of deep lamentation with his friends, and of triumphant exultation with his enemies. The names which distinguish different classes of professed believers in Christianity, are numerous. That the differences between these several denominations have, generally, been heightened by prejudice; that their mutual discussions have, often, been conducted with the acrimony of passion, is a truth, however painful, which cannot be denied. It is, however, a subject of grateful acknowledgment to the Holy Spirit of truth, that the doctrines of the gospel have become more thoroughly understood, and more extensively known, for which and for other reasons the animosities of sects have greatly abated.

That which renders the prejudices of the greater part of Christian denominations, towards each other, so eminently unreasonable, is the small *real difference* which exists in their religious sentiments. It is a truth which can be fully established, that the great part of the Christian churches, in all protestant countries, are agreed in the belief of the essential doctrines of the gospel. This sufficiently appears, from their various creeds and confessions of faith, and from the writings of all the most eminent divines. Minor differen-

ces exist, in doctrine and practice; but as to the essential truths of the Christian system, there is a general agreement.

Some of the truths which we consider the essential doctrines of the gospel, are the following: The infinite perfection of the Deity. The divine inspiration of the scriptures. The Trinity in Unity. Redemption by Christ Jesus. The native corruption and universal wickedness of man. Salvation by grace. The sanctification of the heart by the Holy Spirit. Justification by faith in the atoning sacrifice of Christ. The perpetual and moral obligation of the divine law. The existence of a Christian church on earth. The general resurrection of the dead. An universal judgment, and The eternal happiness and misery of the righteous and the wicked in a future state of existence.

We do not pretend that any of the truths of the sacred scriptures are unimportant; but those which have now been mentioned constitute the leading, distinguishing features of the Christian system. In the belief of these truths, the greater part of Christian denominations are agreed. While many other doctrines are included in their faith, these are the principal. That a cordial belief of these truths will entitle any person to the blessings of the gospel, it is believed, no Christian denomination on earth will deny. The greater part of nominal Christians believe these doctrines to be the essential truths of the gospel; and very few or none believe them to be subversive of the Christian system.

This being a just representa-

tion of the religious sentiments of the Christian world, the impropriety and wickedness of different denominations, in excluding others from their Christian charity, sufficiently appears.—Some of the causes of these prejudices will be mentioned.

1. The most important reason of the opposition of different denominations is, that they view each other by those things in which they differ, and not by those in which they agree. If a Caffer and a Dane were to meet in a strange country, and in their mutual intercourse should confine their attention to those objects in the persons and habits of each other, in which they are very unlike, they would conclude themselves to be different orders of beings. But when they come to discover that the essential lineaments of their persons and characters are the same, they perceive that they are brethren of the same species. Let an humble adherent to the Confession of Augsburg, a faithful disciple of the Walloon Confession, a sincere subscriber to the Articles of the Church of England, and an honest son of the Puritans who is fearful of all Confessions, be brought together. If they begin to converse upon their Creeds and technical terms of distinction, especially, if they possess ardent dispositions and become animated with debate, they will soon find themselves, in their feelings, widely different from each other, and each will fancy his brethren to advocate sentiments, greatly derogatory to the truths of his Saviour. Let them meet at a house of mourning, or at a time of mu-

tual danger. In the intercommunication of their feelings, they find a mingling of genial souls, they all feel themselves guilty creatures, they exalt and justify God in all his dealings, they hope for mercy through the intervention of Christ, they long for the salvation of their fellow-men, their hearts glow in the prospect of Zion's promises, they unite in prayer, the different expressions of each to communicate the same feeling fill their souls with an unexpected, indescribable joy, they are prepared to join in the everlasting song. These, in excluding each other from their Christian communion, cut off those whom they believe to be the friends of Christ, with whom they hope to dwell for ever in the kingdom of the Redeemer. From this acquaintance, they feel most forcibly the propriety of the Apostle's direction, "Destroy not him with thy meat for whom Christ died." The writer was once travelling, and spent a night with a pious family, emigrants from Scotland.—They belonged to the religious denomination of Covenanters, than whom, no religious sect in Christendom are more attached to their formulas and confessions. I never spent an evening of more cordial Christian conversation and worship. As our different religious professions became known, in the morning, barriers insurmountable began to interpose, and it seemed a matter of sincere regret that the knowledge of our respective professions came into view.

2. Another occasion of prejudice between professing Chris-

tians of different denominations. is the different conception of terms which they use for the conveyance of their religious sentiments. We are all very liable to form a predilection for some particular terms, and an aversion to others, attaching a kind of canonical authority to our favorite expressions. In some parts of the Christian church, a rejection of the term *imputation*, as applicable to the connection of the sin of our first parents with the moral corruption of their posterity, would be considered a very great and dangerous error. Others dislike the term and consider it improper; while the two different classes are well agreed in the main sentiment.—The expression “Faith of Assurance,” has been an occasion of much religious controversy among visible Christians, whose sentiments, concerning the nature of the Christian hope, are essentially the same.—To the terms, Sovereignty, Decrees, Election, as applied to God, many affix the ideas of partiality, tyranny, injustice, while those who apply these terms to the Divine Counsel understand by them the operations of infinite perfection, holiness and goodness.—By the expression, “Total depravity,” some understand a natural incapacity for the service of God, or a destitution of a day of grace. While those who use the term for a gospel doctrine, mean by it, merely, a perfect indisposition of heart to all good.

3. Religious denominations, frequently, consider the sentiments held by each other, not as received from themselves, but as represented by their opposers.

In this way, they believe them to hold very dangerous sentiments, when in fact they maintain no such opinions as are laid to their charge. The jealousy which exists is apt to prevent mutual explanation, and the statements of warm opposers are received as a true exhibition of their sentiments. From the strong representations of the opposers of Calvinistic doctrines, many suppose that the Calvinists hold that God has so bound the moral world by his *decrees*, that there is no free-agency in man; that those who are *elect*ed to eternal life will be saved whether they are holy or unholy; that those who are not elected will not be saved however sincerely they may seek for mercy and holiness. The Calvinists hold no such sentiments.—The System of Divinity, written by the pious and learned Dr. Hopkins, which will be the great light of the American church in future times, is believed by many to contain the most absurd and dangerous doctrines. Not because they have read the work and found such doctrines, but because they have heard such a report from common fame.—Some Christians believe that the holy ordinance of baptism, is debased by granting the privilege to an infant, who can have no knowledge of the transaction. That it is profaning a most sacred ordinance to apply it merely as a ceremony, with the expectation of no benefit. Were these the views of any, the practice in them would indeed be absurd. But it is believed that the right to this ordinance is not in the child but in the parent, that it is only in the believing

parent; and that God has promised to bestow special spiritual blessings, on the children of faithful, obedient parents; which promises have been confirmed by facts in all ages of the church. When any say the scriptures give no warrant for this ordinance but to the believer, they say that which is undoubtedly true. But others may believe it to be given to the believer for himself and his seed.

4. Christian denominations are too apt to be under the influence of particular individuals, in their religious sentiments; partizans, men of warm feelings, and, not unfrequently, possessed of improper views; who feel an interest and a gratification in widening the breach by which they are separated from their brethren. Such influence is always dangerous, and, against it all religious denominations are concerned to be watchful, "It is good to be zealously affected always in a good thing;" but an uncommon zeal, especially for things which are not the essentials of the gospel, is always suspicious, and generally dangerous.

If this brief view of the subject afford a just exhibition of the true grounds of difference between the greater part of Christian denominations, we see the impropriety of severely censuring and condemning those who differ from ourselves. "Who art thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up; for God is able to make him stand.—Let not him which eateth not judge him that eateth: for God hath received him.—He that speaketh evil

"of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?—And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" If a brother, in some things, differ from us, if there be reason to hope that "God hath received him," it becomes us, most solemnly, to beware how we withhold from him our Christian charity, lest we "speak evil of the law" of God; and lest we call that "common," which "God hath cleansed." Remembering that Christ hath declared, "For what judgment ye judge, ye shall be judged."

I am not attempting to palliate, much less to justify, error. There is "one Lord, one faith, one baptism." And we are exhorted to "contend earnestly for the faith." The great consolation of the Apostle Paul, when "the time of his departure was at hand," was that he had "kept the faith." It is the first duty of every professed friend of Christ to strive earnestly to know the true faith, in all respects, and steadfastly to keep it. And if we believe a brother to err from the faith, in a greater or less degree, it is our duty, in every reasonable manner, with a spirit of love, to endeavor to reclaim him. But we are ever to bear in mind, that we all have our errors, all have our mistakes, by reason of internal corruption, from which we shall never be wholly exempt, till the Lord Jesus "shall appear,"

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when, if his friends, "we shall be like him; for we shall see him as he is."

Having gone upon the principle that the greater part of Christian denominations are agreed in the essential doctrines of the gospel, it is necessary to observe that there are some who claim the privilege of the Christian name, who, most evidently, disown the fundamental truths of the religion of Jesus. In most cases, it is not difficult to distinguish such from those who really love our holy religion. One error produces another, and false sentiments are never consistent. The seat of error is an evil heart. And when the mind is given up to its guidance, with one error, it is not satisfied. Thus, by a little attention, those who are, essentially, on the ground of error, and, "know not the truth," may generally be known. The Universalist, ordinarily, does not differ from us in the doctrine of eternal punishment only: it is a system of unbelief, and includes many errors. It will generally be found, that the professed Universalist denies the divinity of Christ, the total sinfulness of man, the co-operation of divine influences and holy obedience, the validity of some parts of the scriptures, and the necessity of a holy life. Those who are radically right, from those who are radically wrong, may generally be known, with very little danger of mistake. They may be known, especially, by the great criterion given by our Lord, "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?"

If it be absurd and offensive in the sight of God to exclude from our Christian charity those who differ from us in some things, while they hold the essential doctrines of the gospel, the spirit and practice of *proselytism*, must be equally wrong. To labor to detach persons from their profession, to engage them to join another, manifests a spirit of selfishness, of contention and strife. It is in effect condemning the whole denomination as unchristian. Those who are thus engaged, renounce the spirit of Christ, which is a spirit of love, for the zeal and contracted jealousy of a partizan. Those who possess a proselyting spirit, always flatter themselves that they are engaged in the cause of truth. But it is a zeal for personal distinction, and for the gratification of the base passions of pride, envy, and resentment. From the spirit of the proselyter, to that of the persecutor, there is but a small step. Ordinarily, the former wants nothing but power to second his exertions by the terror of the sword. On a certain occasion, the disciples of Christ, actuated by mistaken sentiments, had something of this feeling. "Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not us. And Jesus said unto him, Forbid him not: for he that is not against us is for us.—And when his disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them and said, Ye know not

what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." A professing Christian can do nothing, more effectually calculated to destroy the comforts of religion in his own heart, to extinguish its power, and to prevent all well-grounded hope in the divine promises, than to engage in the business of making proselytes for his favorite denomination. A proselyting spirit is a censorious spirit. When indulged, it sours the temper, and hardens the heart.

The Church of Christ on earth is a "little flock." Our united strength, our united love, our united prayers, are necessary to contend against the common enemy; to maintain the interests of Zion, to resist temptation, to vindicate the cause of truth, and to call our fellow-sinners to the fold of Jesus



The duty of early Rising and early Prayer.

THE Psalmist says unto God, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up. The morning is the first part of the day. From the plainest reasons we may conclude that the Psalmist prayed early every morning. He says, "When I awake, I am still with thee." "O God, thou art my God; early will I seek thee." Again he says, "I prevented the dawning of the morning and cried." "At midnight I will

arise to give thanks unto thee." Such was the practice of the devout king of Israel. A person, who attempts to do business in the morning, before he has expressly implored the presence, favor, and direction of God, must be very destitute of piety. Indeed he must be wholly destitute of the present exercise of holy affections.—Every watchful and faithful servant of the Lord will early call upon his name for direction, assistance, and protection, in the labors, trials and dangers of life. The Psalmist says, "In the morning will I direct my prayer unto thee." The person, who directs his prayer to God, is ardent in his spirit to find the Lord his God. He is attentive in presenting his petitions, and accurate and vehement in urging arguments in favor of his requests. The Psalmist also says, "I will look up." These words denote humility and self-abasement. They also imply a sense of dependence, and a spirit of reliance upon God. The Christian, in looking unto God, withdraws his eyes and his heart from every other object; and with a single eye, with holy hands, and a fixed heart, he comes boldly to the throne of grace, that he may obtain mercy, and find grace to help in time of need.

The morning is well suited to produce these views and feelings, and induce every person early to seek the face and favor of God in prayer. We are not then hurried and perplexed; worldly cares do not burden and distract the mind; neither the calls of neighbors, nor the affairs of the family, demand at-

tion at the breaking of the day. At such a time a person may be intent, exact, and importunate in offering his requests to God. No one will so perform the duty of secret prayer every morning, unless he arises early and watches to behold the face and implore the favor of God at the breaking of the day.

Does any person ask how he may every morning perform the duties and enjoy the benefits of retired devotion?

Once adopt this practice, and it will be so pleasant, so useful and easy, that you will find no difficulty, and perceive no obstacles; if there be any difficulty or obstacle to prevent you from *beginning* and maintaining this duty, Solomon tells us where it lies. He says, "Slothfulness casteth into a deep sleep. The soul of the sluggard desireth and hath nothing. He also that is slothful in his work is brother to him that is a great waster. The sluggard will not plough by reason of the cold. The desire of the slothful killeth him. The slothful man saith, There is a lion without; I shall be slain in the streets. Yet a little sleep, a little slumber, a little folding of the hands to sleep." To such persons the advice of Solomon and his keen reproofs are addressed in vain. From sluggards nothing but sleep and ruin can be expected. "The sluggard is wiser, in his own conceit, than seven men that can render a reason. Seest thou a man wise in his own conceit? there is more hope of a fool than of him." Advice, then, and instruction, are wholly lost upon sluggards. Last of all will they receive advice and

follow instruction on early rising and early prayer. On such subjects the faithful and diligent know and practise their duty, and enjoy the happy effects.— Before they sleep they prepare for early rising. They daily plan and finish their labors and duties. In the evening they put every thing in order for the next morning. Before they retire to their beds, by confessing their daily sins, and imploring forgiveness through the blood of the Lord Jesus Christ, they renew their communion and covenant with the Lord their God and Father in heaven.

By receiving the Holy Spirit, in his powerful and gracious influences, they cleanse their consciences, and purify their hearts. They retire to rest their weary bodies, that they may arise early and call upon God in prayer.— Deeply impressed with their solemn engagements, and knowing the benefits of early rising and early prayer, they awake in season. They easily overcome the suggestions of a corrupt and indolent spirit. They firmly resist the crafty and flattering temptations of a watchful and powerful enemy. To sleep they allot a fixed portion of time, which is more valuable than thousands of silver and gold. They do not destroy their health, nor relax their spirits, by remaining too long in the very unhealthy situation, in which most persons take their rest. Such a situation is very hurtful to languid and indolent persons. It is more than the most healthy and active can bear for many years without injury; yet, when health is so destroyed, the cause of the evil is commonly increased by

increasing indulgence and indolence. But the faithful and diligent guard against such sickness and languor; they gain health and vigor by industry, and are fitted to resist every false pretence, and every idle excuse, and to arise at the appointed moment. Then they call upon the name of the Lord, he answers their requests, and they may hope to enjoy his special presence and direction in all their concerns through the day. By early devotion they compose, refresh, and strengthen their souls more than their bed does their bodies. By such conduct they gain to themselves, and they give to others, decisive evidence of piety, and of increasing fidelity in the service of God. By such conduct they wisely manage their families and all their concerns, cheerfully planing and seasonably dispatching all their labors and duties for the day, and are ready for every call, and fitted for every event.

They have time for the morning devotions of the family, and for the retired devotions of noon, and for the social and secret devotions of the evening. They walk in the fear of God all the day, and enjoy his favor; their consciences are clear, their hearts are pure, their hands are clean, their eye is single, their ear is open, their lips keep knowledge, their tongues praise their God and King, and their feet are directed in the ways of truth and peace.

By early rising and early prayer, they are fitted to do every thing they are called to do. But without early rising and early prayer, every person

and every family must suffer, in soul and body, the bitter and shameful effects of indolence and impiety; and these effects they spread in this world of sin, as far as their example and influence prevail. Let every person and every family, then, be fixed and constant in early rising and early prayer. So will they honor God, and be honored of him. So will they be blessed of God, and praise and bless his great and holy name for ever.

L. S.

* * *

A merry or joyful Heart.

IN the Proverbs of Solomon, it is written, "A merry heart maketh a cheerful countenance."—"A merry heart doeth good like a medicine."—"He that is of a merry heart hath a continual feast." But what can the wise man mean in these proverbs?—In another place he says, "Of laughter it is mad, and of mirth what doeth it?—The end of that mirth is heaviness." Though mirth is oftentimes sinful and hurtful, in other cases it is holy and useful. This mirth is not forbidden. The apostle James says, "Is any man merry? let him sing psalms." The mirth to which the apostle refers, is the same as the merry heart, which Solomon mentions and declares to be so useful*.

* * *

* Since the present translation of the Holy Scriptures the popular and vulgar meaning of the word *merry* is much changed. It was then used for joy or delight of heart on the most serious as well as vain subjects; it hath since been generally

In this paper we propose to consider what is necessary for the existence of a merry or joyful heart ; together with its happy effects.

Worldly wealth and splendor do not necessarily produce it. King Solomon made a thorough and decisive experiment of all the happiness, that could be derived from the wealth and splendor of earthly things. He says, " I made me great works ; I builded me houses ; I planted me vineyards ; I made me gardens and orchards and I planted trees in them of all fruits ; I made me pools of water to water therewith the wood that bringeth forth trees : I got me servants and maidens and had servants born in mine house. Also I had great possessions of great and small cattle, above all that were in Jerusalem before me. I gathered me also silver and gold and the peculiar treasure of kings and of the provinces. I got me men singers and women singers and the delights of the sons of men, as musical instruments, and that of all sorts. So that I was great and increased more than all that were before me in Jerusalem, also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them ; I withheld not my heart from any joy, for

applied in our vulgar discourses to jovialness or vain pleasure.

In the writings of that day we find eminent martyrs described as being merry at the stake, by which was meant their joy in God, and in the truth.—The sacred passages above mentioned doubtless mean, joy in God and the truth, or a happy state of mind in view of God, his providence and grace.

Ed.

my heart rejoiced in all my labor, and this was my portion of all my labor. 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 ; and there was no profit under the sun.—Therefore I went about to cause my heart to despair of all the labor which I took under the sun. For what hath a man of all his labor and of the vexation of his heart, wherein he hath labored under the sun ? For all his days are sorrows and his travail grief ; yea, his heart taketh not rest in the night."—In view of all worldly possessions and enjoyments, he also exclaimed, "Vanity of vanities, vanity of vanities, all is vanity !" If Solomon, with all his wisdom, could derive nothing but vanity and vexation of spirit, from all his riches and all his sources of pleasure, it is evident that a merry and happy heart is not dependent upon worldly wealth and splendor.

Are superior accomplishments of person necessary to the existence of a merry and happy heart ? Men are prone to esteem themselves very highly for their personal accomplishments, whether natural or acquired. The young greatly desire to possess beauty of countenance, fashionable attire and polite manners. They are willing to undergo all the vexation and servitude which are necessary to attain such accomplishments as the tyranny of fashion imposes. These accomplishments are desired, because it is imagined that they will produce happiness. It is expected they will attract the at-

tion and secure the admiration of spectators. But the attention and admiration, which are desired and expected, are rarely obtained; and when bestowed, in any instance, they afford no lasting delight. As external accomplishments usually excite and strengthen the folly and vanity of the human heart, they prepare the way for disappointment and vexation. The most desirable and finished accomplishments of person, which nature and art can bestow, do nothing towards the existence of such a joyful heart as doeth good like a medicine.

Superior improvements of the understanding cannot secure the existence of a merry and happy heart. The cultivation of the understanding is of great importance. It is necessary to render a person useful and respectable; and it commonly affords some enjoyments which are beyond the reach of the ignorant. Yet, "in much wisdom is much grief, and he that increaseth knowledge, increaseth sorrow." Superior endowments of mind are often attended with a supercilious deportment and a self-sufficient spirit. The learned, as well as the ignorant, are exposed to the crossing vicissitudes and mortifying disappointments of life. Highly cultivated understandings are often attended with peculiar sensibility; and persons of superior refinement and enlarged capacities are the least supported in the days of adversity. Men of superior minds are often afflicted with a wounded spirit. Their mental endowments can neither prevent nor remove sorrow of heart.

A happy heart has no connection with vanity of mind and levity of conduct. Some uneasiness, arising either from the state of the body or of the mind, is almost continually experienced by every one of the human race. Mankind wish to avoid the pain which arises from considering their own characters and conduct, and the various evils to which they are exposed. To divert and relieve the mind, they resort to such companions and amusements as prevent serious reflections. Multitudes derive their highest enjoyments from vain mirth and fashionable dissipation. But the remonstrances of conscience will often be heard amidst the noise of foolish laughter. Notwithstanding the greatest levity of conduct, and the most imposing appearance of delight, the hearts of many persons, who would be thought happy, are acquainted with secret bitterness. If the greatest wealth and splendor; if the most enviable accomplishments of person; if the highest refinement and enlargement of the understanding, the gayest scenes of amusement, and the most mirthful associates do not ensure the existence of a merry and happy heart, on what does its existence depend?

To this it may be replied,

It depends upon moral rectitude. There is a rule, to which the hearts of all rational creatures ought to be perfectly conformed. This rule is the law; which binds, and must for ever bind every moral agent to love God with all his heart and soul, with all his mind and strength, and to love his fellow-creatures

as himself. Had all rational creatures perfectly obeyed this law, which is holy, just, and good, there never had been a sigh, nor a tear, in all the dominions of Jehovah. But, "the crown is fallen from our heads; woe unto us that we have sinned!" By nature we are estranged from God, the fountain of light, love, and joy. We are rebels against his holy government. As it is written, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." And what better than vanity and vexation of spirit can such creatures expect?—Are we then sinners? are we condemned by the law? and must we suffer all the miseries of this life, and death itself, and endless woe beyond the grave? Such must certainly be the portion of all, whose hearts are not right with God. Indignation and wrath, tribulation and anguish, God will render to every one who doeth evil. But all who repent and turn unto God through Jesus Christ, have present peace and joy in believing, and shall be perfectly blessed in the full enjoyment of God to all eternity. That repentance, which God commands all men to exercise, is perfectly right, and is attended with peace of conscience, and holy and divine joy. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—They, whose hearts are right, are pleased with the character, government, and purposes of God; with the character of the Lord Jesus Christ, and the gospel of

his grace; and with all the doctrines and duties of Christianity. They realize that all the events of divine providence are ordered in infinite wisdom and goodness. Being justified by faith, they have peace with God through our Lord Jesus Christ, and rejoice in hope of the glory of God. But there is no foundation for peace and joy to those persons, who are not obedient and submissive to the divine will. Being wholly wrong in themselves, they "are like the troubled sea, which cannot rest, whose waters cast up mire and dirt. There is no peace to the wicked." An holy heart, therefore, is necessary to the existence of that happiness, which maketh a cheerful countenance, doeth good like a medicine, and affords a continual feast.

We may consider the good effects of this temper.—It renders a person most happy in his own mind. As it arises from holy exercises, it has the entire approbation of conscience; nor is the happiness of such persons, as possess a merry heart, much affected by external circumstances. In all the vicissitudes of human life, the foundation of their happiness remains unshaken. "A good man shall be satisfied from himself." The state of his mind secures present enjoyment. Nothing can destroy or interrupt the happiness of those whose hearts are right, for they are fixed, trusting in God. As God is unchangeable, they whose hearts are right with him, must experience perpetual delight. "He that is of a merry heart hath a continual feast." It is true that

they, whose hearts have been renewed, are not perfectly holy in the present life, for their remaining depravity is a constant burden and grief; if they were perfectly holy, they would be perfectly happy. Though they be imperfect, yet the kingdom of God is established in their hearts, and every evil disposition will finally be destroyed. Christ said to his disciples, "the kingdom of God is within you." It is written, "the kingdom of God is righteousness, and peace, and joy, in the Holy Spirit."—They, whose hearts are right, have in their own breasts a source of happiness, of which they can never be deprived.—The righteous are often the most happy in such circumstances as would wholly destroy all the delights of the wicked. They, who believe in the Lord Jesus Christ, are represented in the figurative language of scripture, as having in themselves a well of water, springing up into everlasting life. They have in their own breasts pure and lasting enjoyment.

A heart which is happy in this knowledge, prepares a person to render others happy. Mankind are fond of the society of the cheerful. By their appearance and conversation they dispel dejection of mind, and animate and rejoice the hearts of others. But the effects of holy joy are far more salutary than the effects of natural cheerfulness. They, whose views and feelings are right, perceive and realize that the divine character and government afford an immovable foundation for confidence and delight. While they express their views and

feelings to their Christian brethren, they diffuse into their breasts their own holy and joyful emotions. Under the various and constant trials of Christians, they are liable to be faint-hearted, and sink into despondency; but they are animated and encouraged, when they see any of their number, who are rejoicing in tribulation. The Psalmist asserts, that a declaration of his faith and joy in God, would gladden the hearts of the humble. "I will bless the Lord at all times; his praise shall continually be in my mouth.—My soul shall make her boast in the Lord: the humble shall hear of it and be glad. They, that fear the Lord, will be glad when they see me; because I have hoped in thy mercy." It strengthens the hearts of Christians to behold others rejoicing in the Lord, and joying in the God of their salvation.

A heart joyful in God and the truth, prepares a person for the cheerful performance of every duty. The Psalmist said unto God, "I will run the way of thy commandments, when thou shalt enlarge my heart."—When holy love and joy reign in the heart, obedience to the divine commandments is pleasant and delightful. Christians then run and are not weary; they walk and are not faint.—Instead of being weary in well-doing, their strength increases, for the joy of the Lord is their strength. While their hearts are strong in the Lord, their enemies flee; and no difficulties nor opposition can prevent their constancy, diligence, and fidelity, in the service of God. Nor are they straightened, when they

approach the throne of grace in prayer ; the holy scriptures are precious and pleasant to every one who rejoices in the truth. "His delight is in the law of the Lord, and in his law doth he meditate day and night." All, whose hearts are right with God, rejoice to assemble in the place where his honor dwelleth. The holy Psalmist says, "I was glad, when they said unto me, Let us go into the house of the Lord." No religious duty is a burden to a person, whose heart is strengthened and enlivened by holy joy. John says to his Christian brethren, "This is the love of God that we keep his commandments, and his commandments are not grievous." Every holy heart is conformed to the law of God, and rejoices to do his holy will.

A heart which rejoices in God and the truth, prepares persons rightly to receive and enjoy all their blessings and privileges. Though we are sinful and guilty creatures, yet in this life we are surrounded by the tender mercies of God, who bestows upon us a rich variety of blessings, both temporal and spiritual. These blessings ought to be received and enjoyed with gratitude and thanksgiving ;— yet they are received and abused by multitudes, to the dishonor of God, and the destruction of their own souls. Insensible of his goodness, no tribute of praise is returned ; and no holy delight is experienced, when the greatest favors are conferred. But they, whose hearts delight in God, receive and enjoy their various mercies with lively emotions of gratitude. The first converts to Christianity "did

eat their bread with gladness and singleness of heart ; praising God and having favor with all the people." When the hearts of men are cheerful, they are disposed to receive favors from others in a proper manner. A cheerful disposition, also, prepares a person to make a diligent and suitable improvement of worldly privileges.— When our hearts are depressed and sorrowful, the kindnesses of our friends often meet from us a perverse and ungrateful return. Opportunities for doing good, and for receiving benefits, are lost through dejection and discouragement. An holy and cheerful spirit is necessary for a proper reception and enjoyment of spiritual blessings and privileges. They, who possess such a spirit, always receive with becoming gratitude, and enjoy with the purest delight, every blessing which God is pleased to bestow.

A heart, reposing in God and the truth, prepares persons to bear, in a proper manner, all the evils of the present life.— They, who have not peace and joy in their own breasts, are apt, in the days of adversity, to sink into a gloomy and dejected state, and to vent their unholy and unhappy feelings in complaints and murmurs. But holy joy renders every disappointment and affliction comparatively light.— Habakkuk expressed a determination to maintain his confidence in God, however unfavorable and distressing might be his outward circumstances. "Although the fig-tree shall not blossom, neither shall fruit be in the vine ; the labor of the olive shall fail, and the fields shall yield no

meat ; and the flock shall be cut off from the fold, and there shall be no herd in the stalls ; yet will I rejoice in the Lord, I will joy in the God of my salvation." They, whose hearts are right, can sing of judgment as well as mercy. When the mind of the Psalmist was raised by considering the omnipresence and all-sufficiency of God, he could rejoice in view of death itself. "Yea, though I walk through the dark valley of the shadow of death, I will fear no evil." When the love of God is shed abroad in the hearts of Christians by the Holy Spirit, they are filled with all joy and peace in believing, and they can cheerfully endure all the sufferings of the present life ; yea, they are exceedingly joyful in all their tribulation.

T. S.



On the lawfulness and expediency of Lotteries.

MR. EDITOR,

SHOULD you judge the following observations compatible with the design of your Magazine, and worthy of publication, you are at liberty to give them a place in it.

SOME have maintained that *the lot* being, in its nature, an appeal to God, is unwarranted and unlawful. But recourse has been had to it, on numerous occasions, by all nations, and particularly by the ancient people of God, to finish controversies ; to locate distinct inheritances and habitations ; to determine an order or course of service, either in religious or

secular concerns ; to designate persons to high office civil or sacerdotal ; to devote to death one, or a few, for the common safety ; and, in general, to decide important events, which could not be determined by any discernible reason or fitness in the nature of things. That the lot, in these, and similar cases, was morally unfit, will be hard to prove : in some of them, indeed, the lot was expressly directed by God himself, as the mode of decision ; as, in the division of the promised land among the tribes of Israel ; and in ascertaining the scape-goat, and that which should be offered to the Lord as a sin-offering.— In other cases, if not expressly directed by God, he has manifestly approved of it, by making it the means of a true and correct decision of the point in question ; as, in discriminating Jonathan from the whole army which followed Saul, Jonah from his shipmates, and Matthias from Joseph called Barsabas.— It is true, indeed, that an express warrant from God would make that a duty, which, without such warrant, might be very sinful ; as in the case of Abraham, offering up his son Isaac, and of the Israelites, cutting off the nations of Canaan ; but we can hardly suppose, that God would give a perfect lot, in answer to prayer, which would amount to a revelation of a secret known to him alone, without such warrant, if a warrant were necessary to make it lawful. There is no evidence that the Apostles were expressly directed to decide, which of the two, Joseph called Barsabas, or Matthias, should be numbered

with them, as an Apostle, in the place of Judas, by lot; but they prayed, that the heart-searching God would shew, whether of the two he had chosen; and thereupon, "gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles."

But though the lot be warrantable in the decision of important questions, connected with the great interests of church and state, which can have no other decision, it will by no means follow, that it is so in matters which may be otherwise decided, or are of indifference, or of slight importance. Right reason, improved and perfected by divine revelation, ought to decide every matter of doubt and difficulty that falls within its province, without expecting its solution, by a special divine agency. He that will have recourse to the fire or water ordeal, or to the hazard of single combat, to prove his innocence, must expect to suffer severely for his presumption. When our Saviour was tempted to cast himself down from a pinnacle of the temple, in proof of his being the Son of God, by escaping without injury, he repelled the temptation by repeating from the scriptures, "Thou shalt not tempt the LORD THY GOD." We may venture to give forth our lot, if, with the apostles, we can pray in faith and sincerity, "The Lord give a perfect lot;" but no man can possibly do this, when it is in itself of trifling importance, or perfectly indifferent, as in the case, whether he or his neighbor shall win the stake.—The test here advanced will go the length of exterminating all

games of hazard and chance, where the only question is, shall I get my antagonist's property, or shall he get mine. No man, in this case, can pray for a favorable issue. The circumstances exclude the possibility of prayer.

Between this class of lots, however, and that of common lotteries there is commonly this important difference, that possibly the adventurer in these may have a good end in view; the object of the legislature may be good, and very important; such as the support of the public worship of God, and the means of attaining such object being, to a considerable extent, a matter of calculation, may promise success. That the adventurer may have the same object in view with the legislature, is certainly possible, and, so far as he has, he may, perhaps, honestly pray for success. It is to be feared, however, that adventurers of this description are comparatively few, in any given case; and they will so rarely be suspected of having charitable views, that it will be very easy for them in this mode of almsgiving, "not to let their left hand know what their right hand doth." To determine, then, the unlawfulness of lotteries, by abstract reasoning, from the nature of a lot, may be found difficult, if not impossible. The solution of the question, and also of the question of expediency, in any given case, will better be sought from a consideration of

The tendency of lotteries,

Their proper objects, if any be, and

The defect of better means to attain them.

As to the first point, it must, I think, be admitted on all hands, that the tendency of lotteries is bad in the following respects :

1. The reigning principle, in the human heart, to which they apply, and from which they chiefly derive their efficacy, is *covetousness*. This principle is dominant and essential in our fallen nature ; it originates in the want of love to God and man ; it is, in its nature, enmity to both ; it is mere selfishness ; it is idolatry ; it is a total violation of the whole law of God ; and it gathers strength in the view of its object, and in the prospect of its gratification.

2. They attract a general attention, especially, of the young, ambitious, romantic, and speculating part of the community, while they are in operation, who, with intense application, employ themselves in calculating the doctrine of chances, and in taking advantage of the present eagerness of the weak and inexperienced, who often suffer irretrievable losses, to the great injury of themselves and families.

3. They induce a great consumption of precious time ; entice men to leave their proper callings ; weaken the habits of honest industry ; promote intemperance ; give energy to the malignant passions ; torture the mind with the sudden reverses of hope and fear, of anticipated joy and flat despair ; set men, who have been blessed with smiling content, in the lower walks of life, to calculating their thousands, and tens of thousands, and, in the fond hope of wealth and splendor, to despise the day of small things,

and to desert the path of peace and comfort.

4. They collect a large proportion of the proposed capitals, from such as are unable to advance it, prompted, perhaps, by the forlorn hope of raising their fortunes ; while the rich, at ease in their possessions, and more deliberately calculating their chances, often refuse the bait which presents such charms, to a warm and teeming imagination.

5. Being, in most respects, of the nature of games of hazard and chance, they tend to increase a gambling spirit and practice, in such as, disdaining the moderate gains of lawful industry, grasp at sudden riches, built on the ruin, perhaps, of a dear friend, and, as far as depends on themselves, on the total prostration of the law. And,

6. By means of accumulated expenses of management, want of responsibility in managers, partial sale of tickets, and chances for the residue against the proprietors, and various other unforeseen causes, they often fail of attaining their object, and, eventually, increase the evil they were designed to remove. But,

Amidst all these evil concomitants and consequences, they have, in one respect, the advantage of all other modes of taxation, in that the tax assumed by individuals is voluntary, and, of course, all cause of complaint from them is prevented, how unfortunate soever the effects of their folly may prove.

In this concise view of the nature and tendency of lotteries, upon individuals and society, it must be evident, that the object

in view of the legislature in granting one, in a given case, must be of pressing importance; they could not be justified in a step which might set afloat such a mass of mischief, in any other case; by this, however, is not intended, that it must be *an article of the standing or falling republic*, but of a nature to uphold or advance its permanent interests: such as the maintenance of public religion, and of such institutions as are essential in the education of youth; and other similar objects. It must be equally evident, that the object, for the promotion of which, a lottery can safely be granted, must not be of frequent occurrence; because, a principle once adopted, should be impartially applied to the whole class of cases which stand on the same ground, and are of equal merit; and if the principle cannot be applied impartially, without producing a balance of mischief, recourse ought not to be had to it at all, in any particular case belonging to such class; and certain it is, that the constant agitation of the public mind by the perpetual recurrence of lotteries would overbalance all the good which they could produce; especially, as that recurrence would necessarily diminish, and, in the end, annihilate their own operation and effect. Again,

It is desirable that the object sought by this expedient, should not only be important and of rare occurrence, but also permanent and abiding; because, in that case, an evil which would be only transient and partial, might be overbalanced by a good;

which might prove lasting and general. Once more,

Lotteries cannot be justified as a means of attaining even objects of prime importance, of rare occurrence, and of permanent effect, except in the want of means of better moral influence. Whether, indeed, they can be vindicated on sound principles in the attainment of such objects, under any circumstances, will claim a few observations, in the close of this subject.

A direct tax upon the people, and especially on articles of luxury, by a mode of assessment as equal as possible, is, in itself, the most unexceptionable, as a means of attaining the great objects of government, and it would be happy, if circumstances would permit the legislature to have recourse to it, in all cases, where money should be needed for the advancement of the common good; but unhappily this is not the case.—The legislature, indeed, as the supreme power of the State, have, by the constitution, a physical power to tax the people at discretion, for the advancement of any public object, which they deem important; still, this physical power, though, in theory, it is supreme, is nevertheless, in practice, very limited; and it cannot be exercised with safety to the State, beyond the limits prescribed by the common sense of the community, without exposing the State to convulsions, which no wise or prudent statesman would dare to risk. The legislature, then, may, with strict propriety, be said to be *unable* to tax the people beyond those limits, because

they are unable, knowingly, to adopt a measure, which they have reason to believe will disturb the public peace. You may prove, perhaps, by logical reasoning, that it would be highly beneficial, if the public mind was more enlarged, and that the efficient power of the legislature was less circumscribed; still, this would be nothing to the purpose, on a question of present fitness; because, the legislature will, and must, act in view of the existing state of things, at the moment, and not in view of what they might be, or ought to be, at the bar of enlightened reason. The truth is, neither the State, nor any individual, can enjoy beyond the present power of enjoyment; and the attempt to force enjoyment on either, may be well intended, but must be vain and useless; both the one and the other must be treated as being what they are. No power whatever can much increase the enjoyment of either, while under the dominion of selfishness; make the public good their object, and you will enlarge their capacity of enjoyment, without limitation. "New wine must be put into new bottles." If the legislature, then, cannot do all the good they would, is this a reason why they should not do all the good they can? There always have been, and, in the present state of things, always will be, objects of legislation which need, but cannot have, the aid of the treasury. What then, in such cases, which are sometimes of a very pressing nature, is to be done? The only expedient which occurs, a lame one indeed, is a lottery; and

whether this be lawful in the attainment of an object, important, seldom occurring, and permanent in its nature, is the question which now remains, and a few observations upon it will conclude the subject.

The question then is this, Is it lawful for the legislature to attain such an object by means which will *probably* give scope, in a certain degree, to the corrupt propensities of the heart, for the sake of the good sought?

Here we recognize the stigma, which an inspired Apostle has fixed upon those who say, "Let us do evil that good may come," in the pointed remark, *their damnation is just*; and we turn with abhorrence from a position of modern infidels, *that bad means are sanctified by a good end*. Still, it is apprehended, that the act of the legislature, in granting a lottery in the case supposed, cannot involve the recognition of this abhorred maxim,

1. Because, the act of granting such lottery does not appear to be *in itself* evil. The authorising a lot, to attain an important and lasting good is fully justified by God's own direction and appointment, in cases which have been mentioned, and by the example of good men in every age.

2. Because, such grant cannot be foreseen to be *necessarily* connected with wickedness in others; the managers of the concern, and the adventurers may, as far as appears, have the same benevolent views with the legislature; and enriching themselves at the expense of others, may be subordinate, and of secondary consideration; or, pos-

sibly, it may not operate as a motive at all; they may even purpose in themselves to relinquish their gains, if any, for the promotion of the object sought in the grant.

3. It is not seen, why the members of the legislature, the adventurers, and all concerned, may not sincerely pray, if they have hearts for it, that God would give a perfect lot for the attainment of the good originally in view, and that if the measure should issue in loss and injury, it might not administer to sin.

4. The prospect that the measure may depreciate public morals is no valid argument against it; because, this effect is accidental to the measure, it results not necessarily from it, but springs from a depraved nature, ever prone to pervert the best gifts of Providence to the purposes of sin. The invalidity of the argument appears, also, from the consideration, that if it prove any thing, it proves also, that defensive war, navigation, commerce, manufacturing institutions, and whatever else removes restraints, cuts off the means of religious instruction, or exposes to the contagion of bad example, are means which the legislature may never employ, though they are essential, not only to the well-being, but even to the being of the State or nation; because, all these tend, in their influence on the heart, to depreciate public morals: proving too much, therefore, it proves nothing.

The result of the whole is, that the legislature is justified in granting lotteries for the attainment of objects important to

the welfare of church or state, not constantly occurring, and permanent in their effects, when the state of things will not suffer them to have recourse to better means.

PRISCUS.



Practical Remarks on the right Use of Speech.

I KNOW nothing in which men are so apt to deceive themselves, as with respect to those sins which may be called negative. It is especially to be feared that they do not sufficiently consider the purposes which the faculty of speech is designed to answer, nor the evil which results from its misapplication. The same persons, for instance, who would shudder to use profane or vicious language, feel no remorse in the contemplation of the vain and frivolous discourse, which may have wasted their time, and dissipated their thoughts. It is true, they may not have spoken ill of any one; they may not have uttered words which can be pronounced injurious or corrupt. No: but examine their conversation throughout the day, and you will find it, perhaps, to be light and trifling, directed to no good or useful purpose. Nothing has been said, that is calculated to instruct, to profit, or even to entertain, a pious mind. And is not such a state of things to be deplored? Is there no sin in this? Is there nothing criminal in being slothful, or frivolous; in neglecting opportunities of doing good; in misemploying valuable talents? Does the facult-

ty of speech, when so employed, answer the end for which it was given? Is such conversation that which God will approve, that which becomes a Christian? Surely we must answer these questions in the negative; and must consent to place such a use of speech among those sins of omission which, as much as any other, ought to be the object of just dread.

A Christian ought to study, not only to act, but to speak, in a wise, rational, useful, and holy manner. Some savor of godliness and heavenly wisdom ought to appear in his conversation, and to tincture his words: and if his heart is right with God, this will not fail to be the case. "A good man, out of the good treasure of his heart, bringeth forth good things." At least, of this we may be assured, that every enlightened Christian, on the review at night of his conduct and conversation during the day, will see ample grounds to humble himself before God, and to implore his forgiveness, though his words may not have been absolutely idle and useless, yet if they have not tended to the glory of God, and the advantage of those with whom he has conversed.

It may be replied, perhaps, that if we are thus to weigh our words, we shall banish all freedom, and consequently all enjoyment, from conversation.—But this is a mere misconception. That watchfulness over the tongue, which I would recommend, is inconsistent neither with cheerfulness, nor with innocent mirth, nor with ease and freedom in conversation. My

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position is simply this; that every real Christian will carefully watch over the spirit and tendency of his words, and will feel deeply how much he daily comes short of his duty in the use he makes of his speech. He will therefore be on his guard against indulging in idle and vain conversation; and he will see it to be clearly incumbent on him to glorify God with the best member he has.

All this necessarily follows from the nature of his views and principles. For let it not be supposed, that to a Christian this watchfulness over his tongue will be a matter of constraint and labor—as I admit it would be, if such vigilance were confined only to the words of his mouth. A Christian—I mean, a real Christian—is one who is earnestly bent on becoming partaker of a divine nature, and on escaping the corruptions that are in the world through lust. He longs to be conformed to the will of his God and Saviour. It is the steadfast and deliberate object of his choice, to be holy in all manner of conversation.—This is the work, the great, the daily work, in which he is engaged: and he most justly looks upon all other things as frivolous and vain, when compared to this one thing needful. He therefore voluntarily, and with the full consent of his heart, watches over his tongue, because he hates sin and loves righteousness.

Let us here consider the manner in which such a man—one whose heart is right with God—will employ his powers of speech. He will speak of God often, but always with a high

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degree of reverence, awe, and love. He will treat sacred things with the respect which is due to them; and, especially, will he ever mention the blessed word of God with an affection and reverence demonstrative of the deep regard he entertains for it. The law of God will be his guide and counsellor, and the words of Christ will dwell richly in his mind. He will be on the watch for opportunities to inculcate religious views and principles, and always in such a manner as shall be likely to recommend religion to others; while he manifests the deep sense he himself entertains of its worth. His conversation will then be a blessing to all around him, and his words a reproof to the profane and corrupt. In conversing about his neighbor, he will bear in mind the golden rule of 'doing to others as he would wish they should do to him:' he will therefore be candid, and tender, and merciful in the construction which he puts on the conduct of others. No one will suffer in his reputation, unnecessarily, from his words: nor will any one be unbecomingly held up by him to ridicule. He will take heed not to flatter those with whom he converses, or to say one word which may encourage them in their vices. Faithful and plain, yet affectionate and mild, he will advise honestly, reprove faithfully, and declare the truth unreservedly. Just and upright in his dealings, he will be equally careful not to deceive in his words. Modest and humble, he will not talk for ostentation and display. Sober-minded and serious, he will not indulge in "foolish jesting, which is not

convenient." Discreet and prudent, he will not waste the precious hours in frivolous and useless discourse. In a word, he will always aim to do good as far as he can: he will be the prudent adviser, the warm and steady friend, the tender comforter of all who are in affliction, the faithful reproof of every thing sinful, the ready assistant and counsellor of all who are truly disposed to serve God.— Thus will God be glorified, and, through the divine blessing, many of his fellow-creatures in the highest degree benefitted.

And here, while I have been drawing this picture, the views of my readers have, I trust, been directed to our blessed Lord and Saviour, who was indeed all, and much more than all, that I have described. What wisdom directed his words! What fervent love to God breathed in them! What ardent compassion and love to man ever influenced them! Let us take him for our model. Let the same principles influence us which animated him; and then our words will be ordered with a discretion and wisdom bearing some resemblance to his.

Before I conclude this paper, I would urge it upon my readers to employ what has been said as a test of the real state of their souls. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." And here I would not lay the stress upon speaking, in itself considered, but rather as a faithful index of the state of the soul. Nor ought we to try ourselves by those measured and studied discourses in which we may have conceived it proper to

introduce something religious, or even much that is religious; but by the general strain of our discourse when it is most free and unrestrained. It will then, in general, indicate faithfully the state of our hearts. It behoves us, therefore, seriously to inquire whether we have shewn, by a good conversation, the fruits of righteousness to the glory of God? Whether our tongues have been made instruments of good, in the manner I above have described? Whether we have been daily exercising watchfulness over our speech? For unless we are habitually watching over our conversation, examining its motives, and correcting its faults, we have not acquired the true spirit of Christianity.

Another reflection I would make is this; that would we but open our eyes to perceive our defects in this one point, we should see enough to humble us in the very dust before God. Were we to reckon up all the idle hours of our conversation, all the discourses in which the gratification of our vanity has been the prevailing object, all the ill-natured and satirical remarks we have made on others, all the instances in which we have swerved either directly or indirectly from the truth; we should find the sum of our offences, even of this one description, to be so large, that if it did not deeply affect us, it must be owing to a very hard and insensible heart. We may well say, "Who can tell how oft he offendeth?" "Cleanse thou me from my secret faults."—And here let it be remembered, that were the same strict examina-

tion to be instituted into every other branch of conduct, there would probably be found the same alarming deficiency. What reason then have we to be thankful, that, through the Atonement provided for sinners, we may, nevertheless, approach God, in the humble hope, that, on our repentance, and faith in the Redeemer, we shall be pardoned and accepted by him!

But, lest we should lose the benefit of the preceding remarks by resting in generalities, I would urge on my readers the immense importance of "ordering our speech aright." It is represented by the apostle as an indispensable qualification, that we should bridle our tongues.—

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain." Let us then learn to weigh our words. If a man utters every vain and foolish thing which enters his mind, he cannot but sin; but it becomes us to restrain ourselves in this respect, and also secretly to inquire, whether the conversation in which we are engaged be such as it ought to be. Here, Christian self-denial must often be exercised: and, if we are anxiously engaged in the great work of securing the favor of God, we shall not neglect to examine each night what our words have been through the day; and we shall make it a constant subject of prayer and of watchfulness, that we do not offend with our tongue. Without this we cannot be steadily pursuing our Christian course. On the other hand, if we adopt this method with respect to our words, we

shall soon be led to do it in other things ; and there is, perhaps, no practice which would tend more effectually than this to our religious improvement, or which would better assist us to pass through life honorably to ourselves, usefully to others, and uprightly to the glory of God.

N. D.

[*Ch. Ob.*



The Christian Soliloquist.

NO. III.

THE BIBLE.

THIS holy and blessed book was put into my hands in my early childhood. It made almost the first impressions that were made upon my mind.—How did the account it gives of the creation, the sabbath, of marriage, of the fall, of the murder of Abel, the translation of Enoch, of the wickedness of man, of the piety of Noah, and of the flood, arrest my attention and engage my affections ! How often was my heart filled with fear and hope, with joy and sorrow, when I read the history of Cain and Abel, of Esau and Jacob, of Pharaoh and Moses, of Eli's sons and Samuel, of Saul and David, of Elijah and Ahab ! What grief was excited by the afflictions and complaints of Job ! How various were my views and feelings on reading the various strains of the sweet singer of Israel ! Nor was my mind less affected by the keen reproofs, the vehement expostulations, the pathetic intreaties, the decisive threatenings, the

heartbreaking lamentations, and the glorious predictions of the inspired prophets and faithful messengers of the Lord God of hosts. How was my mind absorbed in reading of the birth, the ministry, the miracles, the prayers, the tears, the condemnation, the crucifixion, the resurrection, and ascension of the Lord Jesus Christ ! Nor did the descent and operations of the Holy Spirit, the preaching and success of the apostles, the love, the joy, the faith, and hope of believers, the enmity and folly, the madness, and weakness, and misery of unbelievers, less engage my mind and affect my heart. How often did the account which the bible gives of God and the law, of Christ and the gospel, of sin and its curse, of death and judgment, of heaven and hell, oblige me to close the book in silence, and to tremble and weep in secret places ! Nor could I live in sin without constant fear while I believed the bible was true.—Alas, the madness and folly of my heart in laboring for years to disbelieve and reject this sacred volume ! What did I gain, or what could I seek by my desperate atheism and unbelief ? “ Remembering mine affliction and my misery, the wormwood and the gall ;—my soul hath still in remembrance, and is humbled in me.” Ah ! the blackness of the darkness and the prison of despair, in which I involved and confined myself, by rejecting the Saviour and resisting the Spirit ! What gloomy days, what sleepless nights, what tedious months, what tormenting years ; while I hated the holy gospel and strove to believe the lies of Satan, and the deceits of

the ungodly ! Often did I wish I had never been born. Often did I wish I could now cease to exist. Every soothing error was imbibed. Every refuge of lies was tried. Still I was like the troubled sea. There was no light, there was no hope but from the bible, which I hated with all my heart. This blessed book kindly proclaimed the name of God, the blood of Jesus, and the grace of the Spirit. Often did I resolve to open and read the sacred volume, so long dreaded and neglected. But the open wickedness, of my life and the violent corruption of my heart, could not endure the purity and majesty of divine truth. Happy the hour, when the spirit of truth, and love, and joy, revealed the Saviour to my heart in the fulness of power, of beauty, of glory and compassion ! O the glory of that power and grace, that have slain the pride, the folly and unbelief of my heart, and caused me to hear, to know, to love, and believe the voice of truth ! How sweet is the light of truth ! How consoling the words of Jesus to my sorrowful spirit ! This unction of the Spirit removes every doubt. What beauty and glory adorn the doctrines and the duties of Christianity ! How exalted is the mighty, how fearful, yet lovely the holiness, the bible ascribes to God ! What meanness and vileness does it justly ascribe to man ! Yet to this creature God speaks in the sweetest love ! To this sinful, guilty, hateful, wretched, and shameful creature, God, in his word declares the secrets of his heart, and reveals the counsels of heaven ! O my

Father and my God ! "How sweet are thy words unto my taste ! yea, sweeter than honey to my mouth !" Why do my Christian brethren, who have been called and taught of God, and have, as new born babes, desired the sincere milk of the word, ever neglect this divine nourishment ?—O the madness and misery of sinners in hating the instructions and counsels of heaven ! For ever blessed and praised be the name of the Lord for what he is now doing, to send the bible into every part of the earth. O it shall be in every language, in every nation, in every family, in every hand ! O our Father in heaven, bestow a powerful and gracious unction of the Spirit upon all thy children, that they may more highly esteem and reverently love thy lively oracles. Pity the heathen, pity the children of Abraham, have mercy on infidels in Christian lands, and write thy truth in their hearts, that they may know, love, and praise thy great, and holy, and dreadful name for ever and ever.

Religious Intelligence.

DOMESTIC.

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Extract of a Letter from Rev. Seth Sage, dated Windsor, N. Y. 24th January, 1811, to the Editor.

"GOD is signally appearing in his glory upon the banks of Susquehannah, and building up Zion. Like himself He works wondrously. Christ's observa-

tion is again verified, and we live in a moment when "the dead hear his voice." Since the year hath commenced, we have seen great things; many are born into the kingdom, and become reconciled to God, have comfort; others lying under the burden of guilt; others contending with a Saviour-God.—Solemnity pervades generally. What will be the result God only knows: of this we are confident, many appear to be clothed in their right minds, sitting meekly at the Saviour's feet, hearing and rejoicing. Their attention is totally changed; they want to hear intelligence concerning the Redeemer's kingdom. Your Evangelical Magazine they will account a treasure."

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Revival of Religion in Orwell, Vt.

FROM THE 'ADVISER,'

December, 1810.

THE anxiety of many pious individuals has doubtless been considerable, to see the facts detailed, respecting the late glorious work of God in this place. That an account of them has been withholden longer, than is usual in similar cases, is true. That there have been any sufficient reasons for it may be doubted. Still however, a narrative of the revival of religion in this town may be interesting and useful.—At the time of my settlement, in the year 1808, there were about sixty members belonging to the church. On the day of my ordination, there existed an unusual solemnity,

and, as afterwards appeared, the beginning of a special religious attention. The consequence was that about 30 persons gave evidence of being created anew in Christ Jesus. After this nothing of importance occurred, and a state of uncommon stupidity ensued until about the first of last January. Previous, however, to any extraordinary impressions on the minds of the unrenewed, there was an uncommon degree of animation visible in Christians. They appeared to have a deep and penitent sense of their past remissness, and an anxious concern for the conversion and salvation of their fellow men. About this time, the church, by particular agreement, and I trust in their practice, set apart three times in a day for the purpose of secret devotion, the special design of which was to implore the convincing and sanctifying influences of the Divine Spirit. The consequence was, that harmony and brotherly love prevailed in the church to as great a degree as I have ever witnessed among the friends of Zion. A little subsequent to the hopeful appearances in the church, several young people were induced to attend a religious conference in Shoreham, an adjacent town, in which an uncommonly extensive revival of religion then prevailed. At this conference two or three of them received impressions, which never left them until they submitted unconditionally to the terms of salvation. When they returned from Shoreham, they attended religious conferences, and although it was some time after, before they entertained a hope of their conversion to Christ,

they could not refrain from publicly expressing a sense of their danger and of the extreme depravity of their hearts. This appeared to produce considerable effect upon the minds of a number of others. From this time religious meetings were exceedingly solemn. The number of them was also greatly increased, and they were generally crowded. The work, about the same time, spread with great rapidity into three or four different districts. The utmost attention was paid to every part of religious worship. It was not uncommon to see a number of awakened persons three or four miles distant from home. Such was the strength of their solicitude to know what they should do to be saved. In the course of this work, it reached one of the schools. And when it is considered what obstacles it had to encounter in its progress, I think it will be apparent, that few, if any circumstances, occurred among us, which tended more effectually to display the agency of God and to evince the futility of human opposition. The preceptor of the school was a youth, in age not far from a number of his scholars, and in sentiment a professed infidel. But the power of God was not to be counteracted, nor his purposes to be disannulled. Two females, who belonged to the school, the oldest fifteen, the other eleven, had for some time been sensibly impressed with a view of their lost state by nature, and were at length made hopefully the subjects of saving grace. At an intermission of the school, they called on their companions to come and hear

what God had done for their souls, and exhorted them to go to Christ, who is a holy, yet a kind and merciful Saviour.— Their exhortations had a powerful effect, and appeared to be attended with the convincing influences of the Holy Spirit. At the expiration of the common period of the intermission, the preceptor collected his scholars, that they might proceed with their usual studies. But what must have been his surprise, when, among the whole number, consisting of more than thirty, there was scarcely one, who could fix his attention on any thing except his eternal welfare! On their being first collected, he perceived, that their minds were solemn and deeply affected. He inquired the cause, and found that their impressions were of a religious nature. They desired him to pray. But think of the ability of an infidel to pray, or to point out to inquiring souls the method of salvation. In some measure conscious of his inability as well as indisposition, he sent and requested the aid of two men, who professed religion. When the request came. I was providentially present and repaired directly to the school-house. The scene which here presented itself, was both joyful and distressing, and beyond any thing I had ever before witnessed. Some were exclaiming that they were going immediately to eternal ruin, others, that they could not live in their present state of distress, and others were inquiring in the language of scripture, "What shall we do?" Aware, that such circumstances were wholly in-

consistent with communicating information, I felt it necessary to soothe their feelings and calm their passions, which was at length effected, not however, without extreme exertion. After the tumult of their passions had in a measure subsided, I made inquiry concerning the state of their minds, and found that almost all the oldest scholars were sensible that they were great sinners and justly deserving endless misery, while the alarm and agitation of the children were principally the effect of sympathy. In the mean time a number of the brethren of the church were collected, and the remainder of the day was spent in praying with the scholars and giving them religious instruction.

The teacher of the school, who should not be forgotten, and who, I hope, will be had in merciful remembrance before God, stood when I entered his school, apparently in a state of wonder and amazement. Knowing his sentiments, I inquired the cause of the singular and melancholy condition, in which I found his scholars. He replied that he did not know. I asked him if he had been correcting them. He said, he had not. I then asked him what he *thought* was the occasion of the present state of his school.— He answered that he could allege no philosophical reason. Remaining still dissatisfied with his answer, I pressed the last question. Being no longer able to evade a direct reply, and being unwilling to give me an untrue account of his opinion, he answered with tears involuntarily bursting from his eyes, “ I

begin to think it is the spirit of God.” “ And well you may,” I answered ; “ for I do not see how an Atheist could doubt it.” From that period, he began to be alarmed, and continued to be concerned until, as is charitably hoped by Christians, he was translated from darkness into light. The work in this school terminated in the hopeful conversion of the master, and, if my recollection be correct, of sixteen of the oldest of his scholars. A similar occurrence was witnessed in another school, but not so striking, and nothing peculiarly interesting attended it, different from what has been related in the preceding account.

Two Deists, one or two Universalists, three or four persons, above fifty, and two, above seventy, have been, in the judgment of charity, born into the kingdom of Christ. One of them has since died in the triumphs of faith.

The means of conviction were various. Some dated their first concern from hearing the experience of others, some from exhortation, others from preaching, or from the doctrine of election, an apprehension, that they were not elected, arising in their minds.

The numbers of different ages, who have been, as it is hoped, savingly interested in this work are the following : Forty between eight and fourteen ; fifty between fourteen and twenty-three ; and fifty-seven or eight from twenty-three and upward.

Among one hundred and fifty, who are considered subjects of the work, I know of but four or five instances of such back-

sliding, as should destroy Christian charity.

The effusion of the Divine Spirit among us appeared to terminate last April. Since that time nothing uncommon has occurred. Seventy-six have joined our church, ten stand propounded, twenty, or not far from that number, have united with the baptists. The remainder have not yet made a public profession of their faith.

MASON KNAPEN.

Orwell, October 26, 1810.

Extract of a letter from Mr. D. L. Dodge, dated New-York, 29th October, 1810, addressed to R. Ralston, Esq. Philadelphia.

MY DEAR SIR,

“THE Directors of the New-York Bible Society have authorized me to transmit \$ 1000 for them, and \$ 100 received from the Young Men’s Society, to Mr. Carey and his friends at Bengal. to aid them in their good work of translating the Scriptures into the native languages of India. The object of this is to solicit your friendly aid in obtaining a good conveyance, free of expense, if practicable.”

FOREIGN.

[Several of the following letters are selected from the ‘Religious Instructor,’ a new Magazine published at Carlisle, Pennsylvania, and supposed to be patronized by a number of principal Clergymen, in the Presbyterian Church of the middle States.] E.D.

VOL. IV. No. 3.

Extract of a letter from the Rev. J. Gordon, to R. Ralston, Esq. Philadelphia, dated Calcutta, November 2, 1809.

MY DEAR SIR,

By the good hand of our Heavenly Father we are brought to this place, in a comfortable measure of health and strength. It is very near three years since we left our friends and country, for this land of darkness and death; but, upon which the Sun of righteousness has begun to shine, and his cheering influence is seen and felt. It is indeed, devoted to idolatry. Here are gods many, and lords many, of stone, earth, wood and gold; the latter, with heathen, and the called Christian has the greatest *Poogate*.

Here, however, there are a few whose garments are not defiled; may their number be increased and their glory be great! Of the state of religion in this country you will be informed by those who have more extensive information, and intimate acquaintance than such a novice as I, can be supposed to have.

Our passage was a short one, we were just 114 days on board; O that the great head of his church may make some use of us to promote his glory, in dispelling the darkness which prevails; he can use feeble instruments. During our voyage we were favored with frequent opportunities of speaking to the men, had preaching every Lord’s day, on deck, we had family worship, once every day, in the cabin. Some of the bibles and the tracts were distributed

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among the ship's company, and we had the pleasure to see them read. Happy should I be to say that any lasting effect has been produced, however, they are left without excuse, for they have heard of a Saviour. In conversing with some I have often been led to hope well; it was peculiarly pleasant to see them engaged on the Sabbath day in reading the sacred scriptures—three or four learned to read during the voyage, one upwards of forty years of age.

We had nothing very remarkable to record. Mrs. L. was confined about five weeks after we were out and was very ill, but got soon up, the Lord appeared to give her a good time. Round the Cape it was rough and cold. We had the happiness to meet with the dear brethren from Serampoor on the 14th September, who received us with open hearts and arms. We have had many opportunities of meeting with them. They are diligent, laborious men of God; he has honored them much in his service.—The place of worship in Calcutta is well attended, and there are added to the church of such as shall be saved. They have manifested the greatest kindness; we have been suffered to join in the communion of their church, making it appear, that we are all one in Christ, and members one of another.

Extract of a letter from the Rev. W. Lee, to the Rev. J. J. Janeway, Philadelphia, dated Vizagapatam, January 6, 1810.

Very Dear Brother in Christ.

Mrs. LEE and myself, with our two children arrived in safety from Bengal at this place, on the 11th of December last, after a passage of sixteen days, in a native brig, and a journey of 15 miles in palankeens. Nothing could have afforded us more mutual pleasure, than joining this mission with our beloved brother and sister Desgranges. We now anxiously wait the arrival of brother and sister Gordon whom we left in Calcutta.

I have commenced learning the Gentoo language, for which purpose, have a Brahmin from morning to night. I begin to read a little, but can only understand a word here and there. I find all my powers and resolution, patience and time, are necessary in order to make any progress; otherwise the difficulties will prove insurmountable.

It is not easy for you, my dear sir, to form a judgment of the miserable condition of the natives around, were you here with us, you would feel for them, perhaps, more than you possibly can, at such a distance; as your pity at home, can only be moved, by what you hear and not by what you see. Here are idols and temples all around us, and thousands, yea tens of thousands, are daily sacrificing to devils. The very same objections, which I have heard offered against the gospel in Europe and America, are common amongst this people. If you tell them the impropriety of lying and cheating, &c. which practices form a part of their religion, they will tell you in reply, that

it is the custom of the country, "that they are not accountable for any of their evil actions, as God is the author of every thing, both good and bad, and if evil displeased Him he would prevent it." Talk to them, about the *vanity* of their idols; their inability to afford them any relief, their number and different kinds, they will try to persuade you, that the God they worship, is all one with ours; that as there are many rays in the sun, and all emanations from the same, so the numberless idols, which they worship, form but one God, and are so many emanations from him. They are, however, a very timid and submissive people, though so deceitful, that it is difficult to form a judgment respecting them, as they will frequently make pretensions to religion, from sinister motives. This renders it necessary, to wait a considerable time, before a candidate can be admitted to baptism.

There is a Christian Brahmin, (whom I have not yet had the pleasure of seeing, being absent on a visit to his friends,) in this mission, who assists brother Desgranges in the translation of the scriptures, who, together with his wife, adorn the doctrine of God their Saviour, and are likely, by the blessing of God, to be of great use amongst the heathen.

The translation goes on slowly, the death of brother Cran was a great hindrance, our arrival will I hope, in some measure, contribute to its progress; not that we can do any thing to it ourselves, but other things, such as the school, &c. will fall upon us, and brother D. can spend

more of his time to this delightful work. Matthew and Mark's gospels are complete, and to the end of Romans is ready for examination.

Many persons come to enquire about the Christian religion, when tracts, in their own language, are put into their hands, which they read with attention and some degree of astonishment, so that we are not without hope that God will, in due time, open the hearts of his people to receive divine truth.

Extract of a letter from the Rev. W. Lee, to the Rev. Dr. A. Green, Philadelphia, dated Vizagapatam, Jan. 11, 1810.

REV. AND DEAR SIR,

You will be glad to hear that we are all, through divine goodness, in health and happily united with our brother and sister Des Granges in this place. I found my dear brother alone in the work, having been bereaved of his colleague, (G. Cran,) about a year ago. This has been to him an afflictive providence indeed, but the Lord has done all things well; and has now placed other though unworthy missionaries, in his room.

I am daily studying the language with my Brahmin, but cannot make much progress as yet, I begin to find out some of the difficulties, which attend it; but these are common to all beginners and to all languages; on this account, therefore, they are not a source or cause of discouragement.

The other evening I passed in my walk a kind of altar, or square monument, in the form of steps ; which was erected in memory of a woman who burnt herself on that spot ; (about a quarter of a mile from our house)—at this place some Brahmins and people of a lower cast, were assembled, to play music (which to an European is of the roughest kind, but to them most melodious,) and offer some sacrifice, to the dead, (a fowl or something of the kind) which the Brahmins afterwards devour ; on our return, we found the altar deserted and a light left burning on it.

This day brings the return of a great feast among the Gentoos, which is to continue three days, all the natives of cast celebrate this feast ; consequently no work can be done, either by the writers, mechanics, laborers, or servants.

These holidays are very numerous in the course of the year, and occasion a great waste of time. How should we pity and pray for such superstitious, such idolatrous people ? Surely if it was necessary that Christ should "go through Samaria," when he was on earth, it is necessary, that he should come to this place, in the power of His Spirit, and the preaching of His gospel ; that He may communicate to their thirsty, dying souls that "living water, which will spring up unto everlasting life." For this, let me intreat you, my dear sir, earnestly to pray ; but why need I urge this upon you ? I know you pray for the heathen, I know you pray for missionaries, and would rejoice to hear of the success of the gos-

pel amongst them. This will be news, which I hope to communicate another day, till then, let us wrestle with God, as Jacob did, that we may prevail.

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Address.

FROM perusing the letters above, the Editor congratulates his Christian readers on the increasing mass of evidence, that God is working in a wonderful manner, to spread his own word in the languages of the Eastern Heathen.

"This is the Lord's doing, and it is marvellous in our eyes." The Christian, who is seventy years of age, in his youth could not have believed that to take place, which his ears now hear, without resorting in his reflections to the Omnipotence of the great Head of the Church, who can do all things. But it is done : There is no delusion in the business : And it is done by natural means, under the influence of the Spirit of God in sanctifying proper instruments, and providing them with the means of operation. Nations and kingdoms have been shaken and changed to prepare the way for this event : They have been shaken by the vices of men, to prepare the way for the access of his own word.

What American Christian, who is acquainted with the oppression and poverty, under which his forefathers fled to these wilds, would have supposed, that one purpose, in the counsels of infinite wisdom was, here to prepare a part of the means, through which the rich

Indies of the East, should read the gospel, in their own language ! The fact is true ; it was therefore predetermined in the counsels of Heaven.

God chuses whom he will, both as the subjects and instruments of his grace.—By the perfection of a number of the arts in the Eastern world, a provision of artists is made to engrave the laws of divine truth, and a thousand facilities in the undertaking have appeared, which were not conjectured before the attempt.—Missionaries are necessary ; but above all, the word of God in their own language is necessary. A Missionary to the Heathen, without the word of God in their own language, is like an artist operating without the tools of his profession.—It is unhappy that this truth hath been so long overlooked in the reflections of Christians. They have ardently labored, without reflecting that God blesses his word more than all human instruction. The great Doctor Tillotson, who was never suspected of enthusiasm, believed in the spread of the gospel thro' the world, but supposed this event could not take place, without the restoration of the gift of tongues primevally given to the Christian Church, by which men of every nation heard in their own language. Alas ! he did not know so much on this subject, as may now be comprehended by the plainest American Christian who reads the intelligence of this Magazine.—Such is human weakness in comparison of the deep counsels of God, in the management of the kingdom of redemption !

The readers of this Maga-

zine have repeatedly been addressed on the duty of giving liberally for the *Translation of the Scriptures into the Eastern Languages*. The means of conveyance have been pointed out. *Robert Ralston, Esq.* a merchant of eminence in Philadelphia, is the agent for transmitting benefactions from this country to the Indies.—*Mr. Peter W. Gallaudet*, a merchant of eminence in Hartford, is the agent for receiving collections in this part of the country, and transmitting them to Mr. Ralston.

EDITOR.

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HISTORICAL.

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From Laborde's View of Spain.

THERE are in all Spain fifty-eight cathedral chapters, and eighty-two collegiate chapters and abbeys of different orders.

The secular clergy amount	
to	60,238
Ministers of churches .	15,834
Monks, of 1925 convents .	49,238.
Nuns, of 1081 ditto .	22,347

The Spanish church is richly endowed : the archbishops and bishops in particular have princely revenues. The archiepiscopal seat of Toledo is the first in rank and the wealthiest in Spain. It confers on its possessor the title of primate, and a revenue of about 125,000*l*. The archbishop of Seville enjoys a revenue of about 34,375*l*. The revenue of Santiago is estimated at about 28,621*l*. The archbishopric of Tarragona, the

ancient metropolis of almost half of Spain, possesses a revenue of about 18,333*l*. The archbishopric of Saragossa possesses a revenue of about 25,208*l*. The archbishopric of Valencia possesses a revenue of about 32,083*l*. The bishop of Murcia receives annually about 20,833*l*. The bishop of Lerida about 10,000*l*; and to the other bishoprics are attached revenues more or less considerable. The canons are not less opulent in proportion. The dignitaries of the chapters are still more richly beneficed than the canons. Some of the monastic orders also possess immense wealth: The Hieronymite monastery at the Escorial has a revenue of 29,166*l*.

The imposts peculiarly payable by the clergy amount annually to about 437,840*l*. 18*s*. 2*d*., exclusive of a few others, and the thirds of the revenue of the archbishoprics and bishoprics. The clergy are also liable, but in a small proportion, to the tax levied on the inhabitants of Spain in general.

The conspicuous situations in the Spanish church are by no means considered as the patrimony of the rich and noble, but as the well-merited reward of irreproachable conduct. Whatever may be the rank of an ecclesiastic in the sacerdotal hierarchy, he never habitually absents himself from his proper place of residence, where he expends the revenue of his benefice in alms or public works. From the period of the reconquest of Spain from the Moors, most of the public establishments owe their foundation to the clergy; by whom also

whole towns have been rebuilt. The most beautiful aqueducts, fountains, and public walks in the cities, have been constructed at the expense of their bishops. From them, also, the poor have received the most effectual relief in times of scarcity, epidemic disease, and war. The bishop of Orense lodged and supported in his palace three hundred French priests, condemned to transportation during the furies of the revolution: the prelate himself took his place at their table, and refused to partake of any indulgence that he could not also procure for his guests. The archbishop of Toledo converted the palace into an establishment, wherein are received two hundred children, and seven hundred poor persons of all ages. The bishop of Cordova, during the scarcity of 1804, and for a long time afterwards, made a daily distribution of twelve hundred rations of bread to the poor of his diocese. The aqueduct of Tarragona is the work of the archbishop, who has thus conferred on the place the inappreciable benefits of cleanliness and health, to both of which it was long a stranger. Similar instances of public spirit may be found in almost every diocese.

Note.—The above account displays the immense quantity of riches that are exposed to plunder and confiscation by the present war in that country. These are the riches of Rome and its dependencies, which must be consumed in the burning fiery flame. Ed.

PHILOSOPHICAL.

THE following details, relative to the coal gas light, one of the great improvements of which modern times may boast, are taken from an interesting memoir read before the Philosophical Society of Glasgow, by Mr. Richard Gillespie, by whose public spirit, and at whose works, this great experiment of permanently lighting an extensive manufactory by gas, was first undertaken in Scotland. The apparatus, made by Bolton and Watt, was fitted up at Anderston the latter end of last summer, and Mr. Gillespie's works were illuminated in this manner at the beginning of November. Since that time some great improvements have been made; and the whole now constitutes a very pleasing exhibition. Two iron retorts, of a semi-cylindrical form, each capable of containing about one cwt. of coal, yield at every charge 750 cubic feet of gas, which, after being washed, so as to deprive it of any disagreeable smell, is conducted into a large cubical plate-iron gasometer, of a capacity equal to 1120 cubic feet. The gas evolved by the regular process of carbonization, during the day is here stored up for use. From this magazine, which floats in a water cistern, a main pipe issues, which afterwards branches into innumerable ramifications, some of them extending several hundred feet under ground; thence to emerge, diffusing over a multitude of apartments a kind of artificial

day; so vivid is the illumination. The flame, however, though exceedingly bright, is very soft and steady, and free from that dazzling glare which has been so greatly complained of in the otherwise beautiful light of the Argand lamps. No trouble attends this mode of illumination; the occasional attendance of one man in the gas house, to charge the retorts, and mend the fire, being all that is necessary. On turning a stop-cock, any particular flame may be kindled immediately, and no trimming or snuffing is required;—neither are any sparks thrown off, as from a burning wick: 11-3 cubic feet of gas yield the same quantity of light as a moulded candle of six in the pound, which is found on the average, to last 2 1-2 hours. The contents of the gasometer are therefore equal to 900 such candles. To fill it requires three cwt. of coals, value at 6*d.* each cwt., 1*s.* 6*d.*; coal for heating the retorts during the composition, 1*s.*—Hence, for 2*s.* 6*d.*, a quantity of light is procurable from coal gas, which, obtained from candles, would cost about 10*l.* But from the above charge for coal, we must deduct the whole expense of what goes into the retort, for this acquires additional value by being charred, and is eagerly bought up by the iron-founders. A large quantity of tar is also obtained in the condensing pit, as well as ammoniacal liquor, from both of which considerable returns may be reasonably expected.

POETRY.

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FROM THE INSTRUCTOR.

[Written by a young Lady of sixteen.]

MIDNIGHT.

How sweet is the night, when in silver beams straying,
 The moon softly tinges the still gliding wave !
 While in whispers the breeze 'mong the branches is playing,
 And soft falls the leaf, in its watery grave.

No sound strikes the ear, save the soul soothing murmur,
 The water-fall sends on the breath of the night ;
 Whilst echo repeats the low sound, long, and 'firmer,
 And cheers the lull'd bosom with simple delight.

The summer-house built 'neath the boughs of the willow,
 Hangs pensively over the breeze-dimpl'd stream ;
 While the moon's silver radiance bespangles the billow,
 That sparkles, and melts in the soft trembling gleam.

Sure the mild scene is spread to remove ev'ry sorrow ;
 To cheer the lone bosom with rapture sincere ;—
 From pleasures like these sweet reflection should borrow,
 A something to dry up the grief-falling tear.

How sweet are the hours of a lone contemplation,
 When silence, and moonlight repose on the scene !
 The heart then can offer a purer oblation,
 Than when the gay objects of day intervene.

Is not this a season to friendship improving,
 Or love, to become an affection divine !
 And religion, in strains that are solemnly moving,
 To heaven the thoughts of her bosom resign ?

O ! may virtue for ever afford me protection ;
 Inculcate her precepts, and guide me in truth ;
 May my heart be the seat of no baneful affection,
 To embitter in age, or to sully in youth.

D. C. J.



Donation to the Missionary Society of Connecticut.

1811.

Feb. 14. Donation made by Huldah Warren, Farmington, \$ 6

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[No. 4.

Baxter's Retrospective View of his religious Opinions in early life, contrasted with the sentiments of his maturer years.— Extracted from Sylvester's Life of Baxter.

‘WHEN I peruse the writings of my younger years, I find the footsteps of an unfurnished mind, of emptiness, and insufficiency; yet, of those points which I then thoroughly studied, my judgment is the same now as then, and therefore in the substance of my religion, and in such controversies as I then searched into with some extraordinary diligence, I find not my mind disposed to change. But in divers points that I studied slightly, and in many things which I took upon trust from others, I have since found my apprehensions either erroneous or very defective: and those things which I was orthodox in, I had either insufficient reasons for, or a mixture of some sound and some insufficient ones; or else an insufficient apprehension

of those reasons; so that I scarcely knew what I seemed to know: and one common infirmity I perceive in my writings, namely, that I put forth matters with some kind of confidence, as if I had done something new or more than ordinary in them, when, upon my mature review, I find that I said not one half which the subject required: and the reason was, that I had not read any of the fuller sort of books that are written on the points I treated of, nor conversed with those who knew more than myself; and so all those things were either new or great to me, which were common, and perhaps small, to others: and, because they all came in by my own study of the naked matter, and not from books, they were apt to affect my mind the more, and to seem greater than they were. And another token of weakness is discernible in my early works, namely, that I was very apt to start controversies in my practical writings, and also more desirous to acquaint the world with all I took to be truth

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and to assault those books by name which I thought unsound: and the reason of all this was, that I was then in the vigour of my youthful apprehensions, and the new appearance of any sacred truth was more apt to affect me, and to be more valued, than afterwards, when commonness had dulled my delight; and I did not then sufficiently discern how much of controversy is verbal, and upon mutual mistakes. And withal I knew not how impatient divines were of being contradicted; and how it would stir up all their power to defend what they had once said, and rise against the truth which is thus thrust upon them, as the mortal enemy of their honor: and I have perceived that nothing so much hindereth the reception of the truth, as urging it on men with too harsh importunity, and falling too heavily upon their errors; for hereby you engage their credit in the business, and they defend their errors as themselves. In controversies, it is opposition which kindles a resisting zeal; whereas, if they be neglected, and their opinions lie awhile neglected, they usually cool and come again to themselves: though this holds not when a sectary is animated by the greediness and increase of his followers. Men are so loth to be drenched with the truth, that I am more for going that way to work; and, to confess the truth, am lately much prone to the contrary extreme, so as to be too indifferent what men hold, and to keep my judgment to myself; and I find this effect is mixed according to its causes, which are some good and some bad; the bad ones are, 1. An

impatience of men's weakness and mistaking frowardness and self-conceit: 2. An abatement of my *sensible* esteem of truth, through the long abode of it on my mind. The better causes are, 1. That I am more sensible than ever of the necessity of living upon the principles of religion which we are all agreed in, and uniting these; and how much mischief men that overvalue their own opinions have done the church; how some have destroyed charity, and others caused schism, and most have hindered serious godliness in themselves and others, and used controversy to divert men from seriously following a holy life. 2. And I find that it is much more for most men's good, to converse with them only in that way of godliness where all are agreed, and not touching upon differences to stir up their corruptions; and to tell them of little more of your knowledge than you find them willing to receive from you as mere learners; and therefore to stay till they *crave* information of you; as Musculus did with the anabaptists, when he visited them in prison, conversing kindly with them, and shewing them all the love he could, and never talking about their opinions, till at last, they, who used to call him a deceiver, entreated him to teach them, and received his instruction. We mistake men's diseases when we think there needs nothing to cure their errors, but only to bring them the evidence of truth. Alas! there are many distempers of mind to be removed, before men are able to receive that evidence. In a learning way men are ready to receive

truth, but in a disputing way they come armed against it with prejudice and animosity. In my youth I was quickly past my fundamentals, and greatly delighted with metaphysics (tho' my preaching was still on the necessary points); but the older I grew, the smaller stress I laid upon matters of controversy, as finding far greater uncertainties in them than I at first saw; and now it is the plain doctrines of the Catechism which I most value, and daily think of, and find most useful to myself and others. The Creed, the Lord's Prayer, and the Ten Commandments, do find me now the most plentiful and acceptable matter for all my meditations: they are to me as my daily bread; and as I can speak and write of them over and over again, so I had rather hear or read of them, than of any of the school niceties, which once so much pleased me. And thus I observed it was with old Bishop *Usher*, and with many others; and I conjecture that this effect also is mixed of good and bad according to its causes. The *bad* cause may perhaps be some natural infirmity. As trees in the spring shoot vigorously, but in autumn the life retires to the root; so possibly, my nature, conscious of its infirmity, may find itself insufficient for great things, and so my mind may descend to the root of Christian principles: and also I have often been afraid lest *ill-rooting* at first, and many temptations afterwards, have made it more necessary for me than many others to secure my fundamentals. But upon much observation, I am afraid lest most others are in no better a case;

and that at first they take it for granted that Christ is the Saviour of the world, that the soul is immortal, and that there is a heaven and a hell, &c. while they are studying abundance of scholastic superstructures, and at last will find cause to study more soundly their religion itself, as well as I have done. The *better* causes are these: 1. I value all these according to their use and end; and I find by my daily experience, that the knowledge of God, and Christ, and the Holy Spirit, and of a holy life, is of more use than all speculation. 2. I know that every man must grow (as trees) downwards and upwards at once; and that the roots increase as the trunk and branches do. 3. Being the nearer eternity, I the more regard those things which my everlasting life or death depends on. 4. Having most to do with ignorant, miserable people, I am commanded, by my charity and reason, to treat with them of that which their salvation lieth on, and not to dispute with them of niceties, when the question is presently to be determined, whether they shall dwell for ever in heaven or in hell. In a word, my meditations must be upon the matters of my interest; and as the seeking after eternal life is the matter of my interest, so must it be of my meditation. That is the best study which makes men better, and tends to make them happy. I abhor the folly of those unlearned persons, who revile learning because they know not what it is; and I take not any piece of true learning to be useless; and yet my soul approves the resolution of St. Paul, who determined to know nothing

among his hearers (that is, comparatively to value and exhibit no other wisdom) but Christ crucified. I would persuade my reader to live upon the essential doctrines of Christianity; and that he may know that my testimony is somewhat regardable, I presume to say, that in this I gainsay my natural inclination to subtilty; and I think that if he lived among infidels, he would find that to make good the doctrine of faith and life eternal, were not only his most useful study, but also that which would require the exercise of all his parts, and the utmost of his diligence to manage it skilfully. I add therefore, that whereas in my younger days I was never tempted to doubt the truth of the Scripture, but all my fear was exercised at home, about my own sincerity, and this was it which I called unbelief; since that time my worst assaults have been on the other side; and such they were, that had I been void of inward experience, and had I not discerned more reason for my religion than I did before, I had certainly apostatised to infidelity. I am now, therefore, much more apprehensive of the necessity of well grounding men in their religion, and especially of the witness of the in-dwelling Spirit; for I more sensibly perceive that the Spirit is the great witness of Christ in the world. And though the folly of fanatics tempted me long to overlook the strength of this testimony of the Spirit, while they placed it in a certain *internal assertion*, or enthusiastic inspiration, yet I now see that the Holy Ghost in another manner is the witness of Christ, and his agent in the

world. The Spirit, by the sanctification and consolation assimilating the soul to Christ, is the continued witness to all true believers. There is many a one that hideth his temptations to infidelity, because he thinketh it a shame to open them, and because it may create doubts in others; but I fear the imperfection of most men's care of their salvation, and of their diligence in a holy life, comes from the imperfection of their belief in a life to come. For my part I must confess, that when my belief of things eternal is most clear, all goeth accordingly in my soul; and all temptations to sinful compliances with the world and flesh signify worse to me than an invitation to the stocks or Bedlam: and no petition seems more necessary to me than, "Lord, I believe; help thou my unbelief."

In my younger years my trouble for sin was most about my actual failings in thought, word, and action; except hardness of heart, of which more hereafter. But now I am much more troubled for inward defects, and omission or want of the vital duties or graces in the soul. My daily trouble is so much for my ignorance of God, want of love to him, and strangeness to the life to come, and for want of greater willingness to die, and longing to be in heaven, that I take not some immoralities, tho' very great, to be in themselves so great and odious sins, if they could be found separate from these. Had I all the world, how gladly would I give it for a fuller knowledge and belief and love of God. Once I placed much of my religion in tenderness of heart,

and sorrow for sin, and less of it in the study of the love of God, and in his praises, than I now do. I was little sensible of the greatness and excellency of love and praise, though I coldly spake the same words in its commendation which I now do. And now I am less troubled for want of grief and tears, (though I more value humility, and refuse not needful humiliation :) but my conscience now looketh at love of and delight in God, and praising him, as the height of my religious duties, for which it is that I value and use the rest. My judgment is more for frequent and serious meditation on the heavenly state than it was once. I then thought that a sermon on the attributes of God and the joys above was not the most excellent; and used to say, every body knows that God is great, and heaven a blessed place; I had rather hear how I may attain it. And nothing pleased me so well as the doctrine of regeneration, and the marks of sincerity; which indeed was suitable to me in that state; but now I had rather meditate, hear, and read, on God and heaven, than on any other subject. For I perceive that it is the object that alters and elevates the mind, which will be as that is on which it habitually feeds; and that it is not only to our comfort to be much in heaven in our thoughts, but that it must animate all other duties, and fortify us against all temptations, and that a man is no more a Christian than he is heavenly. I was once wont to meditate most on my own heart, and look little higher; but now, though I am greatly convinced

of the necessity of heart-acquaintance, yet I see more need of a higher work, and that I should look oftener upon Christ and heaven, than upon my own heart. At home I find distempers to trouble me, and some evidences of my peace: but it is above I must find matter of delight. I would, therefore, have one thought upon myself, and many on beautifying objects.— Formerly, I knew much less than now; and yet was not half so much acquainted with my ignorance. I had great delight in the daily new discoveries which I made, but I knew little either how imperfectly I understood those very points, whose discovery so much delighted me, nor how much might be said against them, nor to how many things I was yet a stranger. But now I find far greater darkness upon all things; and perceive how very little it is that we know, in comparison of that which we know not; and I have far meaner thoughts of my own understanding; though I must needs know that it is better furnished than it was then. Accordingly, I had once a higher opinion of learned persons and books than I have now; and what I wanted myself, I thought every reverend divine had attained, and was familiarly acquainted with; and what books I understood not by reason of the strangeness of the terms or matter, I the more admired, and thought that others understood their worth. But experience has constrained me against my will to know, that learned men are imperfect, and know but little as well as I; especially those that think themselves the wisest. And the more

I am acquainted with them, the more I perceive that we are all yet in the dark ; and the more I am acquainted with holy men, that are all for heaven, and pretend not to subtillties, the more I value and honor them. And when I have studied hard to understand some abstruse book, I have but attained the knowledge of human imperfection, and to see that the author is but a man as well as I. At first I took more upon my author's credit, than now I can do ; and when an author was highly commended to me by others, or pleased me in some part, I was ready to entertain the whole ; whereas now I take and leave in the same author, and dissent from him whom I like best, as well as from others. At first I much inclined to go with the highest in controversy, on one side or other ; but now I can so easily see what to say against both extremes, that I am far more disposed to reconciling principles. And whereas I once thought conciliators were but ignorant men, that were willing to please all, and would pretend to reconcile the world by principles which they themselves understood not, I have since perceived that even if the loveliness of peace had no hand in the business, yet greater light and judgment usually is with the reconciler, than with either of the contending parties ; though I know that moderation may be a pretext of error.

I now see more good, and more evil, in all men, than I once did. I see that good men are not so good, as I formerly thought they were, but have more imperfections, and that nearer approach and fuller trial

make the best appear more weak and faulty, than their admirers at a distance think. And I find that few are so bad, as either their malicious enemies, or censorious separating professors, imagine. In some I find that human nature is corrupted into a greater likeness to devils, than I thought once any on earth had been. But even in the wicked, there is usually more for grace to make advantage of, and more to testify for God, than once I believed there had been. I less admire gifts of utterance, and bare profession of religion, than I once did ; and have much more charity for many, who by the want of gifts make an obscurer profession than they. I once tho't that almost all who could pray movingly and fluently, and talk well of religion, had been saints. But experience has opened to me, that odious crimes may consist with high profession ; and I have met with many obscure persons, not noted for any extraordinary profession, or forwardness in religion, but only living a quiet, blameless life, whom I have after found to have long lived, as far as I could discern, a truly sanctified life ; only their prayers and duties were by accident kept secret from other men's observation. Yet he that upon this pretence would confound godly and ungodly, may as well go about to lay heaven and hell together. I am not so narrow in my special love as heretofore ; and being less censorious, and taking more than I did for saints, it must needs follow that I love more as saints than I did formerly. I think it not lawful to put that man off with bare church communion,

and such common love which I must allow the wicked, who professeth himself a true Christian by such a profession as I cannot disprove. I am not too narrow in my principles of church communion as once I was. I more plainly perceive the difference between the church visible, and mystical ; between sincerity and profession ; and that a credible profession is a proof sufficient of a man's title to church admission. I am not for narrowing the church more than Christ himself allows us ; nor for robbing him of any of his flock. I am more sensible how much it is the will of Christ that every man be the chooser or the refuser of his own felicity, and that it lieth most on his own hands whether he will have communion with the church or not ; and that, if he be a hypocrite, it is himself that will bear the loss. Yet am I more apprehensive than ever of the great need of ecclesiastical discipline, and what a sin it is to make no distinction but by bare names and sacraments ; and what a great dishonor it is to Christ, when the church shall be as vicious as the assemblies of pagans, and shall only differ from them in ceremony and name. I am more sensible of the evil of schism, and of a separating humor ; for the effects have shewn us more of the mischiefs. I am far more sensible how prone many young professors are to spiritual pride, self-conceit, and unruliness ; and so proving the grief of their teachers, and firebrands in the church : and how much of a minister's work lieth in preventing this, and humbling and confirming such young unexperien-

ced professors, and keeping them in order in their religious progress. Yet am I more sensible of the sin of using men cruelly in matters of religion. Such as are guilty of this know not their own infirmity, nor the nature of pastoral government, which ought to be paternal, and by love.

My soul is much more afflicted with the thoughts of this miserable world, and more drawn out in a desire for its conversion, than heretofore. I was wont to look little farther than England in my prayers ; but now I better understand the case of mankind, and the method of the Lord's Prayer. No part of my prayers is so deeply serious as that for the conversion of the infidel and ungodly world. Yet am I not so much inclined to pass a peremptory sentence of damnation upon all that never heard of Christ ; having more reason than I knew of before, to think that God's dealing with such is much unknown to us ; and that the ungodly here among us Christians are in far worse case than they. My censures of the papists much differ from what they were at first. I then thought that their errors in doctrine were their most dangerous mistakes. But I am now assured that their misexpressions and misunderstanding us, with our mistaking of them, and inconveniently stating our own opinions, hath made the difference in controversial points to seem much greater than they are ; and that in some it is next to none at all. But the great and irreconcilable differences lie in their church tyranny and usurpations, in their corruption

and desecration of God's worship, together with their befriending ignorance and vice. At first I thought it had been proved that a papist cannot go beyond a reprobate; but now I doubt not but that God has many sanctified ones among them, who have received Christianity so practically, that their contradictory errors prevail not against them to hinder their salvation; but that their errors are like a conquerable draught of poison which nature doth overcome. I can never believe that a man may not be saved by that religion which brings him to a heavenly mind and life; nor that God will ever cast a soul into hell that truly loves him. Nor, as once, does it condemn any doctrine with me to hear it called popish; for I have learned to dislike men for bad doctrine, rather than the doctrine for the men; and to know that even Satan can use the name of Antichrist against truth.

I am more deeply afflicted for the dissensions of Christians than when I was a younger Christian. Yet am I farther than ever I was from expecting great matters of unity, splendor, or prosperity, to the church on earth; or that saints should dream of a kingdom of this world, or flatter themselves with the hopes of a golden age; till there be 'a new heaven and a new earth.' And on the contrary I am more apprehensive that suffering must be the church's most ordinary lot; and Christians indeed must be self-denying cross-bearers, even where there are none but formal nominal Christians to be the cross-makers. And though ordinarily

God would have vicissitudes of summer and winter, that the church may grow extensively in the summer of prosperity and radically in the winter of adversity; yet usually its night is longer than its day; and the day itself has its tempests. For, 1. The church will be still imperfect, and its diseases need this bitter remedy. 2. Rich men will be rulers of this world, and they will be generally far from true godliness, that they may reach heaven by human impossibilities, as a camel goes thro' a needle's eye. 3. The ungodly will ever hate the image of God; and brotherhood will not keep a Cain from killing an Abel who offers a more acceptable sacrifice than himself; and the guilty will still hate the light, and make a prey to their pride and malice of their conscientious reprovers. 4. Many pastors will be troubling the church with their pride, and avarice, and contentiousness; and the worst will be seeking to be the greatest, and they that seek it are likeliest to attain it. 5. Those that are truly judicious will still be comparatively few; and consequently, the troublers and dividers will be the multitude; and a judicious reconciler will be disliked by both extremes. 6. The tenor of the Gospel is fitted to people in a suffering state; 7. And the graces of God in a believer are mostly suited to such a state. 8. Christians must imitate Christ, and suffer with him before they reign with him. 9. Observation of God's dealing hitherto with his church in all ages confirms me, and the disappointment of such as have dreamed of glorious times. It was such dreams

as infatuated, among others, our English fanatics, who seemed determined to set up Christ in his kingdom whether he would or not. Many of the German protestants once expected the golden age; but in a very short time, either the death of some of their princely supporters, or war, or back-slidings, exposed all their expectations to scorn, and laid them lower than before.

I do not lay so great stress upon the external modes of religion, as many young professors do. I have suspected, that this is from a cooling of my former zeal; but I find that judgment and charity are the causes of it, as far as I can discover. I cannot be so narrow in my principles of church communion as many are, who are, for instance, so much for a liturgy, or so much against it, that they can agree with no church that is not of their mind.—I am less regardful of the approbation of man, and set much lighter by contempt or applause, than I did once. I am oft suspicious that this is not only from the increase of self-denial and humility, but partly from my being surfeited with human applause; and all worldly things appear most unsatisfactory when we have tried them most. But tho' I feel that this has some hand in the effect, yet, as far as I can perceive, the knowledge of man's nothingness, and God's transcendent greatness, with whom it is that I have most to do, and the sense of the brevity of human things, and the nearness of eternity, are the principal causes of this effect; which some have imputed to self-conceit and moroseness.

(To be continued.)

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An Address to the Young.

“**R**EJOICE, *O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment.*”

The young have often been compared to trees in their bloom; but, like the beautiful and promising blossoms, they often disappoint the hopes they inspire. It depends upon the principles they imbibe, and the course they pursue, whether they shall be a blessing, or a burden to their parents, their connections and their fellow-creatures. Those, who have lived to acquire the wisdom of piety and experience, have always felt a tender solicitude for the rising generation, and have endeavored to guide and guard them in the critical and inexperienced days of their youth. Solomon possessed all the wisdom, which piety and experience could teach. He knew what it was to remember his Creator in the days of his youth, and to pour out his heart before him in prayer and praise. And he knew, by experience, the folly and evil effects of walking in the ways of his heart, and in the sight of his eyes. Hence he felt a peculiar concern for those, who were coming upon the stage of life, and were to be exposed to all the dangers of this flattering and ensnaring world. This paternal and earnest concern for the safety and happiness of the young, he expresses in the words, with which this address is introduced.—These words, in their manner and solemn meaning, are adapt-

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ed to make a strong and deep impression upon the minds of the young. But what is the true import of this address of Solomon to the young? There is reason to believe that it has often been understood in a sense, which is very different from the wise man's meaning. For,

1. Some suppose, that Solomon meant to express his approbation of young people, in pursuing all the innocent recreations and amusements of life. They consider him, as representing religion, as not only free from austerity and gloominess, but as productive of the purest happiness in the present, as well as in the future state.— And it must be allowed, that he often does paint virtue and piety in this amiable and beautiful form. He says, “Her ways are ways of pleasantness, and all her paths are peace.” Again he says, “Then I commended mirth, because a man hath no better thing under the sun, than to eat and drink and be merry: for that shall abide with him of his labor the days of his life, which God giveth him under the sun.” And again, “Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works.” The truth of these observations has been found by those, who have lived a holy, devout and heavenly life. They have found that the enjoyment of God lays the only foundation for the true enjoyment of the world. The good man is satisfied from himself, and prepared to receive, to improve and to enjoy every temporal blessing in the very best manner. But yet,

2. This does not appear to be

Solomon's meaning when he says, “Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes.” We can hardly suppose, that he here addresses a pious youth, whose heart is right with God, and who loves to walk in the way of his commandments; but the very terms he uses indicate, that he is speaking to a careless, stupid, unholy youth, who has no fear of God before his eyes. And surely he could not exhort such an one to “walk in the ways of his heart, and the sight of his eyes.” It is therefore beyond a doubt that he meant to speak *ironically*, and to convey an idea directly contrary to what his words literally express. This mode of speaking the inspired writers often use, to convey their real meaning in the most strong and pointed manner. Thus God said of Adam, after he had been guilty of the folly as well as sin of disobedience, “Behold, the man is become as one of us, to know good and evil.” And thus Christ said to the obdurate Jews, “Fill ye up the measure of your fathers.” Instead of exhorting young people to gratify their corrupt and selfish hearts, Solomon meant to warn them against every evil and false way. This appears from what he immediately subjoins, “But, know thou, that for all these things God will bring thee into judgment.—Therefore remove sorrow from thy heart, and put away evil from thyself; for childhood and youth are vanity.—Remember now thy Creator in the days of thy youth; while the evil days

come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." It is presumed that every one must now admit, that Solomon meant by his address to young people to remind them of their responsibility to God for all their conduct through life; and to fasten upon their minds a strong and constant sense of that great and decisive day, when God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

But those, who are in the morning of life, may be ready to ask, Why should the wise man give us, in particular, such a solemn warning to live and act under a realizing view of the day of judgment? Did he not know, that such a view of future and eternal realities would disturb our peace, and destroy all our pleasing hopes and prospects? Why did he not make this address to the aged, who have gone through the busy scenes of life, and are just ready to appear before the supreme tribunal of their final Judge? We do not apprehend the propriety of being so solemnly reminded of the final judgment.

Now, to convince those, who are ready to speak or to feel in this manner, of the propriety of the wise man's address, and of the importance of their living in a constant preparation for their future and final account, I would suggest the following things to their serious consideration:

1. Please to reflect upon your own hearts, which are extremely corrupt and sinful. You were shapen in iniquity and conceived

in sin. You came into the world with hearts deceitful above all things and desperately wicked. Every imagination of your hearts has been evil and only evil continually. In you, that is in your hearts, there has dwelt no good thing. And your hearts have not only been full of evil, but fully set in you to do evil.— Have you not found that they have led you astray in ten thousand instances? Have they not led you to be ungrateful, undutiful and disobedient to your parents? Have they not led you to hate instruction and despise reproof; to disobey the voice of your teachers, and disregard those who have instructed you? Have they not led you to speak many vain and idle words, if not to take the name of the Lord your God in vain? Have they not led you to pursue vain amusements and sinful diversions? Have they not led you to neglect reading the bible and pious books, and to omit secret prayer, and private and public worship? Have they not led you to profane the sabbath, and to run into almost all evil in the midst of the congregation and assembly? Have they not led you to love vain conversation, vain company, and to entice others to follow your pernicious example? Have you not found your hearts opposed to God, to the friends of God, and to the cause of God, and to every thing serious, sacred and divine? Have you not felt a strong propensity to put far away the evil day, and banish, as much as possible, all serious thoughts and objects from your minds?

But instead of pushing these inquiries any further, it may be

more pertinent to ask, Whither will such corrupt and depraved hearts carry you? Can you conceive of any safety in trusting in such hearts, as you have found have so often deceived, betrayed and well nigh ruined you? Can you set any bounds to your progress in sin? Is there any evil you may not commit, or any danger you may not meet? Is it not, then, very kind, benevolent and important, that you should be solemnly warned not to walk in the ways of your hearts, when others know, and you know by your own experience, that the ways of your hearts are the ways to certain destruction?

2. Consider, that the world, in which you live, and through which you have to pass to your long home, is every way calculated to corrupt and ruin you.

In the first place, The things of the world are all full of poison, and perfectly suited to draw forth and increase the native corruption of your hearts. Every object, which strikes your eye or your ear, directly tends to affect your hearts and leave a bad impression there. All the natural good and evil you experience serve to awaken some sinful and selfish affection. All the objects around you are armed against you, and act an unfriendly part towards you. The regular succession of the seasons, the sudden and unexpected changes of fortune, the riches and honors and pleasures of life, which strongly attract your desires and hopes, as well as all the evils you fear and feel, concur to rivet your attention and affection to some vain and unsatisfactory object. You cannot

observe the passing scenes of life, and much less can you mix in these scenes, without being, in some way or other, affected and corrupted by them. All the visible and sensible objects, with which you are surrounded and connected, have a direct and powerful tendency to blind your minds, harden your hearts, and ripen you for ruin.

In the next place, The business of the world is of a dangerous and ensnaring nature to your hearts. God made you for activity, and has given you the best opportunity, in this world, to display all your active powers. You ought to be constantly engaged in some useful employment. But whether you cultivate the earth, or sail the ocean, or defend the lives of your fellow-men, or whatever other business you pursue, your calling will engross your attention, and draw your affections to some selfish interest. Any worldly business will make you worldly-minded, and unfit for the service and enjoyment of God. Every business, calling, or profession has its peculiar evils and dangers, and naturally creates some custom, or habit unfavorable to the concerns of your souls, while your hearts retain their native depravity. You may imagine that if you avoid the most public and busy scenes of life, and seek retirement, you shall escape the dangers to which you see so many exposed. But still your very apprehension of security may involve you in the most insensible, and of consequence, the most fatal evils. You are destined to business, and that very business, pur-

sued with an unholy heart, will lead you to ruin.

Besides, you are in no less danger from the *men* of the world, than from its business and objects. You are rising up with a rising generation, with whom you must live and converse, and with whom you will be more or less intimately connected. These children of disobedience will wish and endeavor to make you feel and act like themselves, and their weight and influence will be next to irresistible. This you know by your own experience. How often have they already led you to speak and act contrary to the instructions you have received, the resolutions you have formed, and the plain dictates of reason and conscience? If you turn to your right hand or left, with whomsoever you may associate of your own age, they all lie in wait to deceive and to destroy. Idle, vain and wicked company is one of the most fatal snares to which youth are exposed, and from which it is most difficult to escape. Old company is often as corrupting as the young, and sometimes far more fatal.— Those, who have grown gray in folly, vanity and dissipation, are the most dangerous men in the world, to those youths, who of choice or necessity associate with them. This world lies in wickedness, and you cannot escape its contaminating influence, while you live in it. But remember what your compassionate Saviour has told you, "*Beware of men.*"

Furthermore, The god of the world unites with the men of the world and all the employments and objects of the world,

to lead you in the broad road to destruction. The apostle says, "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." And he asserts that the prince of the power of the air is the spirit that now worketh in the children of disobedience. While your hearts remain unsanctified, Satan has an uncontrolled influence over you, and employs every thing in the world to blind your minds and stupify your consciences and alienate your affections from God and divine things. He is a subtle and malignant enemy. He goes about as a roaring lion, seeking whom he may devour. While you are ignorant of his devices, he has every advantage to lead you captive at his will. Thus all the objects, the employments, the men and the god of this world, are united in their power and influence to destroy you. You are constantly surrounded by the most powerful spiritual enemies, and through hosts of these enemies you are passing through life. Do you not need and ought you not to receive, the admonitions which are given you by the wise man, and all other friendly admonitions of your danger? Can any thought be more proper to be continually on your minds, than your constant exposedness to final ruin?

3. Bear it in your minds, that you are now in a state of trial, and forming your characters for eternity. God is leading you through the snares, dangers and

temptations of this world, as he led his ancient people through the wilderness, to humble you, to prove you, to know what is in your hearts, whether you will keep his commandments or not. He knows your hearts, and, of consequence, knows what will most effectually try them. He tries you with health of body and vigor of mind, with the favors of friends and the frowns of foes, with the blessings of his providence, with the means of grace and the strivings of his Spirit. He places you in one situation, and then in another, to try your feelings under different circumstances. And he keeps his eye constantly fixed upon you. He watches you when you go out and when you come in; when you are idle and when you are busy; when you speak and when you are silent; when you rise up and when you lie down; when you rejoice and when you mourn; when you hope and when you fear; when you regard and when you disregard his solemn warnings and admonitions. Thus you are living and moving and acting under the constant inspection of the all-seeing and heart-searching God, who is perpetually exhibiting before you new and various objects on purpose to try your hearts and prepare you for the day of judgment. And can you conceive of being placed in a more serious, critical and interesting situation? Though you are thoughtless of God, he is not thoughtless of you; though you are regardless of God, he is not regardless of you; and though you wish to escape his eye, you cannot escape it. He knows your down-sitting and your up-

rising, and understands your thoughts afar off. He compasses your path and surrounds you with his presence, every where and every moment. Do you not then need to be reminded, repeatedly and solemnly, of your critical situation, as probationers for eternity and preparing for your final state?

4. Remember that God not only may, but must call you to an account for all your conduct in this state of trial. He has formed you rational and immortal creatures. He has made you capable of knowing good and evil, and of feeling your moral obligation to obey all the intimations of his will, whether by the voice of his word, or the dictates of your own consciences. And since he has endowed you with rational and moral powers, he cannot consistently leave you to live as you list; but he is bound, by the rectitude of his nature, to call you to an account for all the motives of your hearts and for all the actions of your lives. "Know thou, that for all these things God will bring thee into judgment." God was at perfect liberty whether to give you a rational existence or not; but since he has actually brought you into existence and formed you free, moral agents, he is not, to speak with reverence, at liberty to let you pass, without ever calling you to an account for all your conduct. And though you may disregard moral obligation, yet be assured, that your holy and righteous Creator will not do it. It is just as certain that he will bring you to judgment, as that he has brought you into existence. And now consider once more,

5. Whether your hearts can endure, or your hands be strong in the day that God shall deal with you! When he calls you to judgment, he will bring into view all that you have said, or thought, or done, that was contrary to the law of love. He will let no idle word, or sinful tho't pass unnoticed. He will exhibit your whole hearts and your whole lives before the view of the whole intelligent creation. And is it not of serious importance, that you should be prepared for this solemn scene! The judgment, which God shall then pass will be final and without appeal. When Christ says to the righteous, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," they will go away into everlasting life. And when he shall say to the wicked, "Depart ye cursed, into everlasting fire, prepared for the devil and his angels," they will immediately sink into endless punishment.

In the view of all these things, which have been exhibited to your consideration, must you not see the great propriety and importance of Solomon's serious and pathetic address, and of all the warnings and admonitions given to the young through the whole word of God, to live continually mindful of that strict and final judgment to which they are approaching, and which will fix their condition for the boundless ages of eternity? *Hear, then, "the conclusion of the whole matter; Fear God and keep his commandments; for this is the whole duty of man. For God will bring every work into judgment, with*

every secret thing, whether it be good or whether it be evil."

DAN.

Reflections on the Second Psalm.

1. **WE** may notice the enmity of the world against the Lord Jesus Christ. "The heathen rage and the people imagine a vain thing. The kings of the earth set themselves and the rulers take counsel together, against the Lord and against his anointed." This description of human wickedness agrees with what God said to the serpent, who deceived and destroyed the first parents of mankind, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel." This enmity appeared in Cain's murder of Abel. It appeared in Pharaoh's conduct towards the children of Israel. It appeared in the wars of the nations against the chosen people of God in ancient times. It also appeared in the conduct of the wicked among the professing people of God, towards the faithful prophets and teachers. It was seen in the violent and murderous hatred of the Jews against Christ when on the earth. It existed in the days of the apostles, and it has continued from their days until the present time. The anti-christian opposition of the present age shows the rage and madness of the wicked against the name and the kingdom of Jesus Christ.

2. We are taught in this psalm what the wicked desire to

gain by opposing the holy Saviour. They say, "Let us break their bands asunder and cast away their cords from us." The wicked hate the obligations, by which they are bound to love and serve God, and to honor and obey Christ Jesus. In the law every rational creature is required to love God with all his heart and soul, with all his mind and strength; and to love his fellow-creatures as himself. But sinners, wholly and supremely, love themselves. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." In the gospel sinners are required to repent and believe on the Lord Jesus Christ. They are required to yield submission and obedience to his authority that they may be pardoned, and enjoy his favor. They are required to devote themselves and all their interests to his service and glory. But they refuse to comply with the gospel. They attempt to resist the authority of the Saviour, and to break the obligations which he imposes.

3. This psalm teaches us that the efforts of the wicked against Christ are vain. "They imagine a vain thing." They cannot break his bands nor cast away his cords. They cannot oppose God with the least success. God is holy in all his purposes and in all his conduct. And the law is holy, just and good. The requirements of the gospel are plain, easy, rational, indispensable and unchangeable. What can they, who refuse to obey Christ, ever effect? Can they change his character? Can they alter his requirements? Can they impeach his goodness? Can

they resist his power? Can they frustrate his purposes? Can they ever break their obligations to love and obey him and to glorify his great and holy name? They desire and labor to do what is impossible. In view of such vain desires and such unwise exertions, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

4. We are also taught that God is angry with his enemies. "Then shall he speak unto them in his wrath and vex them in his sore displeasure." God shows his wrath against the wicked by his threatenings. He speaks to them in his wrath. How he spake to Cain! How he spake to Pharaoh! How he spake to the Jews by the prophets, by Christ and the apostles! He now speaks to sinners in his wrath, and threatens to inflict endless damnation upon every one, who refuses to repent and believe on Christ Jesus.—He shows his wrath against sinners by his judgments. He vexes them in his sore displeasure. He vexed the people of the old world, when they were destroyed by the flood. He vexed Sodom and Gomorrah. He vexed Egypt. He vexed the nations and their kings, who fought against his people. He vexed the Jews by the Romans, when Jerusalem was destroyed. He is now vexing the anti-christian powers. And he will judge and destroy from the face of the earth all the nations and families, that oppose the Lord Jesus Christ and his kingdom. But the great day of his wrath against his enemies will not come until the heavens and the

earth be no more. Then "the son of man shall come in his glory and all the holy angels with him. Then shall he sit upon the throne of his glory." Having blessed and received the righteous into heaven, "he shall say unto them on the left hand, Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment." Then, indeed; "he shall speak unto them in his wrath and vex then in his sore displeasure."

5. God honors Jesus Christ whom the world hate and oppose. He says, "Yet have I set my king upon my holy hill of Zion." Zion was the place of the visible residence and glory of God with his people upon earth, before Christ appeared in the flesh. It was a type of his heavenly and eternal residence with his people in their future existence. From the fall, God began to prepare the way for Christ's appearance upon the earth, in the face of all his foes. In the fulness of time, Christ entered into the dominions of his rebellious subjects. Here he fought with the sword of the Spirit, and with the whole armor of God. His enemies opposed him; but they could not prevail. They put him to death when he put himself into their hands; but he arose from the dead. And now he is ascended into the heavens. There he liveth and reigneth. All power in heaven and earth is given unto him. He is made head over all things unto the church. He will reign and be exalted and glorified for ever and ever.

6. In this psalm we are in-

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formed of the purpose of God respecting Christ and his kingdom. Christ declares the eternal decree. God avows him to be his Son. This was done when he was baptized. It was repeated during his public ministry. He owned and received him, when he arose from the dead. After his ascension, his acceptance with the Father, and his exaltation were manifested by the gift of the Spirit and the wonders wrought by the apostles in his name. As Christ is the Son of God, he is the heir of all things. And God engages to give the world of his enemies into his hands. He says, "Ask of me, and I shall give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.— Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." This has not been wholly done. Many kingdoms and nations Christ has already destroyed. And all the nations that do not submit to his authority and obey his commands he will destroy. This great and dreadful destruction Christ has now come from his place to accomplish. For an age he has given his people an unusual spirit of prayer. They have prayed that the kingdom and the greatness of the kingdom, and the dominion under the whole heaven might be given to the people of the saints of the most high God. Their prayers will be answered. But they cannot be answered until their enemies are removed from the earth. No doubt the church, in view of present and approaching judgments, may adopt the words of the Psalmist; "By

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terrible things in righteousness wilt thou answer us, O God of our salvation." Christ will break the opposing powers of the earth with a rod of iron; he shall dash them in pieces like a potter's vessel. But,

7. Before they are destroyed they will be instructed. God instructed and warned Pharaoh before his destruction. And he has usually instructed and warned his enemies, that they might be hardened and fitted for destruction before they were destroyed. So we have reason to believe he will now do. He will send the gospel through the world and cause it to be preached unto every creature. By his ministers he will say, "Be wise, now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the Son, lest he be angry and ye perish from the way, when his wrath is kindled but a little."—Some kings and nations may hear and obey the gospel and so escape utter destruction. But generally they will reject the gospel, and resist Christ and his ministers. They will gather themselves and be gathered to the great and final conflict of Christ and his enemies on the earth. What John foretold under the out-pouring of the sixth vial has been for years and is now fulfilling. He says, "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to

the battle of the great day of God Almighty." Under the seventh vial he says, "There came a great voice out of the temple of heaven, from the throne, saying, *It is done.* And there were voices and thunderings and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." In the time of these events we live. The scenes of wrath have begun. The visible church and the world have been preparing and are now fitting with great rapidity for the hour of divine judgments, which has commenced, and which will continue until every nation, and kingdom, and family, that oppose the Lord Jesus Christ and his holy kingdom be destroyed from the earth. Well then may we adopt the closing words in this psalm: "Blessed are all they that put their trust in him." In reference to the present events he says, "Behold, I am come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

On Amusement.

A DEPTS in the science of human nature have affirmed, that to discover the ruling

passion of an individual, it is only necessary to observe the manner in which he spends the hours allotted to recreation ; philosophers also have asserted that the state of national amusements, presents a true emblem of national character. In a rude and uncivilized state of society, we find men attached to rude and brutal sports ; savage nations also delight to have the torture and groans of a fellow-creature mingle with the riot of their festivals. In the pages of history we view warlike nations encouraging in their diversions, severity of exercise, and contempt of fatigue ; and if we trace their improvement in arts and sciences, with their approaches to luxury and despotism, we shall find public amusements exhibiting all the different gradations of refinement, immorality and cruelty. If men, in their choice of amusements, are directed to those which afford them the greatest pleasure, and if large bodies of men are influenced in similar pursuits by the same individual principles, we may suppose public diversions to be often an epitome of the taste and moral habits of those by whom they are sanctioned. Admitting the truth of this proposition, and casting our eyes upon our own state of society, we find its amusements not degraded by licentiousness ; not stamped with immorality ; but strongly tinged with extravagance. This extravagance invariably leading to luxury, has ever been the attendant of national degeneracy, and the harbinger of national judgments. This excites in societies, ostentation and contempt of honest industry ; in neigh-

bourhoods, envy and false emulation ; in individuals, forgetfulness of the wants of the unfortunate. The cause of the widow and the orphan is unsupported, and their cry is not heard, because he who should relieve them, is absorbed in the splendor of his own pursuits, or whirling in the vortex of dissipation. While the fondness for expensive amusements, destroys the resources which might dry the tear of affliction, and cause joy in the house of mourning, it miserably wastes that time which was given us for more valuable purposes. The term of our probation is short ; many duties are allotted us to perform, and on their performance depends, the bliss or the woe of an eternity. Our amusements, tho' harmless in themselves, become sinful when they interfere with necessary employments, or with moral duties. Some allege that while they attend fashionable diversions, they are careful to relieve the destitute, and to perform what is required of them, as rational and accountable creatures. This may be the case : men have been supported many days against the fury of the winds and waves, upon a single plank, while their companions, and the ship that contained them, went down to the depths of darkness. But as the men upon the plank must perish if not rescued from their hazardous situation ; so those men, who continue in the giddiness of vanity, must acquire a relish for purer joys, if they would ever enter into the kingdom of heaven. But let him who retains his integrity, amidst the whirl of folly and dissipation, enquire if he has realized no ill

effects from this exposure? If, when he has desired to refresh the mind amidst the circles of gaiety, he has not found it enervated, and rendered unfit for application; if, when he has sought to forget the corrosion of care, or to lose the memory of affliction, he has not returned, covered with disappointment, and sunk in despondency? If he has not often realized that in laughter the heart is sorrowful; that the end of such mirth is heaviness? If, in the prosecution of these sports, he has been filled with peace for all mankind; animated to perform his duty; to oppose vice; to cherish unassuming merit; to relieve indigence; to be found faithful in all things, to wait cheerfully for the coming of his Lord? If he has returned from the circles where piety is only mentioned to be ridiculed, with a stronger determination to persevere in it unto the end; if he has returned from the midnight festival, with an heart full of dependence on God, and disposed to address him, with composure and reverence? Does he not rather see the "ghosts of his murdered hours" gliding into the recesses of his retirement, interrupting the solemn hour of his devotions, and distracting the worship of his Creator? If he bears testimony to the truth of any of these descriptions, his pleasures have interfered with superior interests, and hindered, in some degree, the cause for which he came into the world.

The mind of man is not calculated for constant and intense application. Relaxation is necessary, it is justifiable; but let us no longer be deceived in the

nature of that which we adopt. Let us not give the epithet of pleasure, and associate the idea of enjoyment with those amusements which prevent intellectual improvement, lead us to neglect more important duties, and will in the end be found tinged with bitterness.—Let us select those which do not enervate the mind, which do not waste the patrimony of the fatherless, which do not lead to forgetfulness of what we owe to ourselves, to our friends, to our God. Let us receive the enjoyments adapted to each season of life, with cheerfulness, and with gratitude, remembering in the midst of our amusements, that the eye of Omnipotence is upon us, and that we are hastening to a place, where there is neither wisdom, or knowledge, or device. In every earthly employment, pursuit, or relaxation, let us conduct as we shall wish we had, when our feet stumble upon the dark mountains of death; when we stand on the verge of eternity, and review the scenes of a past life; when we depart from all that we have seen and loved, to receive in that unknown country, a just and an immutable reward.

Hartford, March 3, 1811.

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On the nature and extent of the Atonement with respect to its objects.

THERE is no one doctrine that lies more at the foundation of revealed religion, than that of atonement for sin by vicarious sufferings. It is that, more than any thing else, which

is characteristic and essential ; it is the glory of Christianity ; it is that which makes the GOSPEL glad tidings of great joy unto all people, and worthy to be proclaimed to an apostate world, by the whole multitude of the Heavenly Host. Traces of this doctrine, indeed, may be dimly seen in the ancient heathen mythology ; but even this mythology, corrupt as it was, had its origin from truths revealed to good men in the early periods of the world ; and handed down, from age to age, through the medium of tradition, mixed in their progress with many inventions suggested by men, who liked not to retain God in their knowledge. That such was the fact must be evident from the general diffusion throughout the pagan world, of the belief, that God's favor might be propitiated by the sacrifice of beasts, offered up as a burnt-offering, under the notion of making atonement for sin ; for, an expedient, so remote from our natural views of retributive justice, never could have occurred to the reason of man at all, much less, could it have obtained such an authority amongst the ancient nations, unless it were derived from such an origin.

The system of pagan worship, established by law, and held in high veneration by the nations after the flood, and, more modernly, by the Greeks and Romans even for some centuries after the coming of Christ, by sacrifice, prayer, and burning of incense, under the auspices of a standing priesthood, embraced some primary truths derived from revelation in com-

mon with the true religion ; and was not as total an apostacy from it as Mohammedism or modern infidelity, whose votaries have attained to a pitch of gigantic wickedness and irreligion before unknown. The pagan rites imply the doctrine of an atonement for sin by vicarious sufferings, though by them not understood ; still we may consider this great doctrine as, exclusively, the doctrine of revelation, and most essential in that scheme of religion by which fallen creatures can have access to God. Without holding the reader any longer in suspense,

It is proposed, at some length, to investigate the Scriptural doctrine of atonement for sin by vicarious sufferings, with a special relation to its objects, in the great scheme of man's redemption by CHRIST, under the following proposition :

CHRIST, the son of God in our nature, pursuant to the covenant of redemption between the SACRED THREE, in which a definite seed was given to serve him, did, as God's servant, in the room and stead of sinning man, so endure the curse of the law, for them, that salvation might be offered and bestowed on all who would accept it, the law notwithstanding.

We shall endeavor to evince the truth of this proposition,

1. By declarations of Scripture ;
2. By the universality of the Gospel offer ;
3. By the aggravated guilt of Gospel sinners ;

4. By the tenor of the sentence of the final Judge ; and then,

5. We shall attempt to answer some objections to this scheme of doctrine.

1. Then we shall endeavor to evince the truth of the proposition by declarations of Scripture.

The angel Gabriel, addressing Mary the mother of CHRIST, says, Luke i. 35, "The Holy Ghost shall come upon thee; and the power of the highest shall overshadow thee, therefore, also, that holy thing which shall be born of thee shall be called the SON of GOD." Paul, in his letter to the Philippians, ii. 6. &c. speaking of CHRIST, says, "Who being in the form of GOD, thought it not robbery to be equal with GOD, but made himself of no reputation, and took on him *the form of a servant*, and was made in *the likeness of men* : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." And the writer of the epistle to the Hebrews, Chap. ii. 16. speaking also of CHRIST, says, "For verily he took not on him the nature of angels, but he took on him *the seed of Abraham* ;" and 17, "Wherefore, in all things it behoved him to be made *like unto his brethren*." Isaiah also, Chap. xliii. 1. &c. speaking of him, in the name of the FATHER, says, "Behold, *my servant* whom I uphold, mine Elect in whom my soul delighteth ; I have put my SPIRIT upon him, and he shall bring forth judgment to the Gentiles." "He shall not fail, nor be dis-

couraged, till he have set judgment in the Earth." And v. 6. after the most sublime and solemn introduction possible, "He says, I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a *covenant of the people* for a light of the Gentiles ;" and v. 7. "To open blind eyes, and to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Also in the liii. Chap. the prophet says, with reference to the same Divine Person, "He is despised and rejected of men ; a man of sorrows and acquainted with grief. Surely, he hath born *our griefs*, and carried *our sorrows*, yet we did esteem him stricken, smitten of GOD and afflicted. But he was wounded for *our transgressions*, he was bruised for *our iniquities*, the chastisement of *our peace* was upon him, and with his stripes are *we* healed. *Still we* like sheep have gone astray, we have turned every one to his own way, and the LORD laid on him the iniquity of *us all*. He was taken from prison and from judgment, and who shall declare his generation, for he was cut off out of the land of the living, for the transgression of my people was he stricken. When thou shalt make his soul an offering for sin *he shall see his seed* ; He shall see of the travail of his soul and shall be satisfied ; by his knowledge shall my righteous servant justify *many*, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured

out his soul unto death, and he was numbered with the transgressors, and he bare the sin of *many*, and made intercession for the transgressors." These passages of Scripture are sufficient, without comment, to prove the several adjuncts which, for the sake of form and precision, stand connected with the point chiefly in view, in the proposition before us.

We will conclude this head by adducing a few passages of Scripture which, in terms at least, prove, that the atonement of CHRIST has such a relation to the human family, as to bring all its members into a salvable state. The first passage we shall advert to, in John i. 29, is the following; "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." These words, "Behold the Lamb of God, which taketh away the sin of the world," are the words of John the Baptist, the great forerunner of CHRIST, whose office it was to prepare his way before him, and who, on this occasion, as it were with his finger, pointed him out to those about him, while he pronounced these words, "Behold the Lamb of God, which taketh away the sin of the world." He is, in this passage, called a *Lamb* to denote his innocence, his gentleness, and his patience under sufferings: He is called *the Lamb*, to signify, that he is the antitype of the pascal Lamb, which was slain for every house in Israel, and whose blood, struck on the two side posts, and the upper door-post of the house, and there seen, covered

the whole house-hold, from the vengeance of the destroying angel, when he slew the first born of Egypt: also, of the two Lambs which were offered on the altar of burnt-offering, the one in the morning, and the other in the evening, day by day, continually, and of whatever else was offered on the altar to make atonement for any person, or for the whole congregation of Israel: He is called *the Lamb of God*, because he was appointed, and consecrated of God to take away sin, by the sacrifice of himself, and was accepted in his offering: *He takes away sin* by declaring God's righteousness in its remission, while, by bearing the full weight of the penalty of the law in his own person, he demonstrates that God will by no means clear the guilty: and as in the morning and evening sacrifice, and once in every year, atonement was made for all the congregation of Israel; so, when CHRIST offered up himself without spot to God, he atoned for the sin of the world, both Jews and Gentiles.—Two remarks will finish what we have to say on this passage, the first is, that as by the Levitical Priesthood, which was a figure of the true, atonement was made for all the congregation of Israel; so CHRIST, who abideth a priest continually, by the sacrifice of himself, finished transgression, and made an end of sin, so that all men may attain salvation, the law notwithstanding, on the condition of faith alone. The second is, that the phrase, "who taketh away the sin of the world" being in itself as general and unlimited as possible, and

not being restricted by the context, proves, *by force of the terms*, the truth of the proposition in its full extent. It is worthy of notice, that the word *sin*, in the singular number, is more comprehensive than the word *sins* would have been; the latter might have been thought restricted to actual transgressions; while the former includes with these, the sin of our nature. The passage then, will stand for proof, until it can be shewn, that the terms are necessarily limited by the nature of the subject.

(*To be continued.*)

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A Caution to Youth.

CONSIDERING our ignorance of what is for our advantage, and of what is not, in the goods of this life; it is certainly wisdom in us to moderate our anxiety for worldly success, and restrain our grief at what, at first sight, appears to be misfortunes.

Our happiness or misery in this life, in a great measure depends upon the just or false ideas we have of their source. By example, and too often by education, we form false opinions of happiness; and our future conduct in life is in a great degree regulated by the opinions of youth.

Thus, for example, a youth observes men employing their whole power in the pursuit of wealth; and by constant example, he is led to conclude that riches should be the chief object of his pursuit. The splendid appearance of wealth, and

the apparent happiness which attends its possession, confirms the illusion. He accordingly pursues this object with all the ardor of youth; and, perhaps, fails of obtaining it; for it is not the lot of all to be rich. His disappointment is great indeed, he sought riches as the chief good; and in lieu of riches he is forced to accept of poverty, or at best, of a bare competency.

At the same time he sees others whom, perhaps, he thinks are not so worthy as himself, in the possession of this blessing, in the pursuit of which he has spent the best of his days. He sees his error too late to be entirely corrected, for his mind, like a bow which has been long bent, has lost its spring. He is filled with discontent; he is dissatisfied with himself, and with all around him; and to complete his misery, envy, the vilest of the human passions, takes possession of his soul; and unless restrained by a superior power, he will give the reins to all his wicked passions, and plunge headlong into the gulf of dissipation.

This is not exaggeration, we daily see the end of disappointed ambition—of a false idea of the source of happiness.

But we will suppose he has obtained his object, he is in possession of riches. In his hands, perhaps it is rather a curse than a blessing. The greatest pleasure that wealth confers, is the power of relieving the distresses of others; and men, who have spent their lives in its pursuit, are too often incapable of enjoying this happiness. He has obtained that, which is only a means of happiness when

parted with. In fine, the rich often find that instead of a real good they have spent their lives in the pursuit of a shadow.

On the other hand, many things which are supposed to be sources of misery, often prove to be the greatest blessings; and the truly wise man often welcomes that, from which, men in general turn with disgust.

The reflecting man, who views these truths, will own that it is necessary to form a just idea of happiness, in youth, before the mind is confirmed in the prejudices of the world. That in a well ordered mind alone, we are to look for happiness. He will say to himself, "As it respects external objects, I know not what is for my good, and what is not: "I will receive the things of this life, as afforded by the hand of an all-wise Father: "I will not be over anxious, for that will be to distrust his wisdom and goodness: I will not laugh in prosperity, for it is uncertain and may prove a curse: I will not mourn in adversity, for it is God who deals the blow." P.

Hartford, March 10, 1811.

The Prayer of a person who was led to see his own weakness and danger, but had great doubts of the truth of Christianity.

O ALMIGHTY Father! I beseech thee to give me a heart to approach thy presence with the greatest humility, and to ask for those things that are agreeable to thy will.

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May I have a sense of my dependence upon thee, and put my trust in thee at all times. Oh, do thou guide and direct my mind that I may believe and understand the truth. May I walk as before thee with a humble heart, putting my trust in thee at all times; I see that I am liable to commit the most heinous sins and vilest transgressions, unless thou, Lord, dost in mercy prevent me; and that I am not safe one moment, but am liable to be destroyed by the least accident, unless thou in mercy dost protect me. O my God! I beseech thee to keep me from sinful thoughts and actions, and from perils and dangers, and cleanse my heart from all unrighteousness, and guide me in the perfect way, and prepare me for my great and last change, and for thy divine will and pleasure.

A Prayer of the same person after he was convinced of the truth of the Gospel, and began to see the glory of God in the face of Jesus Christ.

MOST glorious and everlasting God! I would adore thee for thy goodness and perfections, for thy mercy in the redemption of a lost world by thy Son Jesus Christ. Do thou enable me by thy grace to approach thy presence with the greatest reverence, humility and love, and to ask for those things that are agreeable to thy will. I beseech thee to cleanse my heart from its impurity with the redeeming blood of Jesus Christ, and guide me by the influence

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of thy Holy Spirit into all truth as it is in him. Fill my heart with thy love, that I may love thee and the Saviour supremely. Keep me from the evil of the world. Fit and prepare me for my great and last change. Make me such as thou art pleased thy most faithful and obedient children should be in all things, and shew mercy to my soul for thy infinite mercies through Jesus Christ, and for his merits, to whom with thee, and the Holy Spirit be all honor, glory, and praise, now and for ever. Amen!

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

A hypocritical Professor's thoughts on his past life.

HOW have I lived! how have I been a slave to the world, and never believed it necessary to have a change of heart in order to make me a Christian! I have many years been a professor of religion; I endeavored to perform my duty, as I then deceitfully supposed. My motives in professing religion were; I was as good as my neighbors; I was always a friend to religion as I supposed in my sense of it, and I believed morality could save me; I thought every one ought to be a Christian and have their children baptized, and then they might rest secure. I at the same time joined in various diversions, and encouraged all kinds of amusements. Oh, what a life I have lived! how could I be so long negligent of the

grace and love of God! how could I so long trust in my works when the whole volume of God's word stands ready to condemn me to everlasting woe! Can I ever expect to be pardoned, when I have been a vile hypocrite, slighted the offers of a Saviour, and trusted in my own righteousness! I am a miserable offender; I stand condemned in God's sight, and now see that I never did a holy act, nor one thing through which I may hope for pardon; I now see that I have broken all the commands of God: "He that offends in one point is guilty of all." Where shall I fly for refuge! how shall I escape the wrath of my offended Father, whose mercy I have slighted; and have neglected to give my heart to Christ, who has suffered and died to redeem all that will come humbly and accept freely his grace and live. Oh this wicked, this depraved heart! can it ever be subdued? Can I, who have been a slave to Satan all my life, be blessed with Almighty love and have Jesus for my surety and guide to everlasting happiness? Yes, I perceive the vilest souls have room if they ask aright; let me then on my bended knees implore pardon for my base ingratitude. Gracious God! wilt thou soften this proud, this stubborn heart and subdue it to thy holy will; teach me to live to thy glory; keep me in thy love; make me, Lord, a new creature and cleanse me from iniquity. I beseech thee to convince all souls who have named the name of Christ, without sincerity, that they are deceiving themselves, and will surely be disap-

pointed at the judgment day. Then my good works which made me esteemed among my fellow creatures, will be esteemed filthy rags; not by my own righteousness, but through Christ alone can I hope to be saved. Adam's transgression makes all his race guilty; Christ alone can recover us. We must be made sensible that we can do nothing to merit salvation, for unless the heart is renovated by Christ's spirit, we cannot do a holy act. How can a bitter fountain send forth sweet water; and without holiness no man shall see the Lord. Oh may no one ever commit so much sin as I have done by making a profession of religion without being born of God. Except a man be born again he cannot enter the kingdom of God.

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Fragments Extracted.

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Sin.

OF all the wonderful things which constitute, or are intimately connected with, the dispensation of grace, perhaps there is none of which we have so inadequate a conception as sin—its essential deformity and most fatal tendency. When we talk to a careless liver of the guilt of his ordinary conversation in the world, and describe sin in the fearful language of the Bible, we seem to him as dreamers. Even the most humble and advanced Christian finds it difficult to fix in his mind such a sense of the sanctity of God's law, and the ter-

rible profaneness of violating it, as corresponds in any tolerable degree with the measure of these things in holy writ. Yet certainly it most nearly concerns us to appreciate them justly. Now it is impossible to conceive any truth so calculated to penetrate us with a just horror of sin in general; and with the deepest confusion for our own offences, as the doctrine of the cross. It stamps upon evil a character of darkness and horror which no tongue can utter: it bears in its amazing mercy the most awful testimony to the majesty and justice of God; and while it pours gladness into the bosom of the penitent, speaks death to the presumptuous rebel.—It is worth observing, in this place, that an objection sometimes made to Revelation on account of the astonishing costliness of the sacrifice, which it declares to have been provided as an atonement for guilt, admits of the same reply which may be offered to the common argument against the moral character of God from the extent and intensity of suffering allowed to prevail in the world:—both are calculated to attest visibly, and to all ages, the dreadful consequences of sin. Can it be said that the apprehensions entertained of this by mankind are generally such that we can think the evidence has been more than sufficient?

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Patience and Humility.

IN patience possess ye your souls." This was the solemn precept and premonition of

Christ himself ; of him who, "when he suffered, threatened not, but committed himself to him that judgeth righteously ;"—"who, for the joy that was set before him, endured the cross, despising the shame, and is set down on the right hand of the Majesty on high." Of what importance it is to "patient continuance in well-doing," that Christians should learn constancy under afflictions ; and of what efficacy the example of a suffering Saviour was believed by the apostles to be, for working such a temper in their disciples, the Epistles of the New Testament every where attest. "By faith and patience ye inherit the promises." "We are partakers of Christ, if we hold the beginning of our confidence stedfast to the end." "Ye have need of patience, that, after having done the will of God, ye might receive the promises." "It is better that ye suffer for well-doing, than for evil doing ; for Christ also hath once suffered, the just for the unjust." "Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." "Rejoice, inasmuch as ye are partakers of Christ's sufferings."—It is not, indeed, accurate to define virtue, as some have done, the sacrificing of a present for a future greater good : virtue must ever be essentially the same ; and the day will assuredly come, to every true servant of God, when holiness will be the most delightful of all exercises, unaccompanied even with the appearance of a loss : yet, in our present state, with corrupt

hearts in a corrupt world, it cannot be denied that persevering self-denial is at the basis of all moral excellence. We must be ready to abandon much, and endure much, if Heaven is the prize we seek for.

There is another Christian grace, of the highest worth, which is intimately connected with self-denial, and peculiarly taught in the doctrine of the cross,—Humility. Can we see the Son of God crucified for our sins, and still indulge a lofty, self-congratulating spirit ? Had our crimes brought a friend, a wife, or child, to an infamous death, should we dare to stalk round the world with a triumphant look, and proud, braggart deportment ? In such a case, surely the very worst would hide his face in the dust. But we have crucified the Lord of life : our crimes have brought the ever-blessed Emanuel to shame and suffering. A just view of the great superiority of moral worth over all other advantages, and such a sense of our own moral unworthiness, as the cross of Christ can alone teach, would effectually deliver us from that over-weening and selfish folly, which even the ablest of men, untaught in the school of Christ, are ever ready to mistake for magnanimity.—It is not, however, the sufferings of our Saviour only that should cover us with confusion : the recollection that his death is our life ; his shame and sorrow, our everlasting joy : these, surely, are thoughts which, above all others, must empty us of selfishness, draw forth every grateful and generous affection, and bring us to the foot of the

cross, in mingled tears and rapture, to join the song of angels ; “ Glory, and power, and thanksgiving, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.”— Let it be remembered, that pride is a preference of ourselves ; love and gratitude, a preference of others. These sentiments, therefore, cannot subsist together ; and whatever tends to excite the better feeling, must tend also to expel the worse.

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Atonement.

THE doctrine of the Atonement is, I am persuaded, acknowledged, and its value in some degree felt, by a very large proportion of those who profess any seriousness at all on the subject of religion. It is too cardinal a truth to be overlooked ; too comfortable an one to be wilfully neglected. We find, therefore, the satisfaction which Christ has made for sin mentioned by many, with a certain expression of trust and thankfulness, who, on the whole, are living very carelessly, and have exceedingly inadequate notions of the dispensation of grace in its other parts. This doctrine, however, can hardly be well understood, or cordially received, except by those who have known the burden of sin ; who feel their need of a Mediator ; and love Christ, not merely as a being perfectly excellent and amiable, but as their Redeemer.—This is the nearest relation that subsists between Christ and his people. He has

made, he preserves, he guides, protects, and blesses us ; but all this he would have done though man had continued upright. To have become the Saviour of a guilty world, its deliverer from bondage and death, invests him with a character far dearer, because far more necessary, to all who can estimate its value. And what but the blindness, the death-sleep of sin, can hide its value from us ? We may speculate, if we please, on the moral government of God, and marvel (it is, indeed, very marvellous) that he should have permitted a whole world to be sunk in guilt and ruin. We may estimate, if we will, the palliation which our offences receive from the infirm nature we inherit, and the evil examples that surround us. But, when our philosophy and our moral calculations are exhausted, let memory and conscience speak. Have you loved your Creator and Benefactor with your whole heart ? Have you indeed preferred his favor before the pleasures of sense, of reason, of fancy, of ambition, of affection ? Have you cordially believed, and acted on the belief, that to serve him with every faculty and every feeling is true wisdom, and will issue in perfect happiness ? Have you been holy and humble, just and pure in every thought and word and work ? Happy, happy they (if any such there be) who can honestly answer, Yes !—but not unhappy those, who, knowing their sins, and confessing their unworthiness, have taken refuge in the sanctuary of a Redeemer from the power and persecution of their enemies. I do not say

that they who need a Saviour little, will love him little : that is impossible : but surely those who feel that they need him much, must love him ardently. Let them cherish the holy fervor. It will pour gladness into their hearts. It will purge them of every low thought, every selfish and worldly affection ; as the sun, ascending in the rear of darkness, scatters the mists that lie heavy on the earth, and sheds upon every object the same glad and peaceful radiance in which his own glory is forever enshrined.

There is one common and capital error in this subject, which must not be left unnoticed. Persons who do not live strictly, are very apt to imagine that the Gospel is a mitigated law, and the death of Christ principally effective in softening the rigor and relaxing the strictness of the old commandment. This is a most fatal misapprehension of the whole matter. So totally is it at variance with the whole tenor of Scripture, that (if it were not presumptuous to speculate on the possible proceedings of God) we might venture to say, if the law of perfect holiness could have allowed of any abatement, Christ had never died. That law, like its Author, is immutable. God is the same yesterday, to-day, and for ever. "Be ye perfect," is the precept of both Testaments. It is among the most sublime and characteristic features of revelation, that, even in a scheme of condescension by which sinful beings are to be restored, and some provision therefore of necessity made for infirmity and corruption, the

perfections of God are never compromised. The Scriptures never lower down the standard of holiness to the imperfections of man, but strive to raise his weakness to that noble and celestial height. Every thing is in the ascendant. *Sursum Corda, Sursum Corda.* The doctrines, the precepts, the examples, the images, the language of the Bible—all breathe a tone of sublimity that ill harmonizes with low pursuits, sensual appetites, and worldly affections. Let us follow whither they lead us. He only is truly happy, who has happiness within himself ; whose soul is free, and whose wants are satisfied :—holiness alone is liberty ; the favor of God the only source of perfect and abiding satisfaction.

Religious Information.

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Mission to Rangoon in the Burman as an evidence that the tender mercies of the Heathen are cruelty.

Messrs. Chater and F. Carey having undertaken a mission to the Burman empire, they took a passage for themselves and their families on board a ship bound from Calcutta to Rangoon, where they arrived in the month of December 1807. We extract some particulars of the mission.

"They received much kindness from an English gentleman of the name of Rogers, by whom they were introduced to the Maywoon, or Governor of Rangoon. Mr. Rogers is what

is called a Shubundar, and is third in the government. He told the missionaries that the governor was pleased at their arrival, and that if they wished to build, or do any thing of that kind, and asked leave, it would be granted.

“ Mr. F. Carey having studied medicine, and walked the hospital at Calcutta, has introduced the vaccine inoculation in Burman. After having vaccinated a considerable number in the city, he was sent for by the Governor, to perform the operation upon his children. This afforded an opportunity to speak to him respecting a person to teach them the language, as they could not get any person to do it without an order from the governor. They speak of the Burmans, at present, as kind and good-natured : you may go into their houses, and eat and drink with them, without any ceremony, and they will do the same with you.

“ The punishments which thieves, and those who drink spirits, &c., meet with in this country are very severe and frequent. Within a few days the missionaries saw the punishment of beheading, of cutting off the legs, of crucifying, and of pouring boiling lead down the throat.”

“ * The following article is taken from the *Oriental Star*, a Calcutta news-paper, of Jan. 23, 1808.

“ An English gentleman recently arrived from Rangoon relates as follows :

“ The viceroy of Rangoon (whose son's head had been cut off at Ava for chewing opium) had upon his arrival at the latter place, just before he landed, drawn his sword on board a boat, and thrown the scab-

“ The *Maywoon*, or Governor, referred to in the note,

bard into the river. His attendants remarking this extraordinary act, asked him the cause of it. His reply was ‘ My sword shall never be sheathed till it has revenged the death of my son !’

“ A man for chewing opium was put to death by crucifixion, in which red hot nails were used : in this position his belly was ript up, and in that horrid situation he was left to expire ! His entrails lying at his feet were immediately devoured by crows and vultures, several hours before the unhappy man ceased to breathe, and of which he seemed to be sensible.

“ Another unhappy wretch, for getting drunk, had hot lead poured down his throat in small quantities of about half a glass-full : the two first caused a strong smoke to issue from his mouth, of which he was apparently sensible ; but the third dose put an instant period to his existence. Another culprit, for a similar crime, was sentenced to be roasted alive, which execution was to take place a few days subsequent to our narrator's departure from Rangoon. Two others, one who had run away from the Burman army, and one whose father had done the same (but he had not been taken) had their legs cut off above their knees, were also nailed up by their hands with red hot nails and, the hair of their heads tied fast up to a pole : thus situated, they were left to bleed to death. These miserable wretches remained alive for some hours, during which their piercing cries were distressing beyond expression. Not an inhabitant in the place had any rest the whole night in consequence. The wives and children of the last unhappy sufferers were to be blown up in three days afterwards.

“ We understand that the viceroy who ordered these unparalleled torments, had, during a long administration, executed the duties of his office with the greatest mildness and benevolence, screening many offenders from the rigor of the bar-

seems to be the same that the missionaries were introduced to, and whose children were vaccinated. Mr. F. Carey mentions some of the same facts; but not as being inflicted for the same crimes, nor in revenge for the death of his son, which latter circumstance however might be true, though he did not know it. 'When we were there (says he) his time was much taken up in giving orders for punishments. He has now been governor for fifteen years. Formerly he was too mild; he is naturally of a mild disposition, for which he was called to an account by the king of Ava. But now he is determined to be severe with all those who deserve punishment according to their laws. Five or six have been crucified, and their bellies ripped up when alive, for murder. One of these has been executed since our arrival. One had his legs cut off for running away from the army: one had boiling lead poured down his throat for drinking a glass of brandy; and two women are to be given to a tyger for murder.'

"This afternoon" (writes one of the missionaries on the 28th of January 1809), "a messenger was sent by Mr. Rogers, desiring me to wait upon the Maywoon immediately. Accordingly I dressed and went, attended by Mr. Rogers, the Shaubundar, for my interpreter. As it is customary, I took

barous law of their country; but the execution of his son by the court of Ava had driven him to the highest pitch of desperation, and caused him to vow that the bloody criminal code of his country should be enforced to the utmost extremity.

off my shoes at the outward steps, and went into the inner apartment. The Maywoon was lying down. I approached him, as all the officers of government and others who wait upon him do, upon my hands and knees, and sat myself down on a carpet by Mr. Rogers, with my feet from the minister. He made several enquiries about the cow-pox; (I had already vaccinated more than fifty persons, which he had heard of) and after asking several questions, he desired that I would vaccinate his children. I vaccinated about nine persons in his house, two women, three of his children, and four others. His wife opposed it at first: however, she came and sat by me, and saw the whole process. Upon the whole she seemed very much pleased.

"To the king belong thirty two provinces, something like the United States of America; and over each province a Maywoon is appointed, who has absolute power over all the subjects to do what he pleases, and in whose hands is life or death: no other officer under a Maywoon has power to take away life.

"There are very good teak houses, erected by government, for the accommodation of strangers, all over the country, in which you may live until you can provide one for yourself. I have visited many of the most respectable people, as well as those of the poorer sort; and among them all have met with the same kind disposition: their house, and every thing they have, is at your service. When I enter the dwelling of a

Burman, the women and children come and sit round me on a mat, and talk to me, though I do not understand them, and offer me any thing they have. If there be any thing I like to eat, they will join me : but it is quite otherwise in Bengal. This frank and open disposition, and their having no Cast, certainly tend to the flourishing of the Gospel, when once it begins to spread."

On the 20th February, he thus writes, " We have got a man to teach us the language ; and if he attend according to his promise, will certainly be one of the most useful men we could have had. From all accounts he is a very good Burman scholar, and there are but few that equal him in this place. He can also read and speak the Portuguese, Latin, French, Italian, Spanish, and Armenian languages with fluency. He is well acquainted with the Bible, therefore he will be better able to convey its ideas into his native language than any other person would.

" We have fixed upon a spot of ground to build upon, if it can be obtained. It lies out of the town, about five minutes' walk from either end of it. Mr. Rogers has promised to get it us for nothing ; and if the Maywoon give it us, no one can take it away ; but it will belong to us and our successors, as long as a post stands upon the ground. It is a standing law and rule of the country, that as long as a post, or any remains of a house, stand upon the ground, no one can deprive the owner of it, unless it be for debt, or for some misconduct.

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" The Maywoon is much pleased with vaccination. Bahasheen* has also had one of his grandchildren, and several other children, vaccinated, and is very much in its favor. He says; ' You have brought a great blessing into this country, which will save the lives of many.' Bahasheen has been very kind to us, and seems to be willing to do any thing to forward us in the acquirement of the language. He has given us a book, and has promised us any he has got, when we want them. He has a large collection of Burman books. Since we have arrived, Divine Providence has showered down innumerable blessings upon us, in every respect ; but especially in providing so many friends, who have always been willing and ready to afford us any assistance. Certainly we have great reason to join with the Psalmist in saying, ' His mercy endureth for ever.'"

INSTALLATIONS.

On the 4th of August last, the Rev. EBENEZER KINGSBURY was installed in the pastoral office, over the church of Christ in Harford, state of Pennsylvania. The Rev. Mr. Hoyt, of Kingston, made the introductory prayer; Rev. Mr. Benedict, of Franklin, preached the sermon; Rev. Mr. Sage, of Windsor, made the installing prayer; Rev. Mr. Lockwood, missionary from Connecticut, gave the charge; Rev. Mr. Yorke, of Wyalsing, gave the right hand of fellowship; Rev. Mr. Hoyt, of Kingston, ad-

* Their teacher, as it would seem?

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dressed the people; and the Rev. Mr. Griswold, of Hartwick, make the concluding prayer.

On the 29th of August last, the Rev. DANIEL LORING was installed in the pastoral office, at Owego, county of Broome, state of New-York, over the church of Christ in Farmington society, town of Spencer, and the religious Society in the village of Owego. The Rev. Mr. Woodruff, of Aurora, made the introductory prayer; Rev. Mr. Walker, of Homer, preached the sermon; Rev. Mr. Sage, of Windsor, made the consecrating prayer; Rev. Mr. Lockwood, missionary from Connecticut, gave the charge; Rev. Mr. Osborne, of Berkshire, gave the righthand of fellowship; Rev. Mr. Woodruff, gave the charge to the people; and the Rev. Mr. Hyde, of Oxford, made the concluding prayer.

On Wednesday the 6th ult. the Rev. THOMAS RICH, was installed Pastor over the Church

and Society in Columbia. The introductory prayer was made by the Rev. William Andrews, of Windham; the Rev. Zebulon Ely, of Lebanon, preached the sermon; the Rev. Amos Basset, of Hebron, made the installing prayer; the Rev. Royal Tyler, of Andover, gave the charge; the Rev. Diodate Brockway, of EHington, the right hand of fellowship; and the Rev. Aaron Hovey, of Saybrook, made the concluding prayer.—The regular department and solemn attention of a large and respectable auditory, testified their approbation of the public exercises, and their pleasure in the transactions of the day. The friends of Zion, acquainted with the divided state of this society for several years past, and their many fruitless attempts for the resettlement of the gospel ministry, will rejoice to hear that the call given to Mr. Rich was unanimous, and that pleasing prospects of continued peace and harmony have opened upon this part of the Redeemer's kingdom.

POETRY.

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FROM THE INSTRUCTOR.

BEAUTIFUL AND IMPRESSIVE HYMN,

Worthy of being learnt by, and impressed on every heart.

THE following lines, on the presence and Providence of God, are considered as very beautiful.

They are followed by an attempt to express the same sentiments in a more poetic dress.

“Child of Reason, whence comest thou!—What has thine eye observed, and whither have thy feet been wandering?”

“I have been wandering along the meadows, in thick grass. The cattle were feeding about me, or reposing in the cool shade : the corn sprung up in the furrows ; the poppy and the hare-bell grew among the wheat ; the fields were white with summer, and glowing with beauty.”

“Didst thou see nothing more ? Didst thou observe nothing beside ? Return again, Child of Reason, for there are greater things than these. God was amongst the fields, and didst thou not perceive him ? His beauty was upon the meadows ; his smile enlivened the sun-shine ?”

“I have walked through the thick forest ; the wind whispered among the trees ; the brook fell from the rock with a pleasant murmur ; the squirrel leaped from bough to bough ; and the birds sung to each other amongst the branches.”

“Didst thou hear nothing but the murmur of the brook ? No whispers, but the whispers of the wind ? Return again, Child of Reason, for there are greater things than these. God was among the trees ; his voice sounded in the murmur of the water ; his music warbled in the shade ; and didst thou not attend ?”

“I saw the moon rising behind the trees ; it was like the lamp of gold. The stars, one after another appeared in the clear firmament. Presently I saw black clouds arise, and roll towards the south ; the lightning streamed in thick flashes over the sky ; the thunder growled at a distance ; it came nearer, and I felt afraid, for it was loud and terrible.”

“Did thy heart feel no terror, but of the thunder bolt ? Was there nothing bright and terrible, but the lightning ? Return again, O Child of Reason, for there are greater things than these. God was in the storm, and didst thou not perceive him ? His terrors were abroad, and did not thy heart acknowledge him ?

“God is in every place ; he speaks in every sound we hear ; he is in all that our eyes behold. Nothing, O Child of Reason, is without God. Let God, then, be in all our thoughts.”

Child of Reason, whither hast thou stray'd,—
What hast thou heard, or what thine eye survey'd ?

“Plains widely spread and deck'd with green,
And smiling meadows I have seen ;
And as by pleasant streams I stray'd,
Flocks sought the grass, or cooling shade,

The fields were white with ripening grain,
And blooming flowers adorn'd the plain."

And didst thou nothing more observe or see?
Was nothing more sublime perceiv'd by thee?
Did no good Being make all these his care?
Come, Child of Reason, own that God was there;
He decks with beauty all the flowery race:
He is the sun, enliv'ning nature's face.

" I walk'd the shady forest thro';
Grand scenes and prospects met my view;
The falling brook sweet music made,
The gentle breezes whisp'ring play'd;
The winged songsters charm'd the ear;
O! how delightful twas to hear!"

And didst thou nothing but the murmur hear?
Did nought but rural sounds delight the ear?
Return again, O Child of Reason—learn,
Sublimier things than these thou may'st discern.
It was the voice of God, when breezes play'd,
It was his music warbled in the shade.
Didst thou not hear the voice of nature call,—
" 'Tis God, who speaks, and acts, and moves in all."

" I saw the moon in glory rise,
A golden lamp in eastern skies;
Around the twinkling stars appear,
To deck the heav'n serene and clear.
But soon dark clouds obscure the pole,
Soon lightnings flash, and thunders roll.
I see the threat'ning tempest near:
I stand amaz'd, I start with fear!"

And didst thou feel no fear but the surprise
Which may from warring elements arise?
Can fires electric shake thy trembling heart,
And not his power, who sends the lightning's dart?
O Child of Reason, listen, and be taught;
Let higher objects claim thy wondering thought.
When the storm rag'd, the God of power was there;
His various works his attributes declare:
In grateful hymns the God of nature bless,
Whose living energy his laws confess.

God's presence is in every place,
He sees all things thro' boundless space;

He speaks in every sound we hear,
His providence is always near.

O Child of Reason, learn to know,
He governs all things here below :
He claims our fear,—he claims our love ;
His throne is heaven,—he reigns above.

P.

FOR THE CONNECTICUT MAGAZINE.

The Desponding Christian's Complaint ; and God's Answer.

WHY do the wicked shine in wealth,
Secure in pride, and strong in health ?
Whilst they reject the God of grace,
Why do no changes mar their peace ?

They boast themselves, their arm is strong ;
They vainly hope to flourish long ;
To see successive seasons roll,
And nought expect to wound their soul.

Lord, why do thus, proud sinners thrive ?
In every worldly good they live ;
Blaspheme thy name ; reproach thy cause,
And spurn obedience to thy laws.

Why, Lord, are sinners thus sustain'd ?
While saints, afflicted, griev'd, and pain'd,
With scarce an handful in their store,
Have not the means to compass more.

Why do thy children weep and sigh,
In the lone cells of poverty ?
Do prayers most sweet to Thee ascend,
When sighs, and tears, and groans attend ?

Dost thou, with pleasure, thus behold,
Their infants shivering with cold ?
Their hungry cries, Lord, dost thou hear,
And send them no deliverer near ?

Shall thankless sinners see their board,
With all luxurious viands stor'd ;
Whilst saints, who daily offer prayer,
Hardly obtain a scanty fare ?

Shall sinners prosper in their ways,
Who ne'er approach thy courts with praise ?
Dost thou their coffers fill with good,
Who, all their lives, have grace withstood ?

Canst thou, unmov'd, thy children see
 Sunk down beneath sharp penury?
 Lord, is it thus thy love is shown,
 To those whom thou dost call thine own?

Why is it thus? O Lord, attend!
 And, soon, a gracious answer send?
 Saints know their Heavenly Father hears,
 And will dispel their doubts and fears.

THE ANSWER.

LET saints dispel their doubts and fears,
 Their Heavenly Father always hears;
 He will an answer quickly give,
 And soon their burthen'd souls relieve.

"Sinners their portion here obtain,
 'Tis only for themselves they gain;
 A few short days they have their share,
 And then lie down in dark despair.

My children's portion rests above,
 Where sin ne'er mars the realms of love;
 Their portion's sure—can never fail,
 Tho' all the powers of hell assail.

Indwelling sin is their worst foe,
 The certain end of which, is woe;
 From this to save, the scourge I send,
 And fit them for their joyful end.

Should they in pleasure spend their days,
 Their hearts, to Heaven, they ne'er would raise,
 Their love of sin so strong is found,
 It needs the oft-repeating wound.

'Tis by chastisement Christians grow;
 By this, they shun the realms of woe;
 By this, they learn the plague of sin;
 By this, are sav'd from endless pain.

But sinners, worldly good desire;
 'Tis all to which their hearts aspire;
 And tho' from sin, it should reclaim,
 It only hardens them in shame.

They know me not, nor seek my face;
 They think they're rich without my grace;
 They take no counsel which I give;
 But "poor, and blind, and naked," live.

And, when their number'd days have run,
 When all their work of sin is done ;
 When all the good, for them prepar'd,
 They have, in sinful pleasure, shar'd ;

And now must answer my account,
 To the last farthing's full amount ;
 They, self-condemn'd, must all appear,
 And, trembling, my dread sentence hear.

" Depart, ye cursed, take your share,
 " In those black realms of keen despair,
 " With all, whom mercy could not win,
 " From lust, from revelling, and sin."

Cease, then, to murmur, Christians, cease,
 The end of all your toil is peace ;
 'Tis thus your faithfulness I prove,
 And fit you for your joys above.

'Twas thus that Jesus led the road,
 Which brings his children home to God :
 Resign'd they should his footsteps trace ;
 Trust to his love, and own his grace.

Oppress'd with poverty and woe,
 Through all his pilgrimage below ;
 Did e'er the Lord of life complain ?
 Or Heaven's benevolence arraign ?"

Lord, I submit, my sins confess :
 I own thy perfect righteousness ;
 My sins forgive : Thy grace restore,
 And let me never murmur more.

FOR THE CONNECTICUT MAGAZINE.

The Brevity of Human Life.

I SAW the infant's playful wile,
 The sweetness of its magic smile,
 And mourn'd that sin and earthly care,
 Should e'er pollute a work so fair.
 But when its eyes had learnt to weep,
 They clos'd in death's unbroken sleep.
 Deep was a father's parting sigh,
 And mute a mother's agony.

Fair was the maiden's cheek of snow
 Just lightly ting'd with beauty's glow,
 And sweet her blue eye's pensive beam,
 As moonlight on the mountain stream.
 But soon I mark'd her fainting breath,
 And found her hand was stiff with death :
 And now the winding worms are spread,
 On the cold clay which rests her head.

I saw the youth, whose hopes were high,
 Mark'd the keen lightning of his eye,
 And saw him sail on pleasure's tide,
 With faithless fancy for a guide.
 But ah ! I heard a distant knell,
 The moaning of a passing bell—
 And reason said, and sorrow sigh'd,
 Behold the end of mortal pride !

I saw the old man, bent with care,
 Saw his dim eye, and whiten'd hair,
 And wonder'd why he held so dear,
 A cheerless state of suffering here,
 And why he lov'd this fleeting breath
 And trembled as he thought of death.
 But soon his feeble step was staid,
 In that last sad and doleful shade.

Eternal Pow'r ! whose boundless might,
 Whose hand unseen, does all things right,
 Here I renounce my earthly trust,
 My soul is humbled in the dust :
 Now in the giddy morn of life,
 Teach me to shun its wayward strife,
 That when its transient hour shall cease
 I may behold thy face in peace.

Hartford, Monday, March 4th, 1811.

* * *

Donations to the Missionary Society of Connecticut.

1811.

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| March 11. | Received from Rev. Abel Flint, avails of Connecticut Evangelical Magazine, | \$ 9 |
| 12. | Received from Rev. David H. Williston, collected in new settlements, | 20 75 |

CONNECTICUT
EVANGELICAL MAGAZINE;

AND
RELIGIOUS INTELLIGENCER.

VOL. IV.]

MAY, 1811.

[No. 5.

Baxter's Retrospective View of his religious Opinions in early life, contrasted with the sentiments of his maturer years.— Extracted from Sylvester's Life of Baxter.

(Concluded from p. 129.)

I AM more and more pleased with a solitary life ; and though in a way of self-denial I could submit to the most public life, for the service of God, when he requires it, and would not be unprofitable that I might be private ; yet I must confess, it is much more pleasing to myself to be retired from the world, and to have very little to do with men, and to converse with God, and conscience, and good books; of which I have spoken my heart elsewhere.

Though I was never much tempted to the sin of covetousness, yet my fear of dying was wont to tell me that I was not sufficiently loosened from the world. But I find that it is comparatively very easy to me to be

loose from the world, but hard to live by faith above. To despise earth is easy to me ; but not so easy to be acquainted and conversant in heaven. I have nothing in this world which I could not easily let go ; but to get satisfying apprehensions of the other world is the great and grievous difficulty.

I am much more apprehensive than long ago of the odiousness and danger of the sin of pride ; scarce any sin appears more odious to me. Having daily more acquaintance with the lamentable frailty of man, and with the mischiefs of that sin, especially in matters spiritual and ecclesiastical, I think so far as any man is proud he approaches to a devil, and is utterly a stranger to God and to himself. It is a wonder that it should be a *possible* sin to men that still carry about them, in soul and body, such humbling matter of remedy as we all do.

I more than ever lament the unhappiness of the nobility, gentry, and great ones of the world, who live in such tempt-

ation to sensuality, frivolity, and wasting of their time about a multitude of little things ; and whose lives are too often the transcript of the sins of Sodom ; namely, pride, fulness of bread, and abundance of idleness ; and, it may be added, want of compassion to the poor. And I more value the life of the poor laboring man, but especially of him that hath neither poverty nor riches. I am much more sensible than formerly of the breadth, and length, and depth of the radical, universal, hateful sin of selfishness, and therefore have written so much against it ; and of the excellency and necessity of self-denial, and of a public mind, and of loving our neighbor as ourselves.

I am more solicitous than I have been about my duty to God, and less solicitous about his dealings with me ; as being assured that he will do all things well ; and as acknowledging the goodness of all the declarations of his holiness, even in the punishment of man ; and as knowing there is no rest but in the will and goodness of God.

Though my works were never such as could be any temptation to me to dream of obliging God by proper merit, in commutative justice, yet one of the most ready, constant, undoubted, evidences of my uprightness, and interest in his covenant, is the consciousness of my living devoted to him ; and I the more easily believe the pardon of my failings through my Redeemer, while I know that I serve no other master, and that I know no other end ; but that I am employed in his work, and make it the business of my life,

and live to him in the world, notwithstanding my infirmities ; and this bent and business of my life, with my longing desires after perfection in the knowledge, and belief, and love of God, and in a holy and heavenly mind and life, are the two standing, constant, discernible evidences which most put me out of doubt of my sincerity ; and I find that constant action and duty is it that keeps the first always in sight, and constant wants and weaknesses, and coming short of my desires, do make those desires still the more troublesome, and so the more easily still perceived. And though my habitual judgment, resolution, and scope of life be still the same, yet I find a great mutability as to actual apprehensions, and degrees of grace ; and consequently find that so mutable a thing as the mind of man would never keep itself if God were not its keeper.

When I have been seriously musing upon the truth of Christianity, with its concurrent evidences methodically placed in their just advantages before my eyes, I am so clear in my belief of the Christian verities that Satan hath little room for a temptation. But sometimes when he hath on a sudden set some temptation before me, when the foresaid evidences have been out of the way, or less upon my thoughts, he hath by such surprises amazed me, and weakened my faith in the present act. So also as to the love of God, and trust in him : sometimes when the motives are clearly apprehended, the duty is more easy and delightful ; and at other times, I am merely passive

and dull, if not guilty of actual despondency and distrust.

I am much more cautious in my belief of history than formerly. Not that I run into their extreme that will believe nothing because they cannot believe all things. But I am abundantly satisfied by experience, that no credit is due to two sorts of men—ungodly men, and partial men. Though an honest heathen of no religion may be believed, where enmity against religion does not bias him, yet a merely professed Christian, besides his enmity to the power and practice of his own religion, is seldom without some farther bias of interest or faction: especially when these concur, and a man is both ungodly and ambitious, espousing an interest contrary to a heavenly life, and also factious, uniting himself to a sect or party suited to his own designs, there is no believing his word or oath. If you read any man partially bitter against such as differ from him or cross his interest, take heed how you believe more than the historical evidence, distinct from his word, compels you to believe.—Observe also, that when great men write history, or flatterers by their appointment, whom no man dare contradict, believe it but as you are constrained. Yet in these cases I can believe history, 1. If the writer shew you that he is acquainted with what he says. 2. If he shew you the evidences of honesty and conscience, and the fear of God, (which may be much perceived in the spirit of a writing.) 3. And if he appear to be impartial, and not possessed with personal ill will.

It is easy to trace the footsteps of veracity in Thuanus, for example, and others, though papists; and as easy to detect partiality and faction in Baronius, and a multitude of similar writers. Hence I confess I give but halting credit to most histories that are written, not only against the Albigenses and Waldenses, but against most of the ancient heretics, who have left us none of their own writings, in which they might speak for themselves. And as I am prone to think few of them were so bad as their adversaries made them, so I am apt to think that such as, though regarded as heretics, were yet commended by their opponents, were very good men, however mistaken in some one point. Sure I am, that as the lies of the papists concerning Luther and other protestants are visibly malicious by plenary evidence on the other side, and yet the vast majority of the accusers' party believe them all in spite of truth and charity; so my own eyes have read such words and actions vehemently asserted, which even the assertors' friends have known to be utterly false: and therefore having now written this history, I confess, that, notwithstanding my protestations that I have not in any thing gone wilfully against the truth, I expect no more credit from the reader, than the self-evidencing light of the matter, with concurrent testimony of other witnesses, shall constrain him to; I mean particularly, if he be unacquainted with the author himself and the fair evidences of his veracity. And, I have purposely

omitted almost the descriptions of any persons that ever opposed me, or even that I and my friends suffered by ; because I know that the appearance of interest might justly excuse the reader's incredulity. I must except indeed among my enemies the adherents of Cromwell, and the sectaries, because no one suspects my interest to be engaged against them ; but (with the rest of my brethren) I have opposed them in obedience to conscience, when by pleasing them I could have had almost whatever they could have given me ; and when at the same time I expected, that, in case the royal government were restored, I should be silenced, and lose my house and maintenance ; as has really since happened. Accordingly, I assume that my descriptions of those under the commonwealth, who would have honored me, and of their actions against their successors in power, who have impoverished me, are beyond the suspicion of partiality ; and even here I am content that the reader judge of these men simply as the evidence of fact constrains him.

Thus much of the alterations of my soul since my younger years I thought best to give my reader ; and I warn him to amend that in his own life which he finds to have been amiss in mine ; confessing also, that much has been amiss which I have not here particularly mentioned ; and that I have not lived according to the abundant mercies of the Lord. But what I have recorded, hath been especially to perform my vows, and declare his praise to all gen-

erations, who has filled up my days with his invaluable blessings, and bound me to bless his name for ever ; and also to prevent the defective performance of this task by some overvaluing brethren, who, I know, intended it, and were unfitter to do it than myself ; and for such reasons as many others have done before me, the principal of which are ; 1. As travellers and seamen use to do after great adventures and deliverances, I hereby satisfy my conscience, in praising the blessed Author of all my undeserved mercies. 2. Foreseeing what certain descriptions of persons are like to say of me when they have none to contradict them, and how possible it is that those that never knew me may believe them, I take it to be my duty to be so faithful to that stock of reputation which God hath entrusted me with, as to defend it at the rate of opening the truth. 3. That young Christians may be warned by the mistakes and failings of my unriper times, to learn in patience, and live in watchfulness, and not to be fierce, and proudly confident in their first conceptions ; and reverence ripe experienced age ; and to beware of taking such for their chief guides as have nothing but immature and inexperienced judgments, with fervent affections, and free and confident expressions ; but to learn of them that have (with holiness,) study, time, and trial, looked about them as well on one side as the other and attained to clearness and impartiality in their judgments.

Having mentioned the changes which, I think, were for the

better, I must add, that as I confessed many of my sins before, so, since, I have been guilty of many which because materially they seemed small, have had the less resistance, and yet on review do trouble me more than if they had been greater done in ignorance: it can be no small sin formally which is committed against knowledge, and conscience, and deliberation, whatever excuse it have. To have sinned, while I preached and wrote against sin, and had such abundant and great obligations from God, and made so many promises against it; doth lay me very low; not so much in fear of hell, as in great displeasure against myself, and such self-abhorrence as would cause revenge upon myself, were it not forbidden. When God forgives me, I cannot forgive myself, especially for any rash words or deeds, by which I have seemed injurious, and less tender and kind than I should have been to my near and dear relatives, whose love abundantly obliged me. When such are dead, though we never differed in point of interest or any great matter, every sour or cross provoking word which I gave them, makes me almost irreconcilable to myself, and tells me how repentance brought some of old to pray to the dead whom they had wronged, to forgive them.—Though I have before mentioned the change of my judgment against provoking writings, I have had more will than skill to avoid such. I must state, by way of penitent confession, that I am too much inclined to such words in controversy as are too keen, and

apt to irritate my opponents. Sometimes I suspect that age soureth my spirit, and sometimes that long thinking and speaking of such things makes me weary and less patient with others that understand them not. And sometimes I am ready to think, that it is out of a hatred of a flattering humour which now prevaileth so in the world, that few persons are able to bear the truth; and I am sure that I can not only bear such language as I use to others, but that I expect it. I think all these are partly causes; but I am sure the principal cause is the long custom of studying how to write and speak in the keenest manner to the common ignorant and ungodly people (without which keenness to them, no sermon nor book does much good); which hath so habituated me to it, that I am still falling into the same with others, forgetting that many ministers and professors of strictness desire the greatest sharpness to the vulgar and to their adversaries; and the greatest lenity and smoothness and comfort, if not honor, to themselves. And I have a strong natural inclination to speak of every subject just as it is, and to call a spade a spade, and to fit words to things; so as that the things spoken of may be fullest known by the words; which, methinks, is part of our speaking truly. But I unfeignedly confess that it is faulty, because imprudent, (for that is not a good means which does harm, because it is not fitted to the end); and because, while the readers think me angry (though I feel no passion at such times myself) it is offen-

sive, and a hindrance to the usefulness of what I write ; and especially because (though I feel no anger, yet, which is worse) I know that there is some want of honor and love or tenderness to others, or else I should not be apt to use such words as open their weakness and offend them ; and therefore I repent of it, and wish all over-sharp passages were expunged from my writings, and desire forgiveness of God and man. And yet I say, I am oft afraid of the contrary extreme, lest when I speak against great and dangerous errors and sins (though of persons otherwise honest) I should encourage men to them, by speaking too mildly, as Eli did to his sons ; and lest I should so favor the persons as may befriend the sin, and wrong the church.—I am less for a disputing way than ever, believing that it tempts men to exert their powers to defend their errors and oppose the truth, and usually hinders their instruction ; and the servant of the Lord must not strive, but be gentle to all men. Therefore I am most for a *learning* or *teaching* way of converse. In all companies I shall be glad either to hear those speak that can teach me, or to be heard by those who have need to learn. When I perceive people or ministers, which is too common, think they know what indeed they know not, and to dispute those things which they never thoroughly studied, or expect I should debate the case with them, as if an hour's talk would serve instead of an acute understanding and seven years' study, I have no zeal to make

them of my opinion, but an impatience of continuing discourse with them on such subjects, and am apt to be silent, or to turn to something else ; which, though there be some reason for it, I feel cometh from a want of zeal for the truth, and from an impatient temper of mind. I am ready to think, that people should quickly understand all in a few words ; and if they cannot, lazily to despair of them, and to leave them to themselves : and I the more know it is sinful in me, because it is partly so in other things, even about the faults of my servants or other inferiors : if three or four times warning do no good to them, I am much tempted to despair of them, and turn them away and leave them to themselves.

I mention all these distempers, that my faults may be a warning to others to beware, as they call on myself for repentance and watchfulness. O Lord, for the merits, and sacrifice, and intercession of Christ, be merciful to me a sinner, and forgive my known and unknown sins !



On the nature and extent of the Atonement with respect to its objects.

NO. II.

(Continued from p. 144.)

WE proceed in the examination of such passages of Scripture as, in their terms, prove the truth of our proposition. The first to which we

shall advert is, in 1 John ii. 2. "And he is the propitiation for *our* sins, and not for *ours* only, but also for the sins of *the whole world*." This Epistle is very fitly called, *The Epistle general of John*, to whatever church it was first communicated, the truths contained in it are general in their nature, and applicable to all Christians, in every age and nation, from the period in which it was written, to the end of the world. It is addressed immediately to Christians of every character and description, whether as *fathers, young men, or little children*; and near the close of it, the Apostle expressly says, referring to what he had written in the preceding parts of the Epistle, "These things have I written unto you *that believe* on the name of the Son of God." And we are clearly warranted to consider them as addressed not only to Christians in the Apostle's day, but to all who have since been, now are, or hereafter shall be, on the earth. It is equally true in these days, in all future days, and in all past days, that CHRIST is the propitiation for *our* sins, and not for *ours* only, but also for the sins of *the whole world*. The term *our* points out the persons addressed, Christians generally, and they only. The assertion contained, then, in the words is plainly this, CHRIST is the propitiation for the sins of all Christians, and not for theirs only; but even for the sins of all the fallen children of Adam. There is an evident antithesis in the words and thoughts expressed in this sentence strongly marked, as we should expect, on the supposition, that it was

the Apostle's direct object to teach, that CHRIST was the propitiation for the sins of all men, as well as for those of Christians. It seems unnecessary at present to point out very definitely, how, or in what sense, CHRIST is a propitiation for sin, or whether he is so, in precisely the same sense to those who are, and to those who are not, chosen to salvation. It is sufficient to observe, that CHRIST, by his obedience unto death, so *covers* the sins of men, as to propitiate the favor of GOD to all men, upon the sole condition of faith in his blood.

The next passage to our present purpose is that in Heb. ii. 9. "But we see JESUS, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he, by the grace of GOD, *should taste death for every man*." The great captain of our salvation could not have been made perfect, but through the suffering of death, as our great High Priest; nor could his sufferings have availed for our salvation, except by presenting his own blood in the holiest of all; nor could this have been done, except his offering had been accepted, and himself crowned with glory and honor of him, by whom are all things, and for whom are all things. But when all this transcendent grace had been displayed and perfected, by the SACRED THREE, in the glorious work of man's redemption, his blood became available to propitiate an offended GOD towards every man, and to render the sins of all *remissible*, and their salvation *possible*, notwithstanding the

claims of the violated law. The "LORD JESUS tasted death for every man." He *tasted* it, he suffered it in reality, and not merely in appearance; he felt its power, but could not be long subject to its dominion; he died, but in dying he vanquished him that had the power of death, that is the devil; and achieved the destruction of death itself, the last enemy for all such as believe. He *tasted death*; what death? Doubtless that death which was the penalty of the law, incurred by man in his violation of the covenant of works; he suffered the death of the body, or temporal death; he suffered a total, though short, suspension of a sense of God's favor, and a present impression of a sense of his infinite wrath against sin; which extorted from him, while agonizing on the cross, the bitter complaint, "My God, my God, why hast thou forsaken me?" Or such ingredients of spiritual death as were compatible with perfect innocence. He suffered that which, considering the infinite dignity and worthiness of his person, was equivalent to the eternal death of the sinner in hell; he was literally made a curse, for it is written, "Cursed is every one that hangeth on a tree." He *tasted death for every man*. The word *for* is not as emphatical and definite as the Greek particle in the original, which is rendered by it: this particle with a genitive, which it governs in this case, generally, if not uniformly, signifies, in the *room, place, or stead of*, certainly this is its most natural and proper meaning. So it is used in the following phrases,

CHRIST died *for* the ungodly: CHRIST died *for* us: *For* whom CHRIST died: If CHRIST died *for* all: Was made a curse *for* us: and in other passages too numerous to mention, of which the learned reader may readily satisfy himself. CHRIST *tasted death for every man*: Not for all the elect, but for *every man*; for all the sons and daughters of Adam. But here it may be said; true, He *tasted death for every man*, but for some in a limited sense; all men take benefit by his death; the sentence of death against reprobates is delayed; they are suffered to enjoy life for a time; God gives them rain from Heaven, and fruitful seasons, filling their hearts with food and gladness; and many of them have more than heart can wish, through a long and prosperous life; and this good, which they derive from CHRIST's death, is sufficient to satisfy the general words of the passage. But to this the answer is, that the general words of the passage, with respect to the object of CHRIST's death, admit of no such distinction between the elect and reprobates as the objection supposes; the notion that CHRIST by his death purchased for those, eternal life, and for these, temporal life, is wholly arbitrary, and unsupported by this, or any other Scripture passage; besides, the objection denies what we take to be sufficiently proved, that CHRIST *tasted, in the room and stead of every man*, that death which is the penalty of the law; for it supposes, that penalty, with respect to reprobates, must for ever remain in force against them; whether they believe or not;

no satisfaction having, on their account, been made to the law, they must, of necessity, unless the law be given up, abide its penalty, in their own persons. Besides, the objection involves the principle, that the death of CHRIST was necessary to purchase a momentary reprieve from the threatened penalty; but as GOD is not bound to torment the devils, before the time, so it should seem he is not bound to execute the law upon reprobates, immediately, but as a sovereign may delay its execution, without impeaching his justice, and without demanding an atonement for the delay.— On the ground of the objection, then, so far as respects the penalty against reprobates, CHRIST is dead in vain.

Should it be further said, that CHRIST tasted death for every man, to the intent that reprobates as well as the elect should not only be reprieved from the present execution of the penalty of the law, but that they should have another state of probation, in which, on possible conditions, they might escape the penalty of the law, and attain eternal life, this it is conceived would be giving up the whole argument in our favor; for such a sentiment would imply, that CHRIST was set forth to be a propitiation for the remission of sins that were past, so that thenceforth, no one should come into condemnation, on their account, who was willing to comply with the terms proposed, in the new state of things. The supposition that all men under the covenant of grace, are placed in a new state of probation, implies the possi-

bility of the salvation of all men; and the possibility of the salvation of all men supposes and proves, that all objections and obstacles interposed by the first covenant are removed; and the removal of all objections and obstacles, interposed by the first covenant, demonstrates a complete atonement for sin; for it has always been an essential truth that “without shedding of blood there is no remission.” If remission of sins might be had without the shedding of blood, CHRIST had never died: his repeated and most earnest prayer to his HEAVENLY FATHER, that the cup of sufferings might, if it were possible, pass from him, would certainly have been heard, and specifically granted, if indeed it had been possible.

In this concise view of the subject it must be wholly arbitrary and unreasonable to go about to limit the expression, “He tasted death for every man,” either with respect to its extent, or its objects. While we have, in answering a supposed objection to our construction of this passage, anticipated the argument resulting from our probationary state, under the dispensation of the covenant of grace, which lies at the foundation of all we shall advance on this subject; it furnishes us with an occasion of lively gratitude to GOD, that by his sovereign and rich grace, CHRIST has been given to taste death for every man, that all may have a probation under a new and better covenant, established upon better promises, in the hand of a Mediator.

(To be continued.)

X

Why is it so difficult to convince secure unholy persons of the necessity of experimental religion?

THAT a very considerable proportion of impenitent and secure sinners in a gospel land, where the means of grace are enjoyed, and where the Christian sabbath and public worship are observed, are after all unconvinced of the need of experimental religion, is an unquestionable fact. How to account for this fact is of much importance. That experimental religion—that something more than a mere form—than a bare name—than a visible profession—and freedom from open sins is absolutely necessary to salvation, is abundantly declared in the HOLY ORACLES. From the history of the church, in all ages, and from daily observation we learn, with certainty, that mankind are universally prone to depend, for acceptance with God, and preparation for the society and blessedness of the heavenly world, on the forms of religion—or on an outward reformation—or on a credible profession—or on exterior morals—or on the performance of the social virtues and duties, without experiencing a work of grace on the heart, in renewing and sanctifying it.

It will be useful to state, precisely and distinctly, what we mean by experimental religion, before we offer the reasons to show why unholy and secure persons are so loth to admit its absolute necessity in order to salvation.

By the phrase experimental religion, which is so often used

by evangelical preachers, writers, and Christians, nothing is intended that is either enthusiastic or contrary to reason. A rational religion is alone a scriptural religion. But were a mere outward freedom from vice, flowing from selfish motives, all the religion necessary, Christianity would not be a rational religion. A religion consisting only in names and forms, in rites and ceremonies can be of little use; and most clearly, cannot claim a divine original. Were the Christian religion only a system of outward morals resulting from selfishness, and unmeaning and insignificant rites, it would be unworthy of God to reveal, or man to receive.

Experimental religion, then, consists in holiness of heart, and holiness of life—in a regenerated temper, and all the holy feelings, views, and exercises of the Christian life.—Regeneration, or an essential moral radical change of the heart by the special, sovereign, efficacious influence of the HOLY GHOST is what is commonly understood by experimental religion. This presupposes that the heart, previous to such a moral radical change, is wholly corrupted and depraved. Had the heart, in which is seated all virtue and vice, any degree, naturally, of holiness or love to God in it, it would, most clearly, need no change.—The necessity of regeneration arises altogether from the entire total moral depravity of the heart.

A gospel saving faith, which unites us to Christ, and is the means of our interest in his justifying righteousness, is also an

important part of experimental religion. A true faith consists in heartily approving of the finished atonement of the Son of God, receiving and resting upon him alone for pardon and salvation, and a belief of all the peculiar and distinguishing doctrines of the gospel. There is no experience of the power of godliness, where there is no saving faith. The work of faith is essential to vital piety. *This is the work of God that ye believe on his Son.—If ye believe not that I am he, ye shall die in your sins.—Verily, verily, I say unto you, except ye eat the flesh and drink the blood of the Son of man, ye have no life in you.—He that believeth and is baptized shall be saved.*

Repentance for sin is, likewise, a constituent part of experimental religion. There must be a godly sorrow for sin, —a grief of heart that we have ever offended so great, so glorious, so merciful a God :—and broken so wise, holy, and good a law—a law which is worthy to be honored, admired, loved, and obeyed by all intelligent creatures.—As the natural result there must be a loathing of ourselves on account of our sins :—A hatred of all sin ; and turning from its vile courses.

Again, the love of God—trust in him—dependence on the life-giving blood of a divine Saviour for acceptance with God—pardon—hope—peace—an ardent affection to him, as our Lord—our help—our all in all—the doctrines and graces of the gospel, along with a spirit of obedience are included in experimental religion. Its necessity is abundantly declared in

holy Scripture, as is evident from the following passages, among others, which might be recited, with equal propriety.—*Blessed are the pure in heart, for they shall see God.—For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven : but he that doth the will of my Father which is in heaven.—Jesus answered, and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.—Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.—Nay, but except ye repent, ye shall all likewise perish.—For the kingdom of God is not meat and drink, but righteousness, and peace, and joy, in the Holy Ghost.—For the kingdom of God is not in word, but in power.—For our gospel came not unto you in word only, but also in power.—Having a form of godliness, but denying the power thereof, from such turn away.*

All these passages of holy writ declare the necessity of experimental religion, in a manner so full and plain, as to be beyond dispute. Why then is it so difficult to convince secure, unholy persons of this necessity? That it is difficult, daily observation testifies ; all faithful ministers know ; and church-history universally proclaims. It is distinctly to be borne in mind that the entire

moral depravity of the human heart is the sum of the whole difficulty. But many particular reasons may be assigned. Among these, the following are the most important, and worthy of attention, and will satisfactorily account for the fact.—

And first, one reason is ignorance of the nature, spirituality, and extent of the law of God. The foundation of all the great and hurtful errors with respect to the Gospel, which take place in the Christian world, is ignorance of God's law, and mistakes about it. If all were agreed and right in their sentiments about the law of God, and would be consistent with themselves, they would soon be agreed in all the important truths of Christianity; and an end would be put to most of our disputes about the doctrines of the Gospel. The law of God is the eternal rule of righteousness, which is essential to the being and glory of his moral government and kingdom, and is, in a sense, its foundation; pointing out and declaring the duty of rational creatures and moral agents, as what is fit and proper to be required of them; and containing the rule of God's conduct, as their moral governor. The knowledge of sin, of its infinite malignity and ill-desert can be had only by the law. *I had not known sin but by the law.* As long as the law is misunderstood and mistaken, in its holiness, extent, and authority, persons will feel no need of experimental religion, in order truly to obey, and honor the law. Much of experimental religion consists in loving, knowing, and delighting in the

law of God.—Ignorance of its nature, obligation, and spirituality is one great reason, why it is so difficult to convince secure and unholy persons of the need of experimental religion. A further reason,

2. Is their unacquaintedness with the peculiar and essential doctrines of the gospel. A faithful and plain, searching and experimental preacher of Christ and him crucified will, probably, convince much the greater part of his own stated hearers, his own church and congregation, that there is the power, as well as form of godliness. But some without doubt may hear from sabbath to sabbath, and from year to year the plainest, most discriminating, and evangelical preaching, and after all be unconvinced that religion is a glorious reality—is more than a splendid name, or form, on account of their shameful ignorance of its peculiar doctrines and duties. Knowledge in the *science* of religion is acquired not miraculously, but as knowledge is in other sciences, by pains, examination, and reflection, under the teachings of God. But how many, notwithstanding all their great religious opportunities and advantages, are grossly ignorant, of the distinguishing doctrines of the gospel!—They will not, consequently, feel the need of experimental religion.

3. Another reason, why it is so difficult to convince mankind of this need, is either a total or partial disbelief of it. Many, even a multitude do not believe, at all, in the reality of experimental religion; but look upon it as delusion, or

mere pretence, or hypocrisy, or the workings of the natural affections of the soul. Vital piety, or the power of godliness, makes no part of their creed. Indeed, it cannot be admitted to be a reality, except where the doctrines of grace are admitted. A great proportion of the Christian world even at this day, are inimical to these; nay, utterly reject them. Of course such will wholly disbelieve in experimental religion. All the Arminians, all the Socinians, and all the Quakers, wholly deny, and bitterly reproach it, because they reject the doctrines of grace. To be self-consistent, these must reject experimental religion. But where the *doctrines of grace*, in our churches and congregations, are received and owned, as the pure, apostolic primitive Christianity, there will still be found some, who either utterly or partially disbelieve them. And this is the reason, why it is so difficult to convince them of the necessity of experimental religion.

4. The deceitfulness of sin is a further reason of *this difficulty*. The sinner himself, alas! is imposed upon, and beguiled by it. Did it appear, in its own ugliness and deformity, it would deceive and tempt no man. But the sinner is infatuated by its devices. He is deceived by it, and therefore hardened in evil practices, in unbelief, impenitence, and profaneness. All have deceitful hearts and a subtle adversary to oppose, an ensnaring world, and powerful temptations. And if Satan can prevail with sinners to reject experimental religion,

his purpose is answered; he will ruin them for ever. *But exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of sin.—The heart is deceitful above all things, and desperately wicked, who can know it?—Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.*

5. A further reason, it may be added, why it is so difficult to convince secure unholy persons of the necessity of experimental religion, is inconsideration. They will not make a solemn pause, and consider their ways—will not attend to the nature, doctrines, duties, experiences, and institutions of religion. Even men of extended education, much learning, and in high stations, will not think on subjects of this kind. They are full of prejudices, and even malice against all real piety. I go further, and affirm that they actually hate God—and holiness,—his law—his gospel—his ways. In short, they are so resolved to continue in their sins, in their love of the world, and pursuit of its advantages and distinctions, that they shut their eyes against the light. Want of consideration is the cause of their stupidity, and disregard of vital piety. *Israel doth not know, my people doth not consider. Thus saith the Lord, consider your ways. Now consider this, ye that forget God, lest I tear you in pieces and there be none to deliver. Yet the Lord hath not given you an heart to perceive, and eyes to*

see, and ears to hear, unto this day.

6. Self-flattery is another cause, why it is so hard to convince mankind of the need of vital piety. All are prone, in all ages and places, of all ranks and stations, to flatter themselves with vain and false hopes. Like a sick man, or failing merchant, they do not love to learn the worst of their case. They hide from themselves their own real situation. We are all inclined to think worse of others, and better of ourselves than we ought. *For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith.—Every way of a man is right in his own eyes.* A poor man hates to see his poverty. And a secure sinner hates to see his need of a new heart, and new life. Such is the extreme selfishness of the sinner that he loves to think that there is no danger from his sins—that all will be well with him—and he cries, peace and safety to himself. What we are unwilling to believe, little evidence is needed to make us reject.

7. It is very obvious to subjoin, that gross errors, and heresies, pride and conceit operate to render it difficult to convince secure and unholy sinners of the need of experimental religion, in order to be saved. Gross errors and heresies, on the subject of religion, have always been in the world,—are now in the world—and remarkably, in this day disgrace our land. We are a sinful

people. We are laden with iniquity. Strange errors have been invented and propagated.—America has been a depot for the abominable errors of Europe. Such loose principles as atheism—deism—universalism—arminianism—and socinianism, are utterly irreconcilable with the belief of the necessity of experimental religion. Persons, imbibing any of these false systems of belief, will not hear, or endure the truth as it is in *Jesus*. Pride and self-conceit also reject it, pride of learning, as well as of riches and honor.

8. It is only added, neglect of public worship, and the sacred volume may be mentioned as a further reason, why it is so difficult to convince careless and secure sinners of the need of experimental religion. If they will not hear, or read the word of God, how is it likely they will see and feel the need of a new heart and new life? The Holy Spirit can, it is true, at once convince them. God can speak so that they must hear. But they refuse to use the means appointed. The most powerful arguments from reason may be to no purpose. The ear may be closed. The eye may refuse to see. Many alas! will neither hear, nor read the holy word of God. Such will be hardened in their sins, and actually bring on themselves swift destruction. *But he that sinneth against me wrongeth his own soul. All they that hate me love death.*—If we have not a conviction of the necessity of experimental religion, in order to our final salvation, on our minds, nothing

is as yet done to bring us home to God and happiness. Let us, then, carefully examine. Our eternal all depends on this. There is the power as well as form of godliness. The kingdom of God is not in word, but in power.



Why is it so difficult to convince the awakened sinner of his unwillingness to come to Christ?

IF is of very high consequence to give mankind just and correct ideas of the views and exercises of persons, who are in a state of *awakening* and *conviction* of sin. Happy is it when any are brought into this state, because there is great encouragement to hope that sovereign mercy may appear for them, in the midst of all their inquietudes and distresses—fears and horrors—and renew—forgive—and save them. But it is a state full of temptations and dangers. It is a state which usually precedes regeneration.—And those who never were in it, must of course, be total strangers to the distresses of soul—the fears and anxieties—the temptations—and discouragements of it. Among the mistakes and false ideas, to which awakened persons are peculiarly liable, is their not being sensible of their own unwillingness to go to a SAVIOUR for help and hope, life and peace, pardon and salvation. It is extremely difficult to convince them of this actual unwillingness.—That there really is this *unwillingness*, is certain; however hard it may be to convince awakened persons of it.

The great difficulty is to bring the sinner to consent to be saved by CHRIST—to be saved according to the plan of life opened in the gospel. When once he is made to bow, in humble willingness, to the SCEPTRE of GRACE, and to receive the salvation purchased by the precious blood of the Son of God, and freely offered, he will be accepted and forgiven, justified and entitled to life eternal. It is always a day of God's power, when he is made willing to come to a Saviour. *Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.* All the difficulty is to make the sinner willing to be saved by free and sovereign grace, only on account of the infinite merits of the Mediator. *And ye will not come to me, that ye might have life.* And this unwillingness is so great as to render a divine power necessary to subdue it. *No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day.*

It ought to be remarked here, and distinctly remembered, in order to prevent all misapprehensions, and misconceptions, that there is a sense, in which awakened sinners are willing to be saved. They are willing, and from the highest selfish motives, out of pure selfishness, indeed, to be saved from misery—from the penalty of a righteous law, and the place of final woe. They above all desire deliverance from misery. But they are wholly *unwilling* to comply with the terms of gospel-salvation. They wish only

for salvation from misery, not from sin. Many, ah! the strange power of delusion, from this awful dread of destruction, and extreme desire to escape it, conclude, that they are willing to come to Christ, as he is freely offered unto us, in the gospel. And suppose that God is not ready to save them; that a Redeemer is not ready to pity and relieve them, to bless and save them. It is therefore of interesting moment that this subject be placed in its just and scriptural light; that all the blame of sin, and continuance in sin, may lie at the right door.

It is extremely difficult, then, to convince the awakened sinner that, in fact, he is wholly unwilling, notwithstanding all his agony and distress of soul, under his awakenings, to come to Christ, as the only Saviour, the only help and hope of lost man.

1. And one reason is, he is in heart opposed to own his dependence, on the mere sovereign mercy and grace of God. As the natural heart of every man is enmity against God, and his law—is wholly opposition, not only to God—but to the law—to Christ and the gospel—to a holy salvation—to the heaven of the gospel, so, under genuine and deep awakenings, there will be a mighty struggle in the soul, and pain and horror of conscience. He is in the hands of an infinitely holy and sovereign God, with whom is his eternal destiny; on whom he has the most entire, full, and universal dependence. Pride, self-exaltation, and self-dependence, are the natural character of man. He is utterly averse to an acknowledgment of his per-

fect dependence. He is altogether dependent on mere free and rich grace. In himself he is helpless and hopeless. He must absolutely perish in his sins—and perish eternally, unless infinite love and mercy interpose. Paul may plant, and Apollos water, but God giveth the increase. In the world of grace, as well as of nature and providence, all things are of God—through him—and to him, to whom should be glory for ever. He may dispense his grace, as he pleases. *That according as it is written, he that glorieth, let him glory in the Lord.* The enmity of the awakened sinner's heart rises more sensibly against God, than when in a state of security and stupidity. He is backward to own his entire dependence on mere sovereign grace. It is, therefore, hard to satisfy him that he is, in truth, unwilling to apply to Christ for pardon and salvation. At the same time, he is ready to flatter himself that he is willing, and that all the difficulty is on the part of God, and a Redeemer. He thinks he is ready, but they are unready—that God is not ready to hear, pity, bless, and save him—that Christ is not ready to receive him—and he is, by necessary consequence, disposed to justify and excuse himself, and to impute all the fault to his Maker and Redeemer.—“I am crying, in agony and distress, day and night, for salvation—for mercy—for peace—for pardon, but God and Christ stand afar off, and will not hear me, is his language.” Again,

2. A further reason why it is so difficult to convince the

awakened sinner that he is, after all that he suffers, and sees of his deplorable state and condition—his horrors of conscience, and the strivings of the Holy Spirit, in truth, unwilling to come to Christ, is his trusting, in a degree, to his own works. Whatever he may profess, or however well doctrinally taught he may be, still he places trust in himself. He has a good opinion of his own prayers and endeavours.—Consequently, he has a reliance, on his cries and tears, his vows and resolves, his exertions and promises of reformation. He is going about to establish a righteousness of his own. Self-righteousness is one of the last points given up by the awakened sinner. He must be brought to give up all dependence upon himself—his own doings, and to see their utter insufficiency. He must wholly submit to God; and confess, with the publican, *God be merciful to me a sinner.—For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.—And he spake this parable unto certain which trusted in themselves, that they were righteous and despised others.* As long as the awakened sinner has this confidence in himself, and in his own works, prayers, and tears, it will be hard to convince him that, in fact, he is unwilling to come to Christ for help and peace.

3. It may, also, be here observed, that unhumbléd pride is a further reason why it is so hard to convince the thoughtful and awakened sinner that he

is unwilling to come to Christ. There is a wonderful degree of pride in the human heart. And this will continue to operate, till regenerated by the power of the divine Spirit, to make the sinner stand out against the very method of gospel-salvation. The doctrine of the cross is really soul-humblíng. So proud are we that we will not accept even of pardon and life, unless we think that we can do something towards meriting such immense blessings. A free salvation is offered to us. If accepted at all, we must be accepted by free grace. By grace are ye saved, through faith, and that not of yourselves, it is the gift of God. *Being justified freely by his grace, through the redemption that is in Jesus Christ.—For every one that exalteth himself shall be abased.—Verily I say unto you, whosoever shall not receive the kingdom of God, as a little child, shall in no wise enter therein.—And the loftiness of man shall be bowed down, and the haughtiness of man shall be made low; and the Lord alone shall be exalted in that day.* Under the greatest awakenings, the pride and self-sufficiency of the heart are still unhumbléd.—Man loves to exalt himself. He is naturally, wholly opposed to the God-exalting—Christ-extolling,—and soul-humblíng plan of salvation in the gospel. And this is one of the principal reasons why so many errors and heresies have been broached, in all the ages of the church; and why there have been such abominable corruptions of Christianity.—The most of all the *great errors or leading heresies* of the Christian

world have been the same. What we now see, has been—and probably will still be.—In this respect there is no new thing under the sun. For the truth and justice of this remark, I appeal to all church-history.—In one age and another, errors may be differently modified, but they are essentially the same.—Proud man is resolved not to give up dependence upon self. He does not love to be indebted for pardon to, even, infinite mercy.

4. It is further remarked—it is so soul-abasing to submit fully to God, for righteousness and peace, that it is hard to convince the awakened sinner of his actual unwillingness to repair to a Saviour for life and pardon. To him alone must we look. On him alone must we depend. His life-giving blood alone can justify us. Other foundation can no man lay than that is laid, which is Christ. This is the only name given under heaven among men whereby we can be saved: neither is there salvation in any other. He is the way, the truth, and the life. He is our alone propitiation. We must be brought, burdened as we are with our sins, to the foot of the cross, and there laying them down, rest on his blood shed for us, and plead that propitiation with which God is well pleased. In this way, and this only, we must look for salvation before God; renouncing our own righteousness; emptied of all self-sufficiency; confessing our guilt; and relying on him, who is our atonement and our righteousness before God. Into Christ's hands, as our advocate,

we are to commit our cause, that he may plead it effectually before the throne of God; and this with such assurance of the availableness of his intercession as may give us confidence towards God. The awakened sinner is so opposed to this soul-abasing method of life and pardon, that he is still unwilling to come to Christ—and it must be difficult to convince him of this unwillingness.

5. Another reason of this difficulty is he sees no glory in Christ, or the way of salvation by him. Jesus Christ is an all-glorious, as well as all-suitable and an all-willing Saviour. He is a Redeemer exactly suited to our wants as sinners and creatures—able to do all for us that we would desire him to perform—his glory is unspeakably great—he is a Saviour from sin as well as misery—a Saviour adapted to all the exigencies of human nature. His merits are infinite. He is made of God unto all that believe wisdom, righteousness, sanctification, and redemption. He has made a complete and full atonement for sin—has tasted death for every man—is the lamb of God that taketh away the sin of the world. Salvation by him does honor to God's law, character, and government. While pardoning mercy is exercised, the rights of holiness are secured. God can be just; and yet the justifier of him that believeth. The glory of the gospel shines with illustrious splendor. Free grace is exalted,—the soul abased,—God is glorified in all his attributes, and the sinner saved. But the awakened sinner does not see the glory of Christ, and

the method of salvation through him, and is consequently, not willing to apply to him, as the prophet, priest, and king of his church for light, life, peace, and future blessedness. At the same time, it is hard to convince him that he is really unwilling, as he beholds not the infinite excellence of the gospel of the grace of God.

6. It may be important further to observe, the enmity of his heart to God and divine things, to Christ and the gospel is not lessened by the deepest awakenings. It will remain, till slain by divine power, the regenerating grace of the Holy Ghost. Many labor under gross mistakes on this subject. They have formed the idea that deep and awful awakenings and convictions tend gradually to abate this natural enmity of the heart against God, till at length it is wholly subdued. This enmity continues, on the other hand, under the most powerful conviction, and is more sensibly felt. While it continues, the convinced sinner will continue unwilling, by necessary consequence, to come to Christ. He sees his perishing need of a Saviour. He sees that the law condemns him. Conscience, he knows, condemns him. God, he owns, would be altogether just, were he to have no mercy on him, and let him sink into remediless ruin. But his heart, under all this agony of distress, still opposes Christ and salvation. He is unwilling, after all, to apply to the only Saviour. He excuses himself—he excuses his sins—and it is extremely difficult to convince him that he is really unwilling to come to

Christ, and take all the blame of his sins to himself.

7. Finally—a belief that Christ is not ready to receive him, in his present state, is a reason why he is so loth to own his unwillingness to accept of salvation as freely offered in the gospel. He cannot be easily persuaded that God is ready to pity, bless, and save him—that a full atonement is made for sin—that a glorious Saviour is ready to extend his arms for his reception—and that all the difficulty lies in his own unwillingness to receive the free salvation purchased by so costly a sacrifice—by the precious blood of the Son of God. This would be to take all the blame and shame of sin to himself. And to convince him that he ought to do this, is hard, indeed, and this shows us how difficult it must be to convince him of his *unwillingness to come to Christ.*

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On the propriety of private Religious Meetings, commonly called, in New England Conferences, in the middle and southern states, Societies.

“**G**OD is a spirit, and they that worship him, must worship in spirit and in truth.” This is our general direction for the worship of God, who as his existence is without limitation either of time or of place, hath confined his creatures, exclusively, to no time nor place, in offering that worship with which he is well pleased.

And though he hath appointed the holy sabbath, as the time,

and the houses consecrated to his public worship as the place, in which he uses his *great* and *leading* means of convicting and converting sinners, of building up his church, and preparing it for the glory of heaven ; yet he encourages, accepts, and blesses to the same glorious end, those "free-will offerings" of his people when they meet in the name of Christ, at other times, and in other places, to receive the instructions of his word, and to mingle their affections at the "throne of his grace," in true and spiritual worship.

"But," says an objector, "God hath commanded, saying, Six days shalt thou labor, and do all thy work ; therefore it is not lawful to assemble for religious worship on any of the "six days."

If the objector will carefully examine this commandment, he will see, that although it expressly enjoins labor on the six days, and forbids it on the sabbath, it by no means forbids us to worship God at all on the six days, though it expressly binds us to worship him on the Sabbath.

There is not a single hint given throughout the scriptures which prohibits the worship of God, on either of the six days. But by many examples such worship is shown to be lawful.

The Jews very often assembled together during the six days, for the worship of God. "Jesus Christ sat *daily* teaching in the temple."* St. Paul, "for the space of three years, ceased not to warn the Ephesians, night and day with tears ; and taught

them both *publicly* and from *house to house*."* Now if it was lawful for Christ, and for the apostle to teach, surely it was lawful for persons to assemble together and hear them.

But let none of our readers suppose that we think it right to fail of fulfilling any lawful engagement in business, in attending to the meetings of which we speak ; for we are confident that where the heart is engaged for the honor of God, every such engagement may be punctually executed, and sufficient time saved, during the six days of every week, for one or two of these meetings. There is not the least impropriety in thus mingling seasons of social worship with our daily labor ; for that labor which will not render us more fit for the worship of God, is to us, labor in vain ; and that worship which will not make us more diligent and useful in our labor, is worship in vain.

Our Saviour encouraged these private social meetings in these words, "If two of you shall agree on earth, as touching any thing that ye shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."† In these words, there is no reference to time nor place, therefore where-soever and whensoever, "two or three are gathered together in the name" of Christ, they shall have a precious season of communion with their Redeemer.

Now with these examples of

* Acts xx. 20, and 31.

† Mathew xviii. 19, 20.

* Mathew xxvi. 55.

Christ and his disciples, of the apostles and primitive Christians, and with these declarations of our Saviour, for our encouragement; can it be said that the friends of religion break the law of God when they assemble, "decently and in order," during the six days for the purposes of prayer and religious instruction?

As to those who are so zealous for the honor of the law which requires us to labor during the six days, that they would exclude by it all religious meetings from these days; we have no objection that they should strictly, and even rigorously apply it, for the redemption of all that precious time which they themselves, and which others squander away in idleness, in vain, profane conversation, in vain amusements, and vicious pleasures, and for the consecration of these hours to industrious and useful labor.

But let them remember, that the same application of the law which excludes all religious meetings from the six days, excludes also all meetings for social enjoyments, prayers on funeral occasions, family prayer, and all seasons of retirement, for solemn meditation and secret prayer. Such an application of the law would also set the law itself, directly at variance with many other parts of the sacred writings, such as these, "Jesus spake a parable that men ought *always* to pray, and not to faint."* "Praying *always*, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and

supplication for all saints."** "Pray without ceasing."† For by these expressions the duty of praying on all occasions, is plainly and forcibly enjoined.

From these considerations, we may learn the propriety of occasionally suspending the labor of the six days, for private religious meetings, and that such meetings under wise regulations, are both acceptable to God, and profitable to all those who with right motives engage in them.

As to the particular time, and place, as to the frequency, and many other circumstances, our Lord Jesus Christ hath left these things, to the discretion and prudence of his ministers, giving them only these general directions, that "all things be done decently and in order," and for the peace and edification of the church, his spiritual family.

It is highly essential in meetings of this kind, if a minister be not present, and in many instances a minister cannot be present; that there should be some person or persons, of mature age and of sound experience in religion, to take the lead. With much propriety, it is thought highly important, that in all meetings for the management of temporal concerns; there should be leaders of mature years and of sound wisdom and experience.

But are not leaders of this description much more important, and necessary, where eternal interests are to be managed, and souls are to be instructed in the way of salvation?

As to the frequency of these

* Luke xviii. 1.

** Eph. vi. 18. † 2 Thess. v. 7.

seasons for worship, there are times, when special care should be exercised, lest by becoming too frequent, they take the place of secret, or of family worship, of family instruction, or of some other Christian duties of great importance, thus leading the minds of some of little experience to suppose, that religion consists, almost exclusively in meeting together for the exercises of devotion and instruction.

Such seasons of worship may, with the strictest propriety, we think, be *more* frequent during special revivals of religion, than at common times; and from the very nature of the human mind, this will be the case; but that there should be so great a difference in this respect, as is sometimes seen, does not exhibit an appearance favorable to the character of Christian professors. It ought ever to be kept in mind by all who make any pretensions to religion, that the great object of all religious meetings, both public and private, should be not merely to enkindle our feelings at the altar of devotion, and prepare us to talk with engagedness on religious subjects; but to prepare us, with that "wisdom which is from above," with prudence and firmness, to give to each duty its proper place, and to pursue all the duties of our respective callings and relations in life, with Christian watchfulness and diligence, and with the spirit of prayer, and to practise, out of hearts purified by the sovereign grace of the Holy Spirit, that "charity which is the bond of perfectness."

But whether these special occasions of worship shall be attended in the day time, or in the evening, whether at a meeting-house, or at a private house, or whether they shall be conducted after one particular manner, or another; each minister must judge for his own parish; because, that which may, in some of these particulars, be proper in one place, would be very improper in another. Let all things be done for the peace, order, and spiritual prosperity of the household of Christ.

We shall close the present examination of this subject by making a few remarks on the advantages of such meetings as we have now vindicated.

The great danger with Christians, is, that they will be too much, "conformed to this world; that they will look too much, at the things which are seen and temporal," and think too little of, "the things which are unseen and eternal."

Therefore, whatever is calculated to defend them against this danger, by moderating their attachment to this world, and leading them to use it only for the prosperity of the kingdom of Christ in their own hearts, and in the hearts of others; whatever will increase their diligence in laying up treasure in heaven, give them nearer and nearer, and brighter and brighter views of the joys of immortality, and increase and confirm the union of their hearts in the hatred of sin, and in the love of holiness; is peculiarly suitable and profitable for them.

Let them habitually, during

the six days, of every week, at some proper time, suspend their common employment and consecrate an hour or two to social prayer, and religious instruction, and they will derive from such meetings, the advantages we mentioned above. And who can tell *how much* their fervent and faithful prayers, may avail, of good for others?

For what can more effectually teach them the vanity of the enjoyments of the world, than to suspend them occasionally, of their own free choice, and repair to a place which, by agreement they have appointed, for the enjoyment of those various visitations of their Redeemer, which he hath promised to all those who meet even *privately* in small societies, for the honor of his name? If they here make a comparison between the most precious enjoyments of the world, and the pleasures of communion with God their Redeemer; will they hesitate for a moment, to pronounce, "vanity of vanities" upon the former, and to desire the other with their choicest and increasing affection?

Such opportunities for devotion will greatly assist in preserving the influence of the Sabbath, in carrying it into, and through the week, and in preventing the worldly concerns of the week from intruding on the sabbath, to profane it.

They will form a bond of union between the remembrance of one sabbath, and the anticipations of the next, which will preserve the vigor of many affections that would otherwise languish, and support many res-

olutions which might otherwise fall before the power of temptation.

These private meetings also afford an opportunity of profiting from many highly useful religious instructions of so private a nature, that they would not so properly form a part of a public discourse on the sabbath day; such instructions as are derived from the private lives of eminently pious persons, in a great variety of conditions, and from other sources of the same kind.

The great Head of the church has often owned and blessed the means of grace which are used in these private societies in the conviction and conversion of sinners, in strengthening the bonds that unite the hearts of Christians, in their spiritual warfare, in defence of the Redeemer's kingdom from invading enemies; and in their laborious exertions for its internal prosperity. Many there are, who look to such meetings with joyful remembrance, of some of their most precious times of refreshing from the presence of the Lord, which have increased their strength for the duties of self-denial, and for the performance of the labors of love, towards the household of faith.

Let the friends of religion then, often, "agree on earth, as touching", many precious blessings, which they desire for Zion's prosperity, and often assemble in the name of Christ, that they may be refreshed with the gracious answers which the Father will give to their prayers, and with those precious visitations of his presence, which the Redeemer

hath promised whenever two or three are gathered together in his name.

Thus will their hearts be the better prepared for the enjoyment of the precious privileges of the holy sabbath ; thus will they go on with increasing strength in the " race that is set before them," till they receive the prize, obtain the crown, and join that society who shall worship and serve their Redeemer, without the least interruption from worldly cares, for ever and ever.



MR. EDITOR,

The following was written for
THE CONNECTICUT EVANGELICAL MAGAZINE.

VIRTUE and vice have been compared to two roads ; the beginning of the first, apparently rough and unpleasant, but growing pleasing as we advance, and ending in happiness. The entrance of the other, delightful, but at length disgusting, and ending in misery.

In the discharge of our duty we must make many sacrifices, which at present appear great, but which on a future review of our lives, will be sources of great pleasure. On the contrary, the gratifications of vice will at a future period be a source of great unhappiness. Vice is chosen in preference to virtue, as it offers present enjoyment ; the sting is artfully concealed, but the poison is the more fatal, as it insensibly corrupts the whole system : while virtue at first view often appears unamiable, as

if to try its friends, but gradually unfolds its charms as we improve in goodness, until at length we find that virtue is happiness.

Persons of all descriptions are tempted to the practice of vice, for its allurements are as various as the characters of men. The sensual enjoyments alone, are sufficient to captivate men of gross minds, who cannot discern the beauty of goodness. But there are other causes which confirm men of better minds in the ways of vice.

The desire of pleasing, so natural to the young mind, is very amiable in itself, but very dangerous if not regulated, and made subservient to virtue. There are many who would follow the path of duty, but cannot meet the censure and contempt of their acquaintance ; and the ridicule of the wicked makes many converts to vice.

He who pursues the course of truth, is branded by the vain with the epithet of dullness. Honesty, with the world is stupidity. To subdue our passions and conquer temptations, is meanness and cowardice. And with the vicious, religion is superstition. It is easy to shew the falsehood of this.

What is more wise than to improve the mind in useful knowledge, and enlarge our view of truth ? If to deal justly with men—to be contented with what is honestly ours—to be able to see the misery of ill-gotten wealth, and to look forward to the time when we shall be happy in an approving conscience, if this is stupidity, then, we demand, shew us wisdom ! If to conquer our passions, to

put from us the pleasures of vice though presented in a thousand alluring forms, to treat with scorn the threats, the injuries, and the ridicule of the world, and encounter the hatred of our associates, to forgive and present our hand to our bitterest enemy, and in spite of every opposition to walk firmly in the path of duty; if this is cowardice and meanness, then what is courage and generosity? If the man who does this is not wise, generous and noble, in what does true greatness consist?

Every person not entirely blinded by error, must acknowledge the superiority of virtue over vice; but how few shew this belief in their conduct! They acknowledge it in theory, but deny it in practice.

There are many who are determined to be virtuous at some future period; they will, first, try the pleasures of the world, and then devote their lives to goodness: but vice insensibly winds her snares around them, until they become blind to the beauties of truth, and have no desire of possessing it.

As they draw near the close of life, and their deadened senses refuse enjoyment, when the cold hand of time presses heavy upon them, and their heads have grown grey in the service of vice; then, perhaps, they will see their error; and when existence is no longer desirable, determine to devote the miserable remnant of their useless lives to the service of their Maker. But what is their situation should they be cut off in their career of iniquity! This day is our own, but to-morrow eternity may close around us. Let

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us remember that "the hours of youth, like the impetuous waters of a stream roll on never to return."

Now, in the morning of our lives, when pleasure wears its most seducing appearance, when temptations beset us on every side, and our guilty passions urge to enjoyment, let us conquer the whole—let us make a sacrifice worthy of acceptance. And if there is truth in reason or religion, we shall one day find more true happiness in the contemplation of a life well spent, than in an age of tumultuous joy, which does not deserve the name. We shall realize that *virtue is happiness, and vice is misery.*

P.

Hartford April 14, 1811.



An Essay on the Single Eye.

The light of the body is the eye, therefore when thine eye is single, thy whole body is full of light, but when thine eye is evil, thy body also is full of darkness: Take heed therefore that the light in thee be not darkness. If thy whole body therefore be full of light, having no part darkness, the whole shall be full of light, as when the bright shining of a candle doth give thee light.—LUKE.

IT is a sentiment admitted by most, and fully established by experience, that the human mind is altogether governed by motives. As rational creatures we always act from some end. Except in cases where we are involuntary, or act only as machines, we always have some

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design. So far as we act without motive, or so far as we have no end in view, we act irrationally. A good motive is essential to the goodness of an action or exercise; and a bad motive constitutes a bad action or exercise. The intention and disposition of the agent are of chief consideration, in estimating characters, both with God and man. If our motives be just and honorable, we are considered as possessing a virtuous character; if selfish and unjust, we can have no claim to the character of virtue and piety, that are well founded. If the eye be single, the whole body is full of light; if evil, the whole body is necessarily full of darkness.—Our blessed Saviour having spoken of the common custom of the world, by placing a lighted candle in some convenient situation for giving light, proceeds to a metaphorical description of the doctrine of motives. “No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come may see light.” From light he draws the metaphor, which he beautifully employs in the succeeding verses. The eye he calls the light of the body; and the body has light in proportion to the light of the eye; he directs us to take heed, that the light in us be not darkness; and informs us how happy it is to have the whole body full of light,—as agreeable as when a room is illuminated with clear and bright light.

It is proposed in this essay, to illustrate these three points:

1. That good motives consti-

tute a virtuous, and bad motives a vicious character.

II. The obligations we are under to see that our motives are good. And,

III. The happiness of being actuated by good motives.

I. The first and chief thing proposed to be illustrated is, that right motives form a good character, and of consequence, wrong ones a bad character.—There is a peculiar propriety in considering motives as the eye of the body. The eye directs the body, points out our way, informs us of the nature, distance, and magnitude of the objects around us. “Our sight is the most perfect and the most pleasing of all our senses. It fills the mind with the largest variety of ideas, converses with its object at the greatest distance, and continues the longest in action, without being tired, or satiated with its proper enjoyments.” The eye is the organ of vision, the instrument by which we receive all the ideas of sight: and what this is to the body, that is motive to action. If the eye be single, clear, direct, and unembarrassed, the whole body is full of light. Single is opposed to double. A single eye, is an eye which looks direct and strait, keeps the object always in view, does not lose sight of it, or present it, in a confused and indistinct manner. When the eye is thus clear and single, all our ways will be light. We shall see what we are about, and where we are going. So with regard to the motives and principles of our conduct. Our ends being good and laudable, our actions will be of the same nature, will be virtuous and praise-wor-

thy. The exercises of our minds, and our conduct and conversation will be in the divine view, according to our designs and intentions. Our character is good or bad, as our motives and principles are right or wrong.

For no conduct or action can be really good, in a proper sense, where the motive is bad. The action or conduct of the agent, is nothing separate from the intention and disposition.—Where there is no intention or disposition of the agent, there can be no morality or immorality, any more than in a machine. So far as we act without motive, we act as involuntary beings. We never ascribe praise or virtue to any actions, where we know the principle, from which they flowed, was wrong.—Should a neighbor intend to do me an injury, but by some interposing providence, that which was designed to hurt me, turned out much for my advantage, I should owe him no thanks: on the other hand, he would be criminal, according to all our ideas of criminality; and I should esteem him an ill-deserving man. Of this sentiment, the conduct of Joseph's brethren is a most pertinent and lively illustration. They were cruel and barbarous towards him, hated him without a cause, and sold him as a slave into a foreign country. But by a wonderful interposition of Providence, all their cruelty turned out to his advantage. He rose to opulence and honor in one of the greatest kingdoms of the earth; was next to the throne, and became the means of saving, in times of famine, his father and

brethren. Says Joseph unto them. Gen. 1. 20. "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."—They were as guilty as if all the evils and miseries had come upon their brother, which they intended. The happy end of their ill-conduct in regard to an offending brother, does not take away any part of blame from them. They thought evil towards him—had a wrong motive—an ill-intention, and consequently, the actions which proceeded from this intention, were not good, but evil.—The eye, then, must be single, or the body cannot be full of light. A good motive is essential to a praise-worthy conduct. Our intentions and aims must be virtuous and amiable, or our lives cannot be such as will meet the approbation of infinite wisdom, who knows and searches the heart, and tries the reins of the children of men.

That right motives form a good character, and of consequence, wrong ones a bad character, is a position, which common sense establishes.—The doctrines of religion are agreeable to reason and common sense. Wonders and mysteries do not make up practical religion.—We are not to look for strange impulses and enthusiastic flights, in those truths which lead to practice. There are mysteries and wonders in religion, in respect to the divine nature, the mediatorial work and offices, and the way of the sinner's acceptance with God; but in plain practical matters, we are to look for nothing, but

what is agreeable to reason and common sense. That which contradicts our reason, and the dictates of plain common sense, is not from heaven, cannot be admitted by us as part of our creed, or can do us any good, should we admit it. Perhaps nothing is more consonant to sound reason, than that a single eye, or a pure and right motive, forms a good character. Could we be satisfied that persons, *prevailingly*, act from an honest heart, or just aims, we should not scruple to bestow upon them our warmest approbation. It requires no great penetration, or acute philosophical genius, to know that a wicked intention and disposition, is in itself odious and vile, blame-worthy, deserving of censure, and of the disapprobation of heaven. When we see a person do a generous office, or a kind office,—or bestow an alms,—if we learn, or can by any means find out, that it was not a principle of generosity, kindness, and charity, which prompted to the outward acts, but a love of self,—a regard to the opinions or applause of others, we do not think the better of the person. We despise him for having such mean motives in view. If a person pray to God, steadily and fervently, or profess the Christian religion, only to be seen of men, and not from a sense of duty, we call him, and justly too, a hypocrite. Why was the religion, if it may be so termed, or righteousness of the Scribes and Pharisees, so miserable and wretched, so severely condemned, but because it came from a wrong motive, and a wicked insincere disposition.

Why were not the fasts of the Jews accepted of God? Was it not, because they acted from a wrong end? Why was not Jezebel's fast accepted? It was because she had it to take away the life of Naboth, that her aspiring lord might possess his vineyard. Will common sense arraign him for a wilful liar, who ignorantly speaks what is false; or prepare death for him who undesignedly takes away the life or property of a neighbor? Do we ever condemn a person, or think him deserving of punishment, who means to oblige us, or do us good, though accidentally he injure and hurt us? Even children affix blame, where they know there is an ill-design. And their common excuse is, when they unintentionally hurt one another, "they did not mean to do it;" and this excuse, when true, is esteemed valid.

We may add, the word of God places all praise-worthiness in a good, and all blame-worthiness in a bad heart, or motive. By heart in scripture is generally meant, the disposition and affections of the human mind. This is a matter so much insisted on, in the oracles of truth, that it is almost needless to be particular. Our Saviour's direction to make the tree good, that the fruit might be good, is a clear proof that all real virtue flows from a good motive or end. It teaches us that we must have good aims, ends, and intentions, or we can have no real goodness of life. His censure upon the Scribes and Pharisees, for their care and pains to have the outside of the cup and platter clean, while they neglected

the inside, establishes the same doctrine.

Those motives, which I call good, are a supreme regard to the glory of God, and sincere love to man. All interested and self motives are evil. The *single eye*, is a supreme regard to the Deity, the *evil eye*, which stands opposed to the single eye, is a supreme regard to self. There are but these *two* great and ultimate ends of action in the universe. The *one* actuates all holy beings and the *other* all sinful beings. There may be many subordinate or lower motives of conduct, or ends and purposes. But we can have but *one* leading purpose, or governing motive. One motive, which must be uppermost within us, to which all others will necessarily be subordinate and subservient. Thus the Christian's supreme and leading motive must be the honor of God, or a sense of duty; but he may have other subordinate motives—such as to save his own soul—to be a good example—to gain others to the love of piety and religion; these are not contradictory ends and purposes, but are all consistent; and the one subservient to the other. If our leading motive, in all our conduct, be self-exaltation, or self-interest, we are evidently wrong, and no Christians. Our own interest and happiness may be a subordinate, but must not be a supreme motive with us. That the divine honor ought to be our ultimate end, we need no stronger proof than the words of the apostle, 1 Cor. x. 31. There has been a warm and famous dispute among moral

philosophers and Christian divines, whether there can be any such thing as *disinterested* benevolence, or *disinterested* malice, in the universe, either among angels and saints, or devils and sinners. If by *disinterested* benevolence be meant, a benevolence or religion in which self-happiness is excluded and all interest of our own shut out, I am confident there can be no such benevolence, and that the Supreme Being never required any of his creatures to exercise a temper of mind, or go into a course of conduct, in which all self-happiness and self-interest were to be excluded. For none can love and serve him, without being happy. He has inseparably linked together our duty and happiness. Duty and interest are what he has joined together, and let no man put them asunder. The chief end of man is to glorify God and enjoy him. The same reasoning will apply to *disinterested* malice. Such malice cannot exist, even among apostate angels, or damned sinners. It is idle to talk of either *disinterested* benevolence, or malevolence, in this sense. But I apprehend this is not the true and proper sense, in which the phrase, *disinterested* benevolence, or religion is used. I never mean any more by it, than that the leading, ultimate, and governing motive, should be not self-interest or happiness, but the good of universal being, or the glory of God. In this sense, there is, undoubtedly, *disinterested* benevolence, or the bible is false, for it directs us positively, 1 Cor. x. 31. But I think

the epithet *disinterested* not so happily chosen; *genuine* or *pure* would be preferable, and less liable to exceptions.

Again, that good motives constitute a good, and bad motives a bad character, is evident, because we feel responsible for our ends and designs, intentions and dispositions. We feel that we should have a single eye to the good of the whole, the public good, and the glory of God. We know that we ought to be possessed of an honest, upright heart, and to display and exercise a good intention or disposition. No person can, by metaphysical reasonings, persuade himself that he is excused in not having the best motives, and acting from the purest principles. Men of acute and sophisticated heads, may say many fine things about moral agency—or necessity or fate: or in speculation, raise difficulties; but come to practice, and they will feel as much as the last class, responsible for their motives and ends, or their intentions and dispositions. A *single eye* is, then, in the science of religion, the chief object; is the one thing needful. If we have this, the whole body will be full of light; but if the eye be evil, the whole body will be full of darkness. We know that we are to blame, if we act from a bad temper, let us come by this temper how we would, whether derived by nature, or contracted by habit. We never, in taking blame to ourselves, enquire after the hidden sources of our dispositions, or what caused our intentions. Common sense and our own feelings inform us that we are culpable

for bad motives, and praise-worthy for good ones. The exercise of a good disposition, we are sensible, is commendable, and a vicious one condemnable. To have right ends in view, in all our conduct and carriage in the world, we know is acceptable to God and men; to be governed by sinister and selfish ends and designs, we feel is wrong. And common sense ever esteems and reveres a character just in proportion, as it is more or less disinterested. Just in proportion as we find a person influenced by selfish motives, just in the same proportion, we consider him as vicious, and just as far as we find any actuated by benevolence, or a regard to God, and the good of others, we esteem them virtuous and amiable. It is, then, agreeable to our natural notions of virtue and vice, to place the one in benevolence, and the other in selfishness. The more any are actuated by self only, the more remote are they from real holiness, which essentially consists in benevolence.

II. The next thing proposed, was to consider the obligations we are under to see that our motives be good. "Take heed, therefore, that the light in thee be not darkness." We are to see that good motives and principles govern us. These obligations, under which we are to act from right and laudable ends, will be pretty evident from the observations already illustrated. The good motive is the single eye, and this is the virtuous, upright intention. And without this, all our actions will be wrong. For if our actions be according to the motives or

principles from which they proceed, then from an evil eye, or motive will flow evil actions. Beautifully, then, are we exhorted, "to take heed that our light be not darkness." We are required to have an honest heart, and to act from the purest principles. The demand of the Supreme Being upon every human creature is, "My son, give me thine heart." We are also directed, "to keep the heart with all diligence, for out of it are the issues of life." And though the preparation of the heart and of the tongue in man be from the Lord, and though the heart be deceitful and desperately wicked; yet we are commanded to exercise a good heart, and to act from, and to be governed by, right and laudable motives. We have no such impotence, as takes away blame, or affords us any excuse, for acting from selfish motives. Our depraved natures—our wicked hearts—our selfish motives or evil intentions are our guilt and sin. We have nothing to urge, that has any weight in it, why we should not have a single eye to the glory of God, in all our deportment in the world. We are then under the highest obligations to see that our motives and principles be good, to take heed that the light in us be not darkness.

The obligations we are under to do this, will appear plain, if we consider, how apt we are to be mistaken about ourselves, and to think we are actuated by good, when we are only led away by evil motives. How many think they are doing God service, when they are engaged in high crimes! The most of

the false religions, and persecutions, superstitions, false zeal, and a spirit of intolerance, in the world have gone upon this mistake. False teachers, and false prophets, false doctrines, and schemes in religion, arise from this source. Even in our Saviour's time, many thought they did right, when they called him an impostor, and crucified him, and put his disciples out of their synagogues, and excommunicated his followers. And how did Paul think he was doing God's service, when he was persecuting the Christian cause! O the fatal effects of an erroneous conscience! A misinformed conscience is a dreadful companion! How apt are Christians of every age and standing, to flatter themselves that they have a single eye, when they have an evil eye only, and the whole body is full of darkness! How, then, should we take heed carefully that the light in us be not darkness. "If therefore the light that is in thee be darkness, how great is that darkness."

III. The last thing to be opened and explained, was, the happiness of being actuated by good motives. If thy whole body, therefore, be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light." No reader but will see and feel this to be a great happiness. To be full of light—to see our way clear—the path of duty plain, and to have the satisfaction thence resulting is, certainly, an unspeakable felicity.

To be actuated by good motives, is happy, because it will ensure to us the approbation of

the greatest and best of all beings. It is the prerogative of God, to search the hearts and try the reins of the children of men. All things are naked and open before him. He is the present witness, and will be the final Judge of all our conduct. He sees what motives govern us; what the views of our hearts are, and what are our ends and designs; and nothing can be hid from him. Good intentions and views, alone, can recommend us to his favor, they only will be pleasing to him, or gain his approbation. The single eye only will be acceptable to him, and he cannot be imposed upon, in his judgment. There must be sincerity and uprightness of intention, or we cannot meet the approbation of our God.

It is happy to be influenced and guided by upright aims, as this will naturally meeten us for the society of holy beings, in heaven. Benevolence distinguishes the angels of light from those of darkness. Holy intentions, or benevolent views, that is, a single eye, prepares the soul to join with its kindred spirits above the sky. None can be admitted into that world of glory, who have not a supreme regard to the divine honor, in this. A single eye is the chief ingredient in a virtuous character. It is concealed from the world, and is only discerned by Omniscience. An honest heart and aim at the glory of God, and good of man, is of more worth than all the world—it is better than rubies, and all the things thou canst desire, are not to be compared to it. Many outward actions are splendid—

cause the world to admire, where the ends are vile and base. The searching eye of the great day will, no doubt, unfold the latent infidelity of some, who now shine as the brightest Christians of the age.

Being actuated by good motives, is exceedingly happy, as there is a sweet and divine pleasure in them. The right kind of self-complacency is to be possessed, in acting from them; in being full of light, in having a single eye—we shall have the approbation of conscience, and of our own mind. If, then, it be happy to have the approbation of God; if it be happy to be meetened and prepared for the society of the heavenly hosts; if it be happy to feel satisfied in ourselves, and to have the applause of conscience; great is the happiness in being actuated by good motives. "The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light."

From what hath been said, we may know where to begin our inquiries concerning our character in regard to religion; viz. at our ends and aims, our motives and principles. No knowledge can possibly be so interesting and important to us, as self-knowledge. And no kind of self-knowledge equally necessary with that which respects our religious state. We are placed in this world and endowed with faculties of reason, in order to prepare for a never-ending eternity; we are candidates for a boundless existence, in a future world; and perfect happiness, or perfect misery will there, and then, be our portion; and to find

out whether we be prepared, in the temper of our minds, for the abodes of celestial felicity, should be the object of our most anxious and solicitous; as well as daily inquiry.—The sentiments above advanced and illustrated will lead us to the best mode of self-examination. We see where we are to begin our inquiry. Even there, where all religion begins, and where it principally consists, a single eye—a pious heart—a good intention—or a supreme aim at the divine glory. Would you know what your character is, what your state is, whether you may hope for glory at last,—see what the ends of your actions now are,—whether you have a superlative regard to Deity, and an honest desire to honor him, and do good to men. Here fix your attention: here press the examination, and always be afraid of loose and superficial notions in religion.—Strictly and accurately examine the motives of your conduct. When you read, hear the word, pray, or go to the house of God, or sit at the sacrament, ask yourselves what is your aim? What motives govern you?

Permit me to conclude with pressing it upon all to have a single eye: “then the whole body will be full of light. Take heed that the light that is in thee, be not darkness.” You must aim at the glory of God, or you cannot be saved. A single eye is essential to virtue.—Trust to no outward appearances, however fair. In God’s account, the single eye is the one thing needful. No fair disguises can deceive the omniscient Jehovah. He sees your heart; and you must have an upright inten-

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tion—a pious disposition, or he will not accept you. You must be governed by the purest motives, and noblest principles, or you never can dwell with him in glory. *He that hath ears to hear, let him hear.*



A FRAGMENT.

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Connection between Doctrinal Belief and Virtue.

NOW the case appears to me to be no other than this: A great many persons, before they proceed upon an act of known transgression, do expressly state to themselves the question, whether religion be true or not; and in order to get at the object of their desire (for the real matter to be determined is, whether they shall have their desire gratified or not), in order, I say, to get at the pleasure in some cases, or in other cases, the point of interest, upon which they have set their hearts, they choose to decide, and they do in fact decide with themselves, that these things are not so certain, as to be a reason for them to give up the pleasure, which lies before them, or the advantage, which is now, and which may never be again, in their power to compass. This conclusion does actually take place, and, at various times, must almost necessarily take place, in the minds of men of bad morals. And now remark the effect, which it has upon their thoughts afterwards. When they come at another future time to reflect upon religion, they reflect upon

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it as upon what they had before adjudged to be unfounded, and too uncertain to be acted upon, or to be depended upon: and reflections, accompanied with this adverse and unfavorable impression, naturally lead to infidelity. Herein, therefore, is seen the fallacious operation of sin; first, in the circumstances under which men form their opinion and their conclusions concerning religion; and, secondly, in the effect, which conclusions, which doubts so formed, have upon their judgment afterwards. First, what is the situation of mind in which they decide concerning religion? And what can be expected from such a situation? Some magnified and alluring pleasure has stirred their desires and passions. It cannot be enjoyed without sin. Here is religion, denouncing and forbidding it on one side: there is opportunity, drawing and pulling on the other. With this drag and bias upon their thoughts, they pronounce and decide concerning the most important of all subjects, and of all questions. If they should determine for the truth and reality of religion, they must sit down disappointed of a gratification, upon which they had set their hearts, and of using an opportunity, which may never come again. Nevertheless they must determine one way or other. And this process, viz. a similar deliberation and a similar conclusion, is renewed and repeated as often as occasions of sin offer. The effect, at length, is a settled persuasion against religion. For what is it, in persons who proceed in this manner, which rests and dwells upon

their memories? What is it which gives to their judgment its turn and bias? It is these occasional decisions often repeated; which decisions have the same power and influence over the man's after-opinion, as if they had been made ever so impartially, or ever so correctly: whereas, in fact, they are made under circumstances which exclude, almost, the possibility of their being made with fairness, and with sufficient inquiry. Men decide under the power and influence of sinful temptations; but, having decided, the decision is afterwards remembered by them, and grows into a settled and habitual opinion, as much as if they had proceeded in it without any bias or prejudice whatever.

Religious Intelligence.

FROM THE CHRISTIAN OBSERVER.

A CIRCULAR mandate of Bonaparte, commanding the bishops to offer up prayers on account of his late victories, contains the following extraordinary passage:

“Though our Lord Jesus Christ sprang from the blood of David, he sought no worldly empire; on the contrary, he required that in concerns of this life men should obey Cæsar. His great object was, the deliverance and salvation of souls. We, the inheritors of Cæsar's power, are firmly resolved to maintain the independence of our throne, and the inviolability of our rights. We shall per-

severe in the great work of the restoration of the worship of God : we shall communicate to its ministers that respectability which we alone can give them : we shall listen to their voice in all that concerns spiritual matters and affairs of conscience.

“ We shall not be drawn aside from the great end which we strive to attain, and in which we have hitherto succeeded in part—the restoration of the altars of our divine worship ; nor suffer ourselves to be persuaded, that these principles, as Greeks, English, Protestants, and Calvinists affirm, are inconsistent with the independence of thrones and nations. God has enlightened us enough to remove such errors far from us. Our subjects entertain no such fear.”

It is not easy to fathom the designs of this usurper. It appears by the journals of Rome, that a variety of decrees have been issued by the government which he has substituted for that of the pope. One of these abolishes the tribunal of the inquisition, and all the establishments attached to it. By another decree, a great number of especial tribunals are also abolished, as well as every temporal jurisdiction hitherto possessed by the clergy, secular and regular. All clerical privileges are annulled. The right of asylum exists no longer ; in consequence, the authors or accomplices of crimes will no longer be sheltered from the punishment of the law. A new establishment is made of justices of the peace, &c. all of whom are nominated by the emperor. By a third decree a committee

is appointed for the preservation of all the ancient and modern monuments of Rome, and the Roman states. This committee is particularly charged to take precaution for preserving the cupola of St. Peter from lighting ; and the paintings of Raphael, which are on the *loggi* of the Vatican, from injuries arising from the air.

These important changes in the administration of the papal dominions, had they been effected by any other power than that of Bonaparte, would have been contemplated with satisfaction by every friend to humanity ; and even under the circumstances which have led to their accomplishment, we ought not to overlook the benefits they are calculated to confer on the mass of the population. They serve to convince us that the Almighty is employing this great destroyer as an instrument of his will ; and we may expect, that, when he has answered his destined purpose, the obstacle which his power and profligacy present to the extension of true religion will also be removed by the divine *fat*.

The pope is said to have protested most strenuously against the usurpations of Bonaparte, and to have declared them null and void ; and to have even proceeded to pronounce upon him sentence of excommunication. Documents, purporting to be his protest and excommunicatory decree, have appeared in the newspapers ; but we entertain a doubt of their authenticity. If genuine, they are not the less mere *bruta fulmina*.

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

THE annual report of the proceedings of this society has recently been published. It is preceded by a sermon preached before the society, on the 25th of May last, by the Rev. Legh Richmond, rector of Turvey, in which the cause of missions is strenuously supported. The text, ("Simon, son of Jonas, lovest thou me? He saith unto him, yea, Lord, thou knowest that I love thee. He saith unto him, feed my sheep,") is well adapted to prove that love to Christ is the genuine spring of missionary exertions; and Mr. Richmond's elucidation of the subject manifests much piety and feeling. The report which follows states, that a missionary establishment has at length been formed in the Rio Pongas, a river about 90 or 100 miles north of Sierra Leone, where the missionaries have been kindly received by the native chiefs, as well as by the European traders in the neighborhood. One of those traders had presented them with a commodious dwelling-place, on condition that they should instruct his children. To this they readily consented. One of the missionaries in the Rio Pongas, Mr. Prasse, had been cut off by a fever; another, Mr. Nylander, was employed in performing the duty of a chaplain in the colony of Sierra Leone, where his ministry was both acceptable and useful. The remaining two, Mr. Renner and Mr. Butcher, resided at Bassia, the settlement given them by the trader, and were there occupied in instructing a few chil-

dren; the number of whom they expected would increase. In the month of June last, two other missionaries went from this country to join their brethren in Africa. Their names are Barneth and Wenzel. This last was accompanied by his wife. The committee have directed, that on the arrival of these missionaries in the Rio Pongas, another settlement shall be formed higher up the river than Bassia, near the town of a chief called Fantomanee, where a house has already been erected for them. They are to receive, at both places, for the purpose of education, all the children they can procure, and to connect with this pursuit excursions among the neighboring natives.

The committee have taken measures to procure a copy of an Arabic tract, written by Sabat, of whom an account is given in the Christian Observer, May, 1809, p. 318, and entitled, "Happy News for Arabia," with a view to its being printed and circulated among the Mohammedans on the western side of Africa. This tract contains, according to Dr. Buchanan, an eloquent and argumentative elucidation of the truth of the Gospel, with copious authorities, admitted by the Mohammedans themselves, and particularly by the Wahabeans.

The committee have contributed 300*l.*, in addition to 200*l.* formerly voted, to the object of promoting the translations and editions of the Scriptures now carrying on in the East.

We have already mentioned the design entertained by this society of forming a settlement at New Zealand. Two men,

one a ship-carpenter, and the other a flux-dresser and twine and rope maker, have been appointed for this purpose, to whom it is in the contemplation of the committee to add a third. They are about to proceed to New South Wales, in the same ship in which the Rev. Mr. Marsden and his family mean to return to the colony. Mr. Marsden has undertaken to superintend the formation and management of the projected settlement, which the new governor of New South Wales, Mr. Macquarrie, has been instructed by his Majesty's ministers to countenance and support.

At the close of the report, the public are called upon for their pecuniary aid; and the clerical friends of the institution are urged to obtain congregational collections for its support. During the last four years, the Rev. Basil Woodd has obtained from his congregation, for this one object, upwards of 1000%.



New Testament for the Jews.

“MR. YEATES, of Oxford, has been employed for some months past in arranging and collating the Oriental Manuscripts, chiefly in the Hebrew and Syriac languages, lately brought from the East by the Rev. Dr. Buchanan, and now deposited in the public library of the University of Cambridge. Mr. Yeates is author of the Hebrew Grammar with Points; and has recently finished a work which has occupied his attention some years—namely, a transla-

tion of the Gospels into the Hebrew tongue. It is remarkable, that in Dr. Buchanan's collection there should be two manuscript copies of the New Testament in Hebrew, both written in the East. One of them was executed by a learned Rabbi of India, about 150 years ago, who was an adversary to the Christian faith, for the purpose of controverting the facts and doctrines, and of defending the Jews of Cochin against the evangelical arguments of their neighbors, the Syrian Christians. It is related, that, after he had finished his work, he himself became a convert to its divine truth. This manuscript is in his own handwriting, with the original erasures and interlineations. It is supposed that he translated from a copy of the New Testament in the Syriac language. A version executed under such circumstances—by an enemy—by a Jew who was a stranger to European learning, and to the arguments against Christianity maintained by European Jews—must be curious and interesting in several of its parts; particularly in the Epistle to the Hebrews. As soon as the collations from this and other manuscripts, for the benefit of Mr. Yeates's Version, are finished, a copy of the whole New Testament will probably be published, under the patronage of Dr. Buchanan, for the use of the Jews in Europe and India.—Dr. Buchanan brought from the East a *printed* copy of St. Matthew's Gospel in the Hebrew language: and a copy of the whole New Testament in the Syriac language, *printed* in Hebrew characters; both works executed by

the Propaganda of Rome, about two centuries ago. If any of the readers of the Christian Observer can refer Mr. Yeates to any other aids in the prosecution of his work, the communication will be thankfully received."



Extracts from the Journals of the United Brethren.

GRUENCKLOOF.

"OCTOBER 1808.—Having hitherto narrowly observed the external conduct and manner of living among our Hottentots, with a view to advise and lead them by degrees into more order, cleanliness, and regularity of living, we thought we would now begin to give them an opportunity of speaking with us individually, concerning the state of their souls, and made a regulation with that view."

"Most of them confessed themselves sinners, and seemed desirous of being saved. A few, however, boasted of their having very good hearts, and others, of their having made good resolutions."

"17th.—Eight women came to ask permission to attend the school, seven of whom were admitted, and on the following day we began our instructions, in the name of the Lord, hoping for his blessing. This school will be kept four times in the week."

"19th.—Old *Pitt Jaeger*, a candidate for baptism, came to a Missionary, and said: 'I come to ask a question of you. First, what is to be done with me now, and, secondly, what is to become of me.' The Missionary answered: 'You think, because

you have been admitted as a candidate for baptism, that you are now soon to be baptized; but let me tell you, you must first know Him who instituted baptism, and what is meant by that holy ordinance; for Jesus says not only: He that is *baptized*, but, he that *believeth* and is baptized shall be saved. Are you acquainted by faith with Him, as a Saviour, who has redeemed lost sinners by his precious blood, and has power to forgive your sins? Are you willing to forsake your wicked life, and to devote yourself to your rightful Lord and Master? If you are, then the fruits of your faith will be seen, and as to what will become of you, you will be reconciled to God, and through the merits of Jesus, be delivered from the power of sin and Satan: you will know God as your gracious Friend and Father, and that you are a pardoned sinner. Then as to what will be done with you, you will be numbered with God's people, and every good gift will be imparted unto you.' He began to weep, and said: 'I have no more any words to make;' and went home in deep thought."

"31st.—In these days a Hottentot woman came to us, and after declaring how wretched and forlorn she felt herself when she thought of the many sins she had committed, she added; 'O for God's sake deliver me from the burden of my sins.' We told her, that we could do nothing towards relieving her, but advise her to turn to Jesus, the Saviour of sinners; that as long as she only stood looking at her sins and transgressions, she would remain a miserable

creature ; but she should go and seek help from Him, who alone can give rest to the troubled soul. The Missionary added, ' What I have myself experienced, that I recommend to you ; I have found Jesus to be a Redeemer in truth ; turn to him in faith, and you will experience the same.' She expressed her thanks with folded and uplifted hands."

"November—Having, during the preceding days, experienced so much terror and distress on account of the rebellion of the negroes, we felt the more thankful, that on the 13th we could sit down in peace, at the feet of

Jesus, and thank him for all his mercy and faithfulness towards us. We celebrated this memorial-day in our Church, by partaking together of the Lord's Supper, which proved a divine repast unto our hungry and thirsty souls."

Of the Hottentots at this new settlement it appears, by a letter dated in December last, that fourteen were baptized, five candidates for the holy communion, and eleven candidates for baptism. They are, it is added, remarkably attentive and deeply impressed with the importance of obtaining acceptance with God before they leave the world.

POETRY.

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FROM THE INSTRUCTOR.

LINES OCCASIONED BY THE DEATH OF A BELOVED AND PIOUS FRIEND.

Rev. vii. 15, 16. *They are before the throne of God, and serve him day and night in his temple ; and he who sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat : for the Lamb, who is in the midst of the throne, shall feed them, and lead them by living fountains of water ; and God shall wipe away all tears from their eyes.*

O HAPPY friend ! to heav'n remov'd,
To see the Saviour whom you lov'd :—
The storms of life, you fear no more,
Since you have reach'd the heav'nly shore.
Safe in the hav'n of promis'd rest,
How joyful ! how supremely blest !

While here you often wept,—and pray'd—
You look'd to heav'n, and sigh'd, and said,—
' When shall I reach the realms of peace !
When shall my painful conflict cease !
When shall the world no more prevail,
Nor its temptations me assail !
When shall the roaring lion cease,
To vex my soul and break my peace

And when shall this poor heart no more
 Its sad deceitfulness deplore !
 When shall I breathe my latest sigh }
 And from this feeble mansion fly, }
 By guardian angels borne on high ! }

Thus often did you mourning go,
 While traversing this vale of wo.
 Thus oft to heav'n address'd your prayer,
 On wings of faith ascending there.

And now you've reached the blest abode,
 Where dwells your Saviour and your God.
 In the delightful holy place,
 You see your JESUS face to face ;
 That sacred person you behold,
 Whose glories never can be told.
 You hear his gracious lips declare,
 That one of his redeem'd you are,—
 Purchas'd by blood, on Calv'ry shed,
 And by his arm to vict'ry led.
 Kindly, with heav'nly fruits he feeds,
 And you by living waters leads.
 He frees you from each foe and fear,
 And from the eye wipes every tear.
 O ! those are heav'nly words indeed,
 Which from his gracious lips proceed !
 Does he his boundless love reveal ?
 What nameless transports then you feel !
 With rapture you're constrain'd to cry—
 While you behold the LORD on high,
 With looks of love smiling upon
 The myriads that surround his throne,—

' And is that JESUS—is it He—
 The same who bled and died for me :
 Are those the hands, the feet, the side,—
 Which streams of precious blood supplied,
 To wash away sin's deepest stain,
 And make our garments white again !
 O ! join with me ye ransom'd throng,
 To notes divine attune the song ;
 Salvation to the Lord be giv'n,—
 SALVATION, is the song of heav'n :
 Salvation unto Him ascribe,
 Ye sav'd,—of every tongue and tribe :
 And let the LAMB be ever prais'd,
 Who from the deeps of wo has rais'd
 The myriads that surround the throne ;—
 AND OF THIS NUMBER MADE ME ONE.'

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A MISSIONARY SERMON, delivered at Hartford, on the evening of May 14, 1811.—By William Lyman, D. D. of East Haddam.

PSALM LXXIV. 20.

Have respect unto the covenant : for the dark places of the earth are full of the habitations of cruelty.

WERE the argument, here expressed and urged, rightly understood and suitably felt, all Zion would unite in the prayer with which this passage commences. And permit me to remark, that there is not a child of God upon earth, who does not, in some measure, realize, in his own experience, the spirit which dictated these words of the Psalmist. The pious Asaph had beheld, with emotions not easily described or uttered, the distresses which had prevailed among the people of God, and the desolation to which his sanctuary had long been subjected. The ravages of God's enemies had spread consternation and woe all around ; the people of the Lord were dispersed ; their places of public worship destroyed, and their religious establishments deranged. Nothing was present to their view but the prospect of increasing calamity, and they had no hope but from the mercy and faithfulness of that God whom they had often provoked, and whose goodness they had long abused. Their enemies had not only "burnt up all the "synagogues of God in the land," but they were meditating an entire overthrow of the people who had occupied them for religious purposes. "They said in their hearts, Let us destroy them "together." And the Psalmist further observes : "The tumult "of those that rise up against thee increaseth continually." Un-

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der these circumstances we readily perceive that the church or the people of God were not only in a perilous, but in a depressed and suffering state.

The holy penman of this Psalm, deeply interested by what he had seen and felt, betakes himself to that first of all duties which good people should scrupulously perform at all times, and especially in a day of adversity. He was an earnest pleader with God in behalf of an oppressed and overwhelmed people. The favor he requests is apposite to the case he has in view; and the argument he uses exactly suited to excite commiseration and procure relief.—In the text and context he states and urges the matter in a most pathetic and importunate manner. His address to God, through the whole, is sublime, appropriate and forcible; but in no part do the energies of his soul rise to an higher pitch, or flow forth in a more majestic style, than in that comprehensive petition which forms the basis of our present meditations. Here is introduced an argument addressed to the feeling and sense of propriety which are supposed to exist in the Being to whom application is made. It is reminding him of his own declarations and engagements; from which a confidence is gathered that he will not deviate so as to manifest either forgetfulness, disregard or unfaithfulness. With the boldness therefore of an earnest intercessor, the Psalmist moves God to “have respect unto the covenant:” then he enforces his plea with an argument addressed to the mercy or compassion of God: “for, says he, the dark places of the earth are full of the habitations of cruelty.” This plea and this argument are not without their appropriate significance and pertinency at the present day. Brethren of our common Lord, my design is to engage you all in the prayer which opens and constitutes the theme of the present discourse. We are assembled this evening before God to contemplate the condition of those destitute of the privileges in which we all rejoice, and by which we are distinguished above most of our brethren of the human race; and also to consider what duties we owe to the God of our salvation, as it respects the diffusion among others of that light with which we are surrounded, and those blessings with which we are replenished. Can there be an indifferent attendant in the house of God, who regards, with no sensible emotion, the object which our meeting together professedly embraces? If such an one hath passed over the threshold of the sanctuary, and is now within these sacred walls, the Lord have mercy to open his eyes and penetrate his heart, before he leaves his seat, that he may not be alone, and feel no interest in that prayer which is to warm the hearts and enliven the desires of all present who love these abodes of Zion. May God preside, and by his Holy Spirit operate in directing every eye, and lifting up every soul to himself. I shall,

I. Speak of the covenant which God hath seen fit to establish.

II. Consider what is comprehended in his having respect to this covenant.

III. I shall lead you to contemplate the argument by which his respect to this covenant is urged.

IV. I shall apply the subject.

That we may proceed in an orderly and intelligible manner, we are,

I. To take into view that covenant which God hath seen fit to establish.

It may be observed, that the phrase here used is in a definite form: "Have respect to *the* covenant," as if it was but one, and was understood as having reference to a particular object. I suppose, however, it may be considered as having a general meaning, and pointing, in one comprehensive view, to all those communications which God hath been pleased to make unto men relative to his designs of mercy towards our apostate and fallen race.

If the expression must be considered as limited in its signification, I shall strenuously contend that it means the covenant of redemption, that covenant of the Most High, with his Son, in which he promises to give him the heathen for his inheritance and the uttermost parts of the earth for a possession. In the benefits of this covenant, all the children of God have a most liberal share; and in it are contained all the promises of good which God hath made to his people, both in reference to their own personal security and happiness, and also in relation to that display of his mercy which he will make to the world of mankind in sending the gospel to the remotest ends of the earth, and in causing it to triumph in the conversion and salvation of souls, and in the enlargement and purification of the church. The promises are numerous, particular and animating in regard to the prosperity of Zion. The time is coming when religion shall more generally and gloriously prevail—when irreligion, idolatry and wickedness, shall be done away, and when the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the seas.

Such a time is described and predicted in the word of God. Nor are these predictions in a blind and unintelligible form; but they are delivered in language plain, and the import of which cannot easily be mistaken. They are communicated by various writers, at different times, and in a variety of language. They are repeated time after time, and made familiar to the weakest understanding in those who are enlightened by the Spirit of God, and who have their senses exercised to discern spiritual things, in a spiritual manner. To rehearse them would be to exhibit before you a considerable proportion of the prophetic writings. And after all, they would serve only to establish one idea which is sufficiently confirmed by the uniform tenor of Scripture, that God hath promised to protect and enlarge his church—to increase the number of converts, and raise them to an high degree of purity and felicity. Perhaps it may be sufficient to remark, that the prophet Isaiah, in an early part of his prophecy, expressly declares in refer-

ance to these times, Isa. ii. 2. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."—In a similar strain the prophet Habakkuk hath also declared, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—That remarkable passage in Zechariah, which breathes the same spirit, and corroborates the same idea, deserves to be mentioned, "In that day shall there be upon the bells of the horses, HOLINESS TO THE LORD."—The best commentators have ever understood this as referring to a very flourishing state of religion in the world, when all the implements in use for labor or convenience among men, shall be devoted to God, and employed in his service. An attentive reader of divine revelation must know that a multitude of passages, which harmonize in sentiment, and proclaim the same glorious truth, might easily be collected. Permit me only to subjoin those comforting words of the Saviour, Matt. xvi. 18. "And I say also unto thee that thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it." You see, my brethren, by the brief statement which I have given, what I understand by the covenant spoken of in the text. To this covenant, comprehending these refreshing and enlivening promises, the pious Asaph prays that God would have respect.—We pass then to consider,

II. What is intended by this prayer.

To have respect to any one is, to treat him with marks of attention, which betoken an high sense of his worth and importance. We cannot respect that, which we despise, and consider of no value. There must be an opinion of some dignity and value in the person or thing respected. Now to respect a promise denotes some practical attention to the fulfilment of it. No one who makes a declaration which concerns another, and by which expectations are raised, can be considered as respecting the truth if he pays no further attention to the business, and takes no measures to accomplish his word. Write that man a liar, who says and *does not*. But the man who is punctual and faithful to his engagements—who conscientiously regards his promises, and though "he sweareth to his own hurt changeth not,"—must be considered as a man who *respects* the truth; and particularly respects his own promise. Now let us apply this to the case before us. God is requested to *respect the covenant*; that is, to have regard, even a practical regard to the declarations he hath made, and the promises he hath given respecting his church. The thing requested is, that God would not tarnish his own glory by being unfaithful or remiss; that he would not destroy or weaken the confidence placed in him by being indifferent towards his word, or by delaying the accomplishment of any of his promises. But that he would cause his government exactly to accord with his own pre-concerted and pre-announced purposes; that he would

not, in short, pass by any particular comprehended in the covenant into which he hath freely and graciously entered, but in the fullest sense, and in the most perfect manner, make good his word by fulfilling this declaration, "My counsel shall stand, and "I will do all my pleasure."

It is not to be supposed that the pious author of the Psalm doubted of the faithfulness of God; but he was solicitous that this faithfulness should be made to appear, that God's character might be unimpeached, and at the same time that the highest good and most effectual security of his people be rendered certain. God permits his children to address him in this manner, and to plead with him his own promises. Beseeching him therefore to have respect to the covenant, is nothing less or more than that he would fulfil his own declarations respecting the protection, growth and establishment of his church; that he would spare his people, and *not give his heritage to reproach*; that he would completely justify the confidence of his people, by bringing to pass all the predicted wonders of his grace, and in causing his name and his praise to be glorious throughout the world. He hath promised that *the seed of the woman shall bruise the serpent's head*. This covenant he hath repeated in a multitude of instances, and hath declared concerning his Son, that "he shall see his seed, he shall "prolong his days, and the pleasure of the Lord shall prosper in "his hands. He shall see of the travail of his soul and shall be "satisfied." His church therefore is secured abundantly by the promises of God: and his having "*respect to the covenant*," is carrying these promises into full and ultimate effect.—Let us now as proposed,

III. Contemplate the argument by which the Psalmist urges this "respect to the covenant."

The argument is taken from a view of the unenlightened and idolatrous parts of the earth; where every species of iniquity and horrid impiety prevails. He particularly states the rage, impetuosity and distress which accompany such a state, and grow out of such ignorance and barbarity. "For the dark places of the "earth are full of the habitations of cruelty."—Men, untaught in the holy principles of revealed religion, with passions unsubdued by the grace of God, and under the dominion of depraved and turbulent lusts, are in their practices oppressive and violent; they trespass on the rights of others, and bid defiance to the laws of justice and mercy; trample on the sacred maxims of humanity, and riot in the spoils of fraudulent extortion; wrest from their fellow-men the privileges conferred on them by the God of nature, and display an imbittered hostility against their own species. In short, they establish rules which in their operation are calculated to degrade and distress their fellow-men; subject themselves and their brethren around not only to inconvenience, but to actual suffering, and display human nature in a disgusting and terrific

point of light. I might notice the wars and confusions which have prevailed among the nations, and spread devastation and ruin through populous and extensive regions. These, as an inspired penman remarks, James iv. 1. "*Come of the lusts of men, that war in their members.*" And while these lusts prevail, such evils will continue to exist. In every age they have contributed to make this earth an Aceldama and a Golgotha. Ah! my brethren, when shall the Prince of peace sway his sceptre, and drive discord with all the evils of mutual destruction from among men? All whose breasts are warmed with benevolence, and who pant for the security and happiness of their kindred associates, will lift up an earnest cry, and say, "Come, Lord Jesus, come quickly." But it is not my design so much to speak of "wars and fightings," which have so often desolated kingdoms and empires; which have spread devastation through the world, and filled the abodes of men with tears and groans. For these, however cruel, have not been confined to what are denominated "the dark places of the earth." They have shed their pestilential influence, and multiplied their horrors among nations professedly enlightened, and among whom the true religion hath obtained. Though at the same time they are not to be imputed to the influence of religion on the hearts and lives of men, but often to the hostility against it which rages in the human breast, and calls forth the rancor of the human soul.

By the conduct of man, even when taught the knowledge of the true God, and the blessed maxims of his holy word, it hath sufficiently appeared, that "men love darkness rather than light, because their deeds are evil." But the cruelty of irreligion, or of idolatry and superstition, may sufficiently appear from other sources. There is a principle or bias in human nature, which leads men to adopt, and practise almost any other religion, rather than the true.

Hence the most extravagant sentiments have been embraced and the most abominable practices countenanced, under the name and garb of religion. Superstitious, impure and cruel rites, have been introduced. And, under the sanction of these rites, customs the most abhorrent to nature, and the most replete with vileness and barbarity, have gone into the forms of devotion and morality, debasing the virtue of the heathen world, and overwhelming vast countries with lewdness and murder. Even the sports and diversions of heathen nations, have manifested an unnatural apathy with respect to human dignity, and human happiness. The brutal creation, in the wildest parts of it, hath been outdone in deeds of ferocity and cruelty by those who have claimed distinction on the scale of rationality and civilization. The gymnastic exercises, and the gladiatorial sports, have occasioned inconceivable distress, among refined, but unenlightened nations. They have issued in the mangling, decrepitude and death of thousands and thousands of the poor deluded and infatuated sons of men.

But I come more directly to the religions which have been eminently marked with cruelty and blood. These are found in Pagan, Mahometan and Popish countries. The latter, which goes under the name of Popery, or the Catholic religion, hath exhibited more scenes of horror than I am able or willing to describe. Human nature shudders, and benevolence weeps, at the retrospect, which presents the scarlet coloured woman, arrayed in her appropriate ensigns, and decked with the signals of her unparalleled impiety. Most appropriate is the frontispiece, which announces her to be, "Mystery, Babylon the great, the mother of harlots, and abominations of the earth." This monster of vice and cruelty which is no other than the Roman Catholic church, is represented as being drunken with the "blood of the saints, and with the blood of the martyrs, of Jesus." Scarcely can we do less, when we view her in this light, than with the apocalyptic writer, "wonder with great admiration."—Persecutions, commenced and carried on with diabolical fervor and rage, have crimsoned the earth, with more blood, and occasioned more distress, than my pen can describe, my tongue utter, or my imagination, without pain, conceive.

Thousands and millions, of poor sufferers, have groaned at the stake, expired on the scaffold, and been tortured, even in the agonies of death, by every engine, and in every method which ingenuity, malice and cruelty could invent. The inquisition hath teemed with blood, and raged with decapitation.—Those who are termed heretics, or protestants, are not indulged the common rights of other citizens; their persons and property are liable to proscription, and with them, according to an article of the Catholic religion, no faith is to be kept.

There are also penances, pilgrimages and a variety of impositions, which in many instances, can be termed nothing short of cruel. But I choose to confine myself principally to acts of violence. These are sufficient to show, that cruelty in an high degree is attached to this form of religion. But after all, the highest measures of cruelty are those which respect the spiritual condition of men. The body of the people are designedly kept in ignorance, and the most barefaced impositions are practised on the deluded multitude, in regard to the future and endless concerns of their immortal souls. Blind-folded by the sacrilegious arts of their corrupt and designing teachers, they are led on to destruction. On the whole, therefore, we must conclude that the places, where these things prevail, are "dark places of the earth," and "full of the habitations of cruelty."

I must not however stop here; but take a view of the Mahometans and Pagans.—These, together with the Jews, are supposed to constitute more than three quarters of the human race. By a computation which hath been made, (how recently I cannot tell,) the whole globe is reckoned to contain eight hundred and ninety-six millions of inhabitants. Of these it is computed, that two

hundred and sixteen millions are Christians, or go under that name; ten millions are Jews; two hundred and ten millions are Mahometans, and four hundred and sixty millions are Pagans. Of this vast number, less than one third are denominated Christians. And of these only fifty millions are reckoned to be Protestants; forty-seven millions are of the Greek church and Armenians; one hundred and nineteen millions are Catholics.

According to this calculation, the Catholics are more than four times the number of Protestants; and these last constitute but a little more than one-eighteenth part of the whole number of inhabitants on this globe. I will not contend that this is an accurate calculation; but I am ready to conceive that as it respects the proportion, it differs not materially from the truth. In this view of the matter, what melancholy reflections must arise in the mind of a considerate and sober person, when he admits the thought that such vast multitudes are living in ignorance of God, and of the way of salvation through Jesus Christ! In the view of a Christian, or a believer in divine revelation, who admits of, or acknowledges no true light but what comes from the word of God, the whole Pagan world, who are more than half that inhabit this globe, and with them all the Mahometan nations, must be reckoned as inhabiting "the dark places of the earth;" dark in regard to religious knowledge; dark with respect to moral virtue; and no less dark in regard to future prospects. And let us consider, they are not only dark, but distinguished above all others for deeds of cruelty. Look at the Mahometan imposture, and consider how it hath established, and doth still support itself by the sword! Look at Pagan idolatry, and see what horrid rites it sanctioned and enjoined! Of the Grecians it is recorded, that among them "Children which were deformed or of a bad constitution were murdered. This inhuman custom," saith a correct and elegant writer, (Fuller,) "was common all over Greece: so much so, that it was reckoned a singular thing among the Thebans that the law forbid any Theban to expose his infant under pain of death."

"The Romans were allowed by Romulus to destroy all their female children, except the eldest; and even with regard to their male children, if they were deformed or monstrous, he permitted the parents to expose them, after having shewn them to five of their nearest neighbors. Such things were in common use amongst them, and celebrated upon their theatres."—This shows the taste and temper of the people. And it is further added, "Such was their cruelty to their slaves, that it was not unusual for the masters to put such of them as were old, sick and infirm into an island in the Tiber, where they left them to perish. So far did some of them carry their luxury and wantonness as to drown them in the fish ponds, that they might be devoured by the fish, to make the flesh more delicate."—In regard to the gladiatory shows, the same writer observes, that "So fre-

“quent did they become, that no war, it is said, caused such slaughter of mankind as did these sports of pleasure, throughout the several provinces of the Roman empire. Human sacrifices were offered up in almost all heathen countries. Children were burnt alive by their own parents to Baal, Moloch and other deities. The Carthaginians, in times of public calamity, not only burnt alive the children of the best families to Saturn, and that by hundreds, but sometimes sacrificed themselves in the same manner in great numbers.”

It might be easy to point out among the Chinese, the Hindoos, and other eastern countries a variety of the vilest and most atrocious practices; but I shall confine myself to those properly denominated *cruel*. The Rev. Claudius Buchanan, whose services as a missionary in the East Indies are extensively known and admired in the Christian world, in his “Memoir of the Expediency of an Ecclesiastical establishment for British India,” states a variety of practices among the Hindoos, which a Christian cannot fail to consider as being in a peculiar manner cruel. He says, “Children are sacrificed by their parents to Gunga; they are hung up on trees in baskets and devoured by birds of prey. Female infants among the Rajpoot Hindoos are destroyed by starving. Men and women drown themselves in the Ganges, at the places reputed holy. They devote themselves to death by falling under the wheels of the machine which carries their gods. Widows are *burned* alive with their deceased husbands. Widows are *buried* alive with their deceased husbands. Persons supposed to be dying are immersed in the river. There is also among them the inhuman practice of swinging with hooks passed through the integuments of the back; and likewise dancing with threads, canes or bamboos passed through the sides. Spits or other instruments of iron are passed through the tongue or forehead. Falling from a height on sharp instruments, and climbing naked a tree armed with horrid thorns; also swinging over a fire.” All these practices obtain among these poor, deluded, superstitious and idolatrous people. Do you not pity their blindness? Do you not commiserate their wretchedness?—In the year 1804, it is stated on good authority, that in the course of six months, and within thirty miles round Calcutta, the number of women who were burned alive on the funeral pile with their deceased husbands, was one hundred and sixteen; making an average number of nearly twenty per month. By an account taken in 1803, the number of women sacrificed during that year within thirty miles round Calcutta, was two hundred and seventy-five.—This horrid practice, with many others, bespeaks an high degree of blindness, stupidity and delusion, inhumanity and monstrous depravity. Who will hesitate to say, that where these things prevail are to be found “the dark places of the earth,” and that the Psalmist is correct when he says they are “full of the habitations of cruelty?” Would the time allow, I might add to

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this frightful picture. But your patience, already put to a severe trial would be exhausted were I to extend the detail to one half the miseries which spread over a benighted world. The horrors with which the French revolution hath been encrimsoned, form a view at which benevolence sickens and sympathy weeps. The atheistical darkness which overspread that portion of the earth, and chilled with its deadening glooms every noble sentiment of the soul was more palpable than Egyptian night, and issued in more horrors than Rama or Bethlehem ever beheld or deplored. Rachel might weep again, and Bethlehem's nurseries be emptied of all their smiling hopes, without reaching the heights of Parisian butchery and Gallic distress. The stains on that nation are more deeply tinged than the Leopard's spots, and blackened with more vivid darkness than the Ethiopian's skin. To their moral character may be applied those words of poetic crimination which offer to us a scriptural description of human nature in the following form :

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

I might look on the state of the poor heathen on our borders, and announce to you the cruelties which are attached to their forms of government, forms of religion and modes of life. I might also lead you through the trackless and howling wilderness, till our eyes were fixed on some of our frontier settlements, where moral darkness and human wretchedness intermingle and produce hideous monsters of distress. But I must only glance at these things, and leave them to be pursued by your own inquiries and reflections. Enough perhaps has been said to enforce the argument which prompts to the earnest plea, in which all good people must unite, that God would “ have respect to the covenant.”— These dark and doleful regions where cruelty erects her standard, and not only makes an occasional encampment, but a fixed residence ; and which have, not merely a few of her tents, but are *full of her habitations* where she remains and triumphs at large ; these, these, my brethren, are places which need to be visited with divine light and grace. These, these, above all others, are objects of attention with the benevolent and the prayerful. Forceful is the reason which urges the request, that God would arise and have mercy on the nations ; that he would remember the covenant with Abraham and the covenant with his son ; that he would cause the wrath of man to praise him, and the remainder, effectually restrain.

What shall I say then, my brethren, in an APPLICATION of this subject ?

Is there nothing for us to do? Are there no measures for us to adopt? Have we no call to duty? And must we embrace the stupifying and the anti-christian doctrine that we must lie still and let God do his own work? Will it be competent in this case to plead that the decrees of God are in the way, and nothing we can do will alter his purposes, or change the face of society?—Lie down, then, in this loathsome pond of avarice, and gather into the niggardly form of a fatalist and a self-devotee, but never call yourself a *Christian*, nor ever again attempt to rank with rational beings or philanthropists. The gospel breathes a different spirit; the gospel proclaims a different sentiment; the gospel brightens with a different hope; the gospel glows with a different fervor. Come to the help of the Lord against the mighty; espouse the cause of omnipotent grace, and fight the battles of the Lord, is the voice of inspired truth to all the real lovers of Zion. And if compassion for your fellow-creatures, or regard for the glory of God has any dominion, or any existence in your breasts, you will not be idle spectators of all this affecting scene. You will at least lift up your cry to God, and say, Have mercy upon Zion; have mercy upon the world of mankind; fulfil thine own gracious purposes, and speedily “have respect to the covenant.” Nor will your prayers be all. Correspondent exertions will be put forth, and you will cheerfully bear a part in sending the gospel to the remotest ends of the earth. Your benevolence will be expansive, and embrace the whole family of man. Your liberality will say to the harbingers of truth and to the heralds of salvation, “Go ye into all the world, and preach the gospel to every creature.” Your desire will be that the dark places of the earth may be enlightened by the cheering rays of divine truth, and that the Sun of righteousness may arise with healing in his wings. Missionaries you will be disposed to seek and send forth completely furnished with the luminous armor of the cross, and replenished with that knowledge of God and Christ which shall invigorate them in the service of men’s souls, and prepare them “to do exploits” in the vineyard of the Lord. Say not that you are unable, and that it will do no good. Say rather, if you make no efforts, you are unwilling and spiritless. “Two mites which make a farthing,” may put it in your power to acquire immortal fame on the records of Christian benevolence. Let not a poor widow, who of her penury cast in all her living, any longer shame the whole Christian world, and be entitled to the highest evangelical eulogy. At least be her competitor or her associate in the dignities which pertain to acts of unstinted beneficence; and while the rich of their abundance cast into the treasures of the Lord, much of their substance, outdo them all by giving according to your ability, with a willing mind and a liberal hand. The Lord who witnesses such displays of charity, and watches every movement, will discover this act, and though it should fail of being proclaimed “wherever this gospel is preached,” yet it shall be proclaimed at the august tribu-

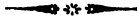
nal of Jesus Christ, and shall in no wise lose its reward. Can a child of benevolence be otherwise than impatient to relieve the distresses under which his brethren groan? And will he grudge a few dimes or dollars to drive darkness and cruelty from among men? When we look over the Pagan, Mahometan and Catholic countries, what calls to Christian charity lift up their united and commanding voice! All Christendom should be alive to these moving calls, and in the expedition to reclaim the world, and plant the standard of the cross on heathen or infidel ground, all should go forth embodied, and leave not a hoof behind. Do you ask whether the founder of our religion was charitable? I reply, look to the thickening wonders of Mount Calvary. There behold the price paid for your redemption, and remember that you are redeemed not with corruptible things as silver and gold, but with the precious blood of Christ, as of a Lamb without spot. Do you ask again whether he was liberal? I remind you that though "he was rich, yet for our sakes he became poor, that we through his poverty might be rich."

Subscribe to the correctness of this statement and you bar yourself for ever against the doctrine of a selfish religion; you admit at once, that disinterested benevolence has existence, and forms the basis of our religion. Only consider then in this point of view, that "if any man have not the spirit of Christ he is none of his." Christ gave himself for you, and will you give no part of your substance for him? He died for his enemies, and will you do nothing to relieve the distresses, remove the ignorance, and save the souls of your fellow-men? Methinks, when you consider your privileges, and the miserable state of your fellow-men, you must pant for an opportunity to cast in your mite. When the address to your compassion and tenderness is so plain and so pungent, can you withhold from the receivers of religious contribution? Can you be easy to lock up your coffers and let the sandal'd Missionaries of the cross go famishing, to the abodes of idolatrous and wicked men? When "the harvest is great, and the laborers are few," will you not pray the Lord of the harvest to send forth laborers into his vineyard, and also bid them God-speed, by furnishing them with means of subsistence? A small part of Europe is alive on this subject, and from England are pouring forth streams of Christian liberality. Bible Societies and Missionary Societies, greatly multiplied, are doing wonders; and wonderful is their success! Shall America and the free-born sons of a christianized land in which we dwell be less active, when all around the objects of this charity rise to view! At least provide for your brethren in the new and vacant settlements. Send them Bibles, and send them Ministers. They will thank you, and the Lord will reward you. Where the love of Jesus and the love of souls begin to operate, is it too much to expect or require that some will step forth and say, "Lord, the one half of my goods I give to the poor" heathen; and if I have withheld in any instance from the reasonable de-

mands of charity, I offer restitution by advancing "fourfold?" Already Zion groans under the weight of an avaricious and worldly spirit. She needs to be comforted. She asks of her sons and daughters to give her enlargement, that she may break forth on the right hand and on the left. The unbelief and stupidity of professors keep her from rising. If her children shall awake and provide for her nourishment, the prophetic mandate will be obeyed, and the prophetic splendor will appear which these words announce, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." From all the horrid persecutions of infidel malice and satanic rage, she will emerge with the Captain of her salvation in front, and again will be repeated those solemn words of astonishment and grace, "Who is this that cometh from Edom, with dyed garments from Bozrah: this, that is glorious in his apparel, travelling in the greatness of his strength?— I that speak in righteousness, mighty to save."

If at such a time, when the glory of the church shall appear, and her majestic attitude shall so awe the beholders around, that "Kings shall cast down their crowns," will you delay to cast down your offerings of silver and gold, that such blessedness may be experienced among men? O my beloved brethren, do not sit mute, or be inactive on such an occasion. First give yourselves to the Lord, and then surrender your substance to him. It is your reasonable service. It is your incumbent and indispensable duty. Dispense as much as his cause plainly requires, and hold all the rest at his wise, holy and sovereign disposal. Do good on a liberal scale. Relieve the distresses of your fellow-men, and send an exterminating light into those "dark places of the earth," where cruelty has her multiplied abodes. Fly to the funeral pile, and snatch the deluded and devoted victim from the devouring element. Pay the price of aiding in the deliverance and salvation of one poor benighted soul. Give wings to the angels which hover over the abodes of Zion, and let them fly through the midst of heaven to preach the everlasting gospel to them that dwell on the earth. While your hearts and hands are employed in administering every needed supply to carry on the glorious work, let your voice be heard, saying, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the king of glory shall come in."—Yet let not your charities, however liberal, elate you with pride or self-confidence. Humbly bow before the God you serve, and confess, "All things come of thee; and of thine own have we given thee.—The silver is mine and the gold is mine, saith the Lord of hosts." Do not then withhold. It is sacrilege—it is robbery. And "will a man rob God?" Oh, remember that the liberal deviseth "liberal things, and by liberal things shall he stand." Yea, "The liberal soul shall be made fat." For your encouragement it is declared, "The Lord loveth a cheerful giver." If you will do thus, Ethiopia will more fully stretch out her hands unto God, and the isles "shall wait for his

“law.” The wilderness and the solitary place shall be glad for them; and the “desert shall rejoice and blossom as the rose.” This earth will become the peaceable habitation of righteousness, and the happy times predicted in the oracles of truth, and anticipated with joy by the people of God, shall commence, when shall be fulfilled this animating prophecy, “And I will rejoice in Jerusalem and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying.”—“They shall not hurt nor destroy in all my holy mountain, saith the Lord.”



FOR THE CONNECTICUT MAGAZINE.

On the nature and extent of the Atonement with respect to its objects.

NO. III.

(Continued from p. 169.)

AMONG the texts of Scripture which, in terms, prove the universality of the atonement, that in 1 Tim. ii. 6. is directly in point. “Who,” (JESUS CHRIST,) “gave himself a ransom for all.” He gave himself, that is, *freely*, or without compulsion; *graciously*, or without remuneration. He gave *himself*: not such corruptible things as silver and gold, but his whole humanity, soul and body, his blood, his life. Speaking of this, he says, John x. 17, 18. “Therefore doth my father love me, because I lay down my life that I may take it again. No man taketh it from me, but I lay it down of myself.” He gave himself a ransom; or, in other words, the *price of redemption*: he was constituted such, by becoming a curse, and enduring the penalty of the law.

He gave himself a ransom for all; that is, in the room and stead of all mankind. That this plain and literal construction is the true construction will be fully confirmed, it is believed, by a consideration of the context. It must be manifest, that the exhortations of the apostle, immediately connected with this passage, derive their force and pertinency from the principle, or the fact, that all mankind, through the satisfaction and mediation of CHRIST, were placed in a salvable state. It is on this ground, he exhorts that, “supplications, prayers, intercessions, and giving of thanks, be made for all men. For kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty.” Such expressions of fervent desire for the good and happiness of *all men*, and such giving of thanks, on their account, are good and acceptable in the sight of God our SAVIOUR, because he has brought *all men* into a salvable state, by giving himself a ransom for all. It is because there is one God, and one Mediator between God and men, the man CHRIST JESUS, who is able,

through his all-sufficient merit, to lay his hand upon both, that he desires, and wills, and enjoins upon us to desire and pray, that all men may be saved, and come to the knowledge of the truth. Without the mediation of CHRIST, there would be no warrant for us to pray for ourselves, or to intercede for others ; in that case, all possible access to GOD, would be forever cut off ; but now, through his mediation, all men are warranted and commanded, in the name of CHRIST, to pray every where, lifting up holy hands, without wrath or doubting. For men to pray for any person or thing without a warrant, or beyond a known warrant, is presumption ; that warrant is the revealed will of GOD. GOD our Saviour will have all men to be saved, and to come to the knowledge of the truth ; therefore, we are bound to make supplications, prayers, and intercessions, and to give thanks for all men ; but this supposes an atonement made for all ; for otherwise, to pray for the salvation of all men, would be to pray that GOD would give up his law. Moved by the Spirit of CHRIST, who will have all men to be saved, Paul says. " My heart's desire and prayer to GOD for Israel is, that they may be saved ;" and his argument supposes, that nothing was wanting to their salvation, but a heart to renounce their own righteousness, and to submit themselves to the righteousness of GOD : a righteousness then was provided for them ; and they would become interested in it, on the sole condition of submitting to it. But it may be asked how, or in what sense,

does CHRIST will, that all men should be saved ? To this we answer, that CHRIST wills, that all men should be saved in the same sense, that he willed and prayed that the cup of sufferings might, if possible, pass from him ; he wills it as a thing in itself, inexpressibly desirable ; and at the same time, as a thing consistent with GOD's rectoral justice. He wills it as a creature who, as such, could discern no objection to it arising from the law, or from any other cause, within his comprehension. He wills it with submission to GOD's incomprehensible wisdom, which might dispose otherwise. But he can in no sense will it, on the supposition that he knows the law of GOD opposes it, and this he must know, on the ground, that atonement is not made for *all men*. He wills it, moreover, because he knows that nothing opposes it, but a wicked heart in the children of men ; he knows that the law consents, and that the holiness of GOD consents to the salvation of all who receive him as a Saviour. He knows that GOD commands all men every where to repent ; that it is the duty of all men to repent ; that to all who do repent, will be granted remission of sins ; and that remission of sins cannot be granted without an atonement.

The next passage to which we shall attend is that of 2 Cor. v. 14, 15. " For the love of CHRIST constraineth us, because we thus judge, that if one died for all, then were all dead : and that he died for all, that they which live, should not henceforth live unto themselves, but

unto him that died for them, and rose again." The object of all reasoning is to prove things which are less known, by those which are well known. The position to be proved in the 14th verse, is, "that all were dead," the medium of proof is the position, "that CHRIST died for all." This position is here assumed as an evident truth: and the position, "that all were dead," is an inference from it. We have a right, therefore, to assume it as an evident truth. But in what sense were all dead? Doubtless, they were all *dead in law*, sentenced to temporal, spiritual, and eternal death, as sinners; that this is the sense of the passage, is evident from this, that those *who live* mentioned in the next verse, are contrasted with those who here are said to be *dead*; but by those *who live* must be meant, those who, being freed from the law, are married to CHRIST, and bring forth fruit unto God; or, those who live not to themselves, but to him that died for them, and rose again. The position assumed as true, then, is this, that CHRIST died for all, or in the room and stead of all who were dead in law; he died, then, for all mankind, for all mankind are dead in law. "Thus God is, in CHRIST, reconciling the world unto himself, not imputing their trespasses unto them."

Equally to our purpose is that of 2 Peter ii. 1. "But there were false prophets, also, among the people, even as there shall be false teachers among you, who shall privily bring in damnable heresies, even deny-

ing the LORD that bought them, and bring upon themselves swift destruction." The persons here mentioned, are false teachers, apostates from the faith of CHRIST; who bring in heresies, in their nature *damnable*, and in their effects, and consequences, *damning*, both to themselves and others, who embrace them. They are such, in whatever age they live, whose judgment, though, perhaps, for a time deferred, lingereth not, and whose damnation slumbereth not. They are such rebels against CHRIST their Sovereign, who, as natural brute beasts, are made to be taken and destroyed; and who shall utterly perish in their own corruption. They are cursed children; such as have forsaken the right way; after having escaped the pollutions of the world through the knowledge of the LORD and SAVIOUR JESUS CHRIST, and whose latter end is worse with them than the beginning. They are such to whom the proverb is applicable, "The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire." They are such, to whom "The mist of darkness is reserved for ever." In a word, they are such apostates from Christianity for whom there remaineth no more sacrifice for sin; but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. Of these sons of perdition the text asserts, *that they deny the LORD that bought them*. This proposition involves another, *that the LORD had bought them*. Let us see then in what sense this is

true. The word *bought* in the New Testament, when it refers to CHRIST's redemption, relates to his blood as the price. 1 Cor. vi. 20. "For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." Chap. vii. 23. "For ye are bought with a price, be not ye the servants of men." Rev. xiv. 4. "These were redeemed, bought, from among men, being the first fruits unto God and to the LAMB." In the following passages the same word is used in the original, though rendered *redeem* or *redeemed*. Gal. iv. 4, 5. "But when the fulness of time was come, God sent forth his SON, made of a woman, made under the law, to *redeem* them that are under the law." Gal. iii. 13. "CHRIST hath *redeemed* us from the curse of the law, being made a curse for us." Rev. v. 9. "And they sung a new song, saying, Thou art worthy to take the book, and open the seals thereof, for thou wast slain, and *hast redeemed* us to God by thy blood." When it is said, then, that the LORD had bought these apostates mentioned in the text, it must be understood that the LORD had bought them *with his blood*, or had redeemed them from the curse of the law. In this sense all mankind are bought with a price, and are redeemed from the curse of the law; so that none will perish for want of a sufficient atonement for sin. CHRIST, by his blood and righteousness, has purchased pardon and life for all who will receive him. These passages may refer, indeed, to the redemption of believers only,

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they are not cited here as proof, in terms, that all men are redeemed or bought, but merely to ascertain the meaning of the word *bought* when applied to this general subject: if this has been correctly done, it will follow; that apostates, as well as believers, are bought, or redeemed, by the blood of CHRIST from the curse of the law; so that their damnation is to be ascribed solely to their unbelief and rejection of CHRIST. Not merely as sinners generally, but as denying the LORD that bought them, they bring upon themselves swift destruction.

NO. IV.

HAVING adverted to several Scripture texts which, in the terms of them, prove the truth of our proposition, we shall now attend to some other passages, from which its truth may be drawn by legitimate consequence.

The first to which we shall refer, are such as represent God reconcilable to sinners universally through JESUS CHRIST. To this purpose are the following: "God was in CHRIST reconciling the world unto himself, not imputing their trespasses unto them." "And having made peace by the blood of his cross, by him, to reconcile all things unto himself, by him, I say, whether they be things in earth or things in Heaven." "Glory to God in the highest, and on earth peace, good will towards men." "The LORD is long suffering to us-ward, not willing that any should perish, but that all should come to re-

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penitance." "Who, in times past, suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he *did good*, and gave us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness." Paul, addressing himself to all mankind, says, "Despise thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?" These passages appear to be wholly unlimited in their terms, they represent God, through CHRIST, as reconcilable to all men, on repentance; as desiring the salvation of all men; and as exhibiting motives to all, in the rich displays of his goodness in the natural world, to lead them to repentance. But if God is reconcilable to all men, it will follow, that an atonement is made by the blood of CHRIST, for all men; for without shedding of blood there is no remission. The same consequence will follow on the ground that God desires the salvation of all men, and exhibits motives, in the course of his universal Providence, with a view to lead them to repentance; for these imply salvation on repentance; but without an atonement salvation would be as impossible on repentance as without it.

Again, those passages of Scripture which connect salvation with an act or exercise of a sinner, are equally to our purpose. The bible is full of such passages, it will suffice to mention a few. God, by the prophet Ezekiel, says, "If the wicked will turn from his sins that he hath committed, and

keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him, in his righteousness that he hath done, he shall live. Have I any pleasure at all, that the wicked should die, saith the LORD GOD, and not that he should turn from his ways and live?" The turning of the wicked man from his sins, here mentioned, is, doubtless, the same as true repentance; it is a turning on the plan of the covenant of grace in CHRIST; or, on the plan of the gospel; and not a turning on the plan of a renewal of the covenant of works. This must be evident, because, otherwise, CHRIST is dead in vain. If, on such turning from sin, God will forgive all former transgressions, on the ground of a new covenant of works, he must do it on the principle that atonement for sin is unnecessary, in any case; and so it was possible that the cup of sufferings might have passed from CHRIST; but this, we know, was impossible. It is then as certain as the word and oath of God, that every sinner of the human race, on true repentance, shall live, notwithstanding his former sins; every sinner of the human race, then, is interested in the atonement, on the exercise of true repentance; but certainly, this could not be true with respect to the non-elect, if CHRIST did not die for them; on that hypothesis, true repentance would not avail them, any more than it would avail the fallen angels, on their becoming the subjects

of it. Will it be said, that God might safely give his word and oath, that the non-elect, as well as the elect, should, on repentance, obtain salvation through CHRIST'S atonement, knowing that grace to enable them to repent would not be granted to them? We answer, that the same might have been given to the devils, on their repenting, with equal safety, but it is important that God's solemn declarations should stand vindicated from impertinence, as well as from falsehood. To what purpose would it be for God only wise, to swear by himself that the non-elect, on repentance should live, through CHRIST'S atonement, if it did not extend to them? and if they could not live, on actual repentance, were that possible? Surely, to none, that would be honorable to God, or useful to men. The sum of John the Baptist's preaching was, "*repent, for the kingdom of heaven is at hand.*" CHRIST taught the Jews, saying, "*Except ye repent ye shall all likewise perish.*" Peter exhorted the promiscuous multitude, saying, "*Repent, and be baptized, every one of you, in the name of JESUS CHRIST, for the remission of sins; and ye shall receive the gift of the HOLY GHOST.*" Paul, in addressing the Athenians, says, "*And the times of this ignorance God winked at, but now commandeth all men every where to repent; and, to add no more, CHRIST, in the commission he gave to his apostles, and their successors in the ministry, commanded them, saying, "Go ye into all the world, and preach the gospel to every creature; he that be-*

lieveth and is baptized, shall be saved; and he that believeth not shall be damned." On these, and similar texts, it is sufficient to remark, that the inference above stated will result from all of them, as certainly, as from the passage then under consideration.

But it may be said, the foregoing reasoning is inconclusive; because, if it would be impertinent, and unworthy of God, to promise life, on condition of faith and repentance, without an atonement, it would be equally so, on our own principles, to persuade and exhort to faith and repentance, such as are not chosen to salvation in God's eternal purpose; and therefore, we cannot maintain the argument, if others might. But to this we reply, that while we contend that it would be unworthy of God, to promise life to the non-elect, on condition of faith and repentance, supposing the fact, that CHRIST'S atonement did not embrace them; we may safely deny, that it would be so, to persuade and exhort them to faith and repentance, supposing the fact, that his atonement did embrace them. For the two cases are totally dissimilar, for while their moral impotency would, on either supposition, be total and invincible, without help from God, so that they never would repent and believe the gospel; still on the first supposition, there would be, in addition to this, the law of God, which, like a flaming sword would deny all access to the tree of life; while on the other supposition, the law being fully satisfied, would interpose no obstacle to their salvation, on

their performing an act of exercise, required as a present and most reasonable duty. Certainly the moral impotency of fallen man to be, and to do, what GOD requires, affords no excuse for being or doing otherwise; nor does it diminish the binding force of his commands upon them, or render it in any degree unfit for him still to require perfect obedience for the future, and sincere penitence for the past. Whether we suppose that CHRIST'S atonement embraces the non-elect, or not, it would be, as far as appears, consistent in GOD to keep up the demands of his law upon them, and to call upon them to repent of sins past. Indeed all sinners and apostates from GOD, whether in earth or in hell, are, and ever will be under the strongest obligations to repent, and to become perfectly holy, though they should for ever endure the wrath and curse of GOD for their past sins. It does not appear, then, to be *absurd* or *inconsistent* for GOD to command men every where to repent, though the non-elect will certainly perish in their sins. It does, however, appear wholly inconsistent for GOD to promise life to all men, on repentance and faith, if atonement has not been made for all; because if the non-elect should in fact, as duty requires, repent and believe, still they could not be saved: their salvation would certainly destroy both the law and the prophets. But though it be consistent for GOD to command all men every where to repent, whether atonement were made for all or not, yet we have no evidence that he would keep up

this demand on all men, in all ages, if the salvation of all men were not possible; on the contrary, the command to repent, of itself, affords presumptive proof, that all men are in a salvable state, and that they have a day of probation under that gracious covenant, the condition of which is not, do and live, but believe and be saved.

(To be continued.)



FOR THE CONNECTICUT MAGAZINE.

The immutability of the Divine purposes consistent with the conditional declarations of God.

SOME of the most difficult and important doctrines of divine revelation are very evident, from the occurrences of divine Providence. The subject of the present essay is suggested to our attention by some facts which are recorded in the account, which the Bible gives us of Saul, the first king of Israel. After Samuel had anointed Saul to reign over Israel, he directed him to go to Gibeah and there wait seven days for him, when he engaged to come and offer burnt-offerings and instruct him what to do. Saul repaired to the place appointed and waited with great impatience for Samuel until the seventh day; but Samuel did not appear in the first part of the day. This threw Saul into great perplexity because the Philistines were gathering together to fight against Israel, and because his own soldiers were deserting from him. He was afraid to go

against the Philistines, before sacrifices were offered, and he was afraid to offer sacrifices himself before Samuel came. But in this dilemma, he presumed to do it, and just as he had finished this religious service, Samuel came and accosted him in the following manner: "And Samuel said, what hast thou done? And Saul said, because I saw the people were scattered from me, and that thou camest not in the days appointed, and that the Philistines gathered themselves together at Michmash, therefore said I, the Philistines will come down upon me at Gilgal, and I have not made supplication unto the Lord. I forced myself therefore, and offered a burnt-offering. And Samuel said to Saul, thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee: *for now would he have established thy kingdom upon Israel for ever.* But now thy kingdom shall not continue." Though God directed Samuel to make this declaration in his name, yet we cannot suppose that this declaration was inconsistent with the immutability of the divine purpose respecting Saul.— Though God declared that he would have treated Saul differently, if he had conducted differently; yet this declaration was perfectly consistent with his original design of treating him exactly as he did treat him. And in all instances the conditional declarations, which God makes to men, are consistent with the immutability of his purposes.

To illustrate this subject it is proposed,

I. To show that the purposes of God are immutable.

This is a truth which is capable of being established by the most plain and irresistible evidence. For it is the infallible consequence of the perfection of the divine nature. God is possessed of every natural and moral perfection. His perfect wisdom enabled him from eternity to form the wisest and best plan or scheme of conduct; and his perfect goodness must have disposed him to form the wisest and best purposes, before the foundation of the world. And having formed the wisest and best designs, he could never see any reason to alter them for the better. Hence it is morally certain, that God never can alter his designs any more than he can cease to be perfectly wise, powerful and good, or than he can cease to be God. The only reason why men ever alter their purposes is, either the want of wisdom, or the want of goodness, or the want of power; but this can never be a reason for God's altering his designs, which are formed in perfect goodness and wisdom, and which he has sufficient power to carry into execution. So then the immutability of the divine purposes is as certain as the immutability of the divine existence. This mode of reasoning is confirmed by divine revelation. The scriptures say much on this subject, and abundantly teach the immutability of the divine purposes. Job says of God, "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth." David says, "The counsel of the Lord standeth for ever,

the thoughts of his heart to all generations." Solomon says, "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." James says, "God is the father of lights, with whom there is no variableness, nor shadow of turning." Paul says, "God has confirmed the immutability of his counsel by an oath." God says of himself, "I am the Lord, I change not." And again he says, "I am God, and there is none else; I am God and there is none like me; declaring the end from the beginning, and from ancient times the things which are not yet done, saying, My counsel shall stand, and I will do all my pleasure." These passages are too plain to need any comment, or to admit any doubt. They assert the immutability of the divine purposes, in terms as full and strong as language affords. But nevertheless.

II. God does make conditional declarations to men. He tells them what would have been, if they had conducted differently from what they did; and he tells them what will be, if they conduct in a certain manner in time to come. The scriptures abound with such conditional declarations of the immutable Deity. We have a plain instance of this in what God said to Saul. God told him, if he had not been disobedient and refused to follow the direction which he had given him by Samuel, he would have established his kingdom over Israel for ever. When God was about to punish David for his iniquity, he reminded him how much good he had done him, and then

added, "If that had been too little, I would moreover have given unto thee such and such things." God also informed his people in general, by the mouth of David, how differently he would have treated them, if they had only been more dutiful and obedient. He said, "O that my people had hearkened unto me, and Israel had walked in my ways, I should soon have subdued their enemies, and turned my hand against their adversaries." And again he said, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Our Saviour also told the Jews how differently he would have treated them, if they had received him, instead of rejecting him. "O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings; but ye would not." When Paul sat sail for Rome in a dangerous season of the year, he admonished the centurion and the rest in the ship, that if they proceeded on their voyage, they would meet with difficulty; but his admonition was disregarded, and the advice of the master or owner of the ship was followed. It was not long, however, before they found Paul's words to be true and themselves on the point of despair. "Then Paul stood forth in the midst of them and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss."

But God not only tells men

what would have been, if they had conducted differently, but he also tells them what will be, or what will not be, on condition they do or do not conduct in a certain manner. When Cain was so highly displeased with God, for rejecting his offering, he said to him, "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." David said in his dying address to Solomon, "Keep the charge of the Lord thy God, to walk in his ways, to keep his statutes and commandments, that thou mayest prosper in all thou doest, that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their ways, to walk before me in truth with all their heart, and with all their soul, there shall not fail thee, said he, a man in the house of Israel." Isaiah made a similar conditional declaration to the people of God: "If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured by the sword; for the mouth of the Lord hath spoken it." Thus were the terms of life and death proposed in the Old Testament; and we find them proposed in the same conditional manner in the New Testament. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This conditional mode of speaking runs through the whole bible. God tells men after they have acted, how he would have treated them differently, if they had

acted differently; and he tells them before they act, how he shall treat them, if they act in one way, and how he will treat them, if they act in another way. He promises to make them happy, if they are obedient; but if they are disobedient, he threatens to make them miserable.

It now remains to show,

III. As evidence that such conditional declarations of God are consistent with the immutability of his purposes. We have proved that his purposes are immutable, and we have shown that some of his declarations to men are conditional. His conditional declarations must, in reality, be consistent with the immutability of his purposes, whether we can see and point out the consistency or not. Many we know have found or made great difficulties in discovering the consistency of these two doctrines, and generally those who have not discovered their consistency, have been led to believe the one and deny the other. Some, of the greatest errorists, on these points, do not pretend to deny that God has formed purposes from eternity; but they suppose *his purposes are conditional, because his declarations are so.* They insist upon it that his eternal purposes cannot be immutable consistently with his conditional declarations. And they consider these conditional declarations as a demonstration that his purposes are as conditional as his declarations. They suppose that God did not absolutely determine that Adam should either stand or fall; but only, that if he did fall, he would pro-

vide a Saviour for him and his posterity. They suppose God did not absolutely determine that a part of mankind should be saved, and a part should be lost; but only that if a part should repent and believe, they should be saved; and that if a part should remain impenitent and unbelieving, they should be lost. They suppose that God did not absolutely determine the existence of sin; but only that if it did exist, it should be over-ruled for his own glory. Now it is easy to see, that this supposition makes the purposes of God conditional and mutable. They must vary just as much as the conduct of mankind varies.— And this certainly destroys the immutability of the divine purposes. But there is no ground to suppose that the purposes of God are mutable, because men's conduct is mutable, and he has declared that he will treat them according to their conduct. The conditional declarations of God will appear consistent with his immutable purposes, if we attentively consider the following observations:

1. God, in many cases, gives men natural power to counteract or frustrate his immutable purposes. Though God immutably determined, that Adam should eat the forbidden fruit; yet he gave him natural power to refrain from eating of the forbidden fruit. God absolutely determined that Saul should offer sacrifices and lose his kingdom; but he had natural power to wait for Samuel, and to obey the divine injunction laid upon him. God determined that the owner and master of the ship in which Paul sailed, should meet with

harm and loss. But they had natural power to comply with Paul's advice; and if they had complied, Paul told them they would not have suffered the harm and loss they did suffer. It is true, not only in these, but in all other cases, that God gives men natural power to violate their duty. A natural power to act, always implies a natural power to refrain from acting. When God gave Judas natural power to betray Christ, he gave him the same natural power not to betray him, and so to counteract his determinate counsel and foreknowledge. But,

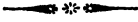
2. God may make conditional declarations to men, in perfect consistency with their free-agency and his own immutable purposes. So long as God gives men natural power to act, or not to act, they remain possessed of perfect liberty or free-agency. They cannot conceive of greater liberty and freedom than this; and this they enjoy in perfect consistency with the immutable purposes of God respecting all their thoughts, words and actions. Accordingly when God makes conditional proposals to them they are always conscious that they have power to comply, or not to comply with them; and whether they do comply or not comply, they are conscious that they might have done otherwise. Thus Adam was conscious, when God prohibited him from eating of the tree of knowledge, that he was able to obey or disobey the divine prohibition. And after he had disobeyed it, he was conscious that he might have done otherwise, that is, that he might have obeyed it. So Pharaoh was conscious, after

he had refused to let the people of God go, that he might have done otherwise. So Saul was conscious, after he had disobeyed the word of the Lord by Samuel, that he might have obeyed it and secured the throne of Israel to himself and his family. After Esau had sold his birth-right, he was conscious to himself, that he might have done otherwise. After the brethren of Joseph had sold him into Egypt, they were conscious to themselves, that they might have done otherwise. And after Judas had betrayed Christ, he was conscious to himself, that he might have done otherwise; and it was this consciousness that gave him that regret and remorse, which proved his ruin. And thus all men, are always conscious, after they have done wrong, that they might have done right; and after they have done right, that they might have done wrong. The reason is because they know that they always have natural power to do either good or evil, just as they choose.— Hence they always feel the propriety of God's making conditional proposals to them. This they acknowledge is treating them as free, moral agents, and they insist that they ought to be so treated. So then the conditional declarations and proposals of God are certainly consistent with the highest liberty and freedom of mankind. And it is easy to see that they are no less consistent with the immutability of the divine purposes. For though God always gives men natural power to counteract his purposes, and break his laws; yet he can make them willing to fulfil them. Hence he can,

with entire safety, make conditional declarations to men, and place them in the most trying situation; because he can always make them willing to act just as he has determined. Thus he placed Adam in paradise, and made conditional proposals to him, without the least danger of his frustrating his immutable purposes. Thus he raised Pharaoh to the throne of Egypt, and put his people into his hand, without the least danger of his frustrating his purpose, and the promise he made to Abraham. Thus he put Judas into the family of Christ, and gave him the best opportunity to be his sincere and faithful friend, without the least danger of his frustrating the great design of redeeming love. And thus he can place the elect or non-elect, in a state of probation without the least danger of the elects' finally rejecting the terms of the gospel. For he can make the elect willing in the day of his power, to repent and believe. Thus there appears to be a perfect harmony, connection and consistency between the immutability of the divine purposes and the divine declarations. God could and did fix the immutability of his purposes from eternity, and can carry them into execution with perfect consistency with human liberty and his own conditional promises and threatenings. He can set life and death, good and evil before men, who are perfectly free and voluntary agents, and yet make them willing or leave them in impenitence. Hence it is evident that what is apt to appear in the eyes of men, most dark, in the word and conduct of God, is the bright-

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ness of divine truth and love.—“*God is light, and in him is no darkness at all.*” His eternal and immutable purposes are perfectly consistent with his conditional declarations to the children of men.



The Righteous Man and the Good Man.

IT is very manifest from the argument of the Apostle Paul, by which he would exhibit the greatness of the love of God to men, Rom. v. 7. that he means to make a distinction between the *righteous man* and the *good man*. I shall attempt, first, to point out this distinction, and then notice, in few words, the nature of the argument used by the inspired Apostle.

For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. The term *righteous*, here used, is of the same import with *just*, as it is often found in the scriptures. The meaning seems to be *not guilty, without fault or blame*. The righteous man, in this passage, is one whom law and justice do not condemn. The Assembly's Catechism well defines sin to be “a want of conformity unto or transgression of the law of God.” The latter part of this definition applies to the righteous man in the case before us. He is not, in this sense, a transgressor of the law. When examined at the bar of justice, though he may be accused, the charge cannot be supported in view of the law, for he has not incurred its penalties. When

Pilate sat on the trial of the Lord of glory, his wife, alarmed at the awful images of innocent blood presented to her affrighted imagination in the visions of the night, sent to him, “Have thou nothing to do with that just man;” that innocent man, who is not guilty of crime, who has not violated the laws, and, by them, cannot be condemned. All good magistrates among the Romans had awful apprehensions of the evil of punishing an accused person, if he were not actually guilty.—“Better that a thousand criminals should escape unpunished,” said the great Trajan, “than that one innocent person should suffer.” When Pilate saw that all attempts to save his prisoner from the malice of the Jews were vain, he exclaimed, “I am innocent of the blood of this just person; see ye to it.” He had made no enquiry concerning his actual character, he did not attempt to give any opinion in that respect, but declared that he was innocent of every crime laid to his charge. In this sense, he calls him a just, or a righteous man. Thus he says to the Jews, when he delivers him to their rage, “I find no fault in him.” The Roman Centurion, who stood an astonished spectator of the commotion of nature, while Jesus was suffering, seems to have entertained the same opinion of his innocency, when he remarked, “Certainly, this was a righteous man.”—We find a like use of the term, *righteous, or just*, in other passages of Scripture. “Joy shall be in heaven over one sinner that repenteth, more than over ninety

and nine just persons, which need no repentance." "The law is not made for a righteous man, but for the lawless and disobedient." The penalties of the law are appointed for the offender. The Greek word, in the former of these two passages, rendered, just, in the latter, righteous, is, in both cases, the same. The same word is also used by Pilate and the Centurion, in the passages which have been noticed. This is perhaps sufficient, for an examination of the term *righteous*, as used by the apostle in the passage under consideration. The righteous man, in the sense now given, is the man who is not visibly condemned by the law of men, and thus is not guilty of crime, or deserving of blame. Some understand, by the righteous man, in this passage, one who carefully conformed to the outward services of the Jewish law. This idea may be properly included in the text, and is consistent with the explanation which has been given. To this the apostle Paul refers, when he says of himself, that he was "Touching the righteousness which is in the law, blameless." He had not incurred the penalties of the law, and in this sense, he was righteous.

We will now look at the character of the good man. This character seems to be one, who, in addition to guiltlessness, or law-righteousness, which has been described, is actively benevolent, employed in doing good. While he carefully avoids those transgressions which would expose him to the penalties, he is assiduously attentive to the requirements of the di-

vine law, engaged for the service of God, and for the benefit of his fellow-men. The man who is merely not guilty, though in one sense, he need no repentance, has no claim to the character of a good man, and no claim to the approbation of God. A man may never have killed his neighbor, he may not have deprived him of any of his property, and yet never have manifested any real concern for his temporal interest, or the welfare of his soul.

The character of the good man appears, first of all, in the great pattern of excellence, Christ Jesus. While Pilate could acquit him of fault, those who better knew him were able to declare, that he "Went about doing good." In all his character he appeared "To bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." He never relaxed in his labors, till he could truly say to his Father, "I have glorified thee on the earth: I have *finished the work* which thou gavest me to do." The work which he thus had finished, was a work, performed at the expense of the extremest toil and every suffering, for the honor of God, and the salvation of men. In a distant imitation of this great example, shall we find the character of the good man. Psalm cxii. "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. A good man sheweth favor, and lendeth: he will guide his affairs with discretion. He hath dispersed; he hath given to the poor; his righteousness endureth for ev-

er." We are assured by our Lord, that "A good man, out of the good treasure of the heart, bringeth forth good things." And that at his second coming, "All that are in the graves shall hear his voice, and shall come forth; they that *have done good* unto the resurrection of life."

If we look into the character of the eminent saints, who are particularly noticed in the Scriptures, we shall always find them the truest patriots, the most useful citizens, the most faithful friends; ever engaged with unwearied exertions, for the honor of God, and the good of their fellow-men. Moses forsook the softness of the Egyptian court, that he might lead his brethren from slavery. Samson, that he might rescue his people from the oppression of their enemies, tore down their idolatrous temple, voluntarily burying himself in its ruins. The prophets, "subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of the aliens." St. Paul acknowledges himself "a debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise." This debt was the testimony of Christ; the teaching of the knowledge of the way of salvation. And he had never discharged the obligation till he had spent his life, in every hardship, laboring with his fellow-men, to show them their true interests, and lead them to endless blessedness. And all the martyrs, when they found that they could better promote the

cause of truth and the best good of their fellow men by dying than by living, were ready to say with the great apostle, "I am now ready to be offered."

The good man, ever kept in view in the precepts and promises of the gospel, as the friend of Christ and the heir of the promises, is, always, not the mere guiltless character, but the actively benevolent man, who is assiduously engaged in doing good. The great direction which Christ gives to his people, is, "Follow me." We have seen something of his character; the glory of his Father and the good of men was ever the great object of his concern, and this object was pursued with steady and unwearied perseverance. In this part of his character, he requires his people to follow him, and imitate his great example. In the parable, having noticed the external privileges conferred upon his people, Christ directs, "Occupy till I come." He has not chosen his servants to be idlers, but to labor diligently in his service. At his return, when they are called to an account, the slothful servant comes, "Lord, behold, here is thy pound, which I have kept laid up in a napkin:—lo, there thou hast that is thine." He said to himself, "I have not defrauded my master, I have taken nothing from him which was his, I cannot be convicted of any crime, I cannot justly be censured." How different is the reception when his Lord appears. "Thou wicked and slothful servant.—Thou oughtest to have put my money to the exchangers, and then at my

coming, I should have received mine own with usury.—Cast ye the unprofitable servant into outer darkness." He was unprofitable, he had done nothing for his master, he had sought no good whatever; but made it his whole care to avoid judicial condemnation. The good servant says, "Lord, thy pound hath gained ten pounds." With unremitting exertion for the service of his master, he had labored with his talent, that he might turn it to the greatest possible advantage. And thus he meets with his animated approbation: "Well done, thou good servant." It can never be forgotten that the final decisions of the great day turn, principally, upon faithful obedience and sloth. Then, the character of the good man, brought into critical review, appears in its true light. It is then found that he has labored with zeal and fidelity in the vineyard of his Lord, that he has toiled and denied himself for Christ and his people. He is therefore told, "Come thou blessed of my Father." The contrary character is found, on examination, "to have done nothing;—nothing for Christ, nothing for his people." Whether he have been the blasphemer or the profane, seems not to be the most important enquiry; but whether he have manifested a perfect indifference to the holy precepts and divine interests of Christ. If so he is most justly separated forever from the society of those, who, "by patient continuance in well-doing, seek for glory, and honor, and immortality."

The word of Christ is a sys-

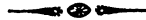
tem of goodness. The sole object of redemption is the increase of happiness. The Lord Jesus expects the good man to be heartily engaged with him in this great design. And though his powers are feeble, his Lord has appointed his part according to his capacity, and requires his faithful co-operation. 2 Cor. vi. 1. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." It seems, then, that the holy Apostles and faithful Christians of old, were fellow-laborers with their divine Lord. God, in his infinite wisdom, has so constituted things, that the quantity of human happiness is, always, greatly dependent on the benevolent exertions of a few individuals. He who is cordially engaged in this object, is the good man.—And as nothing opens the way for real and permanent happiness, but the religion of the divine Redeemer, the good man is a most faithful friend of the Lord Jesus; he is most earnestly engaged for the advancement of his cause, and for the promotion of the holy interests of his blessed kingdom.

"Scarcely for a righteous man will one die." For one who is merely a righteous man, very seldom indeed will one be found willing to die. Rather, such an event is never to be expected.—"Yet peradventure for a good man some would even dare to die." The life of a good man, especially, if to a most benevolent disposition, he adds strong powers of mind, and a great capacity of doing good, is of great importance to the welfare and happiness of mankind. For

the sake of preserving so great a blessing, some, perhaps, would be willing to die. Many persons have devoted themselves to voluntary death, for the attainment of some important good for their fellow-men. Daniel and his three fellow-witnesses went to what appeared to be certain death for the testimony of truth. In the same path have travelled the long train of the martyrs of Jesus. The friends of David would not suffer him to expose his life against the army of Absalom, but cheerfully put to hazard their own lives for the preservation of his. Thus, for the sake of continuing for the benefit of mankind so great a blessing as the life of an eminently useful and good man, some, perhaps, may be found who would be willing to die. Still, it would be an extraordinary event, one which would seldom occur, and whenever it does, even in the strongest case, it is an act of the greatest benevolence, it evidences a heart overflowing with love to mankind, and deserves to be recorded in the blessed remembrance of the just. It is thus spoken of by the Apostle as a supposition, with a *perhaps*, as an event which can but rarely be expected.

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” He died not for the righteous man, nor for the good man, but for the wicked. The famed patriots of the heathen world died for their country, for their parents and children, for their religion and laws. The martyrs of truth died for the cause of righteousness, for their

friends and brethren. The Lord Jesus laid down his life for them that hated him. “Greater love hath no man than this, that a man lay down his life for his friends.” But Emmanuel died and rose again, and now intercedes with his Father, for the most obstinate, guilty enemies. This is love which waters cannot quench. This is love which the racks of Calvary could not terrify, which the darkness of Heaven’s anger could not dismay. N.



FOR THE CONNECTICUT MAGAZINE.

Memoirs of Mrs. Jerusha Lathrop.

MRS. JERUSHA LATHROP was the third daughter of Governor Talcott, and born at Hartford, Connecticut, May 12, 1717. In her childhood she displayed uncommon strength of intellect, and sweetness of disposition. She was taught by the precept and example of her parents to study the Scriptures, and to consider herself as an accountable being, and in the days of youth and vanity, began to seek him, who is the resurrection, and the truth, and the life. Thus early awakened to the love, and the practice of piety, she ever afterward experienced its support, its guidance, and its consolation. Among her earliest afflictions, was the death of her parents. That of her mother was sudden and unexpected; but taught her amid the agony of separation to look unto that Heavenly parent, who liveth for ever. The death

bed of her father afforded a scene so indelibly impressed upon her memory, that to the last year of her existence, when almost four score and ten years old, she could not mention it without a tear. While she bent over the couch of him, who had ever been her guide and her counsellor, he raised to her an eye full of affection, even while it rolled in the agonies of death. "Perform, said he, my daughter, the duties of a Christian; visit the fatherless and the widow in their affliction; keep yourself unspotted from the world." These words of a departing father had a powerful influence upon her mind, and from that hour she was a strict follower of him who went about doing good.—In the winter of the year 1744, she was united to Dr. Daniel Lathrop of Norwich. He had formerly graduated at Yale College, and past several years in London, for the completion of his professional studies. Nature, education and a benevolent heart, had gained him esteem, and the veneration of many; and in this friend she found inviolable attachment; the sympathy of a congenial mind; and assistance in the "race eternal." Prosperity and wealth almost unbounded attended their exertions, and their promising sons enlarged the circle of their domestic felicity. But God often determines that the cup of human enjoyment shall be tinged with bitterness, that he may lead the soul to purer sources of consolation, and hide pride from man. In the autumn of 1751, their three sons bowed in one week to the stroke of the

destroyer, were interred in one tomb, and their place was never more supplied. The afflicted parents thus consigning the objects of their affection to darkness and the worm, might well say, the hand of the Lord hath touched us, and his arrows have drank up our spirits. But they endeavored to submit unto him who smote them, entreating that he would bring them out from his furnace seven times purified. A copy of verses composed at that time by Mrs. Lathrop, is still preserved by her friends. It is entitled "lines written by one under great affliction," and a short extract will display a desire that those sorrows might be made subservient to her spiritual improvement.

"Teach me wherefore thou dost contend and say,
Thy comforts blasted hasten to decay,
Shew me the paths in which I go astray,
Shew me the errors of my mind and way;
Correct—reform—subdue—teach me thy mind,
For Oh, I'm stubborn, impotent and blind."

We have reason to think that this dispensation was indeed sanctified to her; and many years after, when the tear of memory was glittering in her eye, she would say "It is good for me that I have been afflicted." Few have possessed such genuine sensibility, yet when the "heart's strong cordage," has been ready to burst with anguish, she has often grasped with a firm hold, the promise of a life to come, and the hope of a rest reserved for the right-

eous. Many years elapsed before she was appointed to watch the decline of her husband, and to mourn over the ruins of a noble mind. She strove to alleviate his sufferings by every act of kindness and attention, and her prayers were continually offered for him, before the throne of grace. But she saw the hour of his dissolution approaching, and heard the last sigh of him, whom she had loved. Under this affliction also she endeavored to conduct as a follower of that Saviour who, when he "suffered, committed himself unto him who judgeth righteously." Finding her attachments to earth weakened and broken, she placed her affections supremely upon an Heavenly Friend, and endured as seeing him who is invisible. Her firm belief in the doctrines of the gospel now influenced her continually; she delighted in studying the scriptures, in attending the means of grace, in conversing with those who love our Lord Jesus Christ in sincerity. She visited the sick, consoled the unfortunate, and assisted the widow and the fatherless. She devoted a great proportion of her income to charitable purposes, and though the goodness of her heart sometimes exposed her to imposition from the vicious, she would frequently say, that she had rather give to ten unworthy objects, than to neglect one true servant of Jesus Christ. She assisted in the education of poor children, and supplied them with books and clothing, and appropriated in her last will £. 100 for the payment of the taxes of the poor. To enumerate her

acts of benevolence would be impossible; she performed them not to be seen of men; but without doubt their memorial is in heaven. The blessing of him that was ready to perish came often upon her, and her voice has comforted the mourners. She was continued in life till most of her relations and acquaintance had gone to their last, long home, and she was left standing as it were alone, in the midst of a new generation. Still she was fond of society, and possessed that cheerfulness which is so graceful in age; the believer listened to her with improvement, and even the young and giddy with pleasure. She delighted in giving advice to the inexperienced; exhorting them with tears "to seek the one things needful; to watch at wisdom's gates, to wait patiently at the posts of her doors." To a very great age she retained her sight, hearing, and mental powers; and often entertained her friends with some of the songs of Zion, possessing a voice which united great degrees of strength and melody. Still she endeavored to prepare herself for the last conflict, believing that death was standing even at her right hand, and rejoicing that she should soon be with Christ. She had kept her grave clothes in readiness for many years, and in conversing with her Christian friends would often entreat them to pray, that she might wait with patience until the good and appointed time of her father. Her fondness for reading still continued, but her mind during her last illness began to yield to the decay and

debility of nature; which deprived her friends of those exhortations, and those expressions of spiritual joy, hope and comfort which they were accustomed to hear from her lips. In the 89th year of her age, on the morning of the 14th of September 1805, without a struggle, and without a sigh, God took unto himself this his servant. "Precious in the sight of the Lord is the death of his saints." Let those who would like her be venerated and beloved, be like her a supporter of the afflicted, and a comforter of those whose spirits are cast down. Then shall their works praise them in the gates, and their memory be blessed. And let those who would like her be kept pure and blameless in prosperity, supported in adversity, and strengthened on the bed of languishing, take like her the Lord to be their rock, and the most high God for their redeemer. And thus continuing faithful unto the end, without doubt they shall obtain the promises, and enter upon "an inheritance, incorruptable undefiled, and that fadeth not away."



SELECTIONS.

Importance of Prayer.

I PROCEED to state the particular duties which relate to the doctrine of spiritual assistance. And the first of these duties, is; to pray for it. It is by prayer that it is to be sought; by prayer that it is to be obtained. This the Scrip-

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tures expressly teach. "How much more will your heavenly Father give the Holy Spirit to them that ask him?" The foundation of prayer, in all cases, is a sense of want. No man prays in earnest or to any purpose for what he does not feel that he wants. Know then and feel the weakness of your nature. Know the infinite importance of holding on, nevertheless, in a course of virtue. Know these two points thoroughly, and you can stand in need of no additional motive (indeed none can be added), to excite in you strong unwearied supplications for divine help: not a cold asking for it in any prescribed form of prayer, but cryings and supplications for it, strong and unwearied. The description, in the Epistle to the Hebrews, of our Lord's own devotion, may serve to describe the devotion of a Christian, praying, as he ought, for the Spirit; that is, praying for a deep understanding of his own condition, a conviction of his wants and necessities. "He offered up prayers and supplications with strong crying and tears unto him, that was able to save him from death; and was heard in that he feared." This is devotion in reality.



Holiness produced by God's Spirit

BUT how incapable we are of doing without God's Spirit, of proceeding in our spiritual course upon our own strength and our own resources, of finally accomplishing the

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work of salvation without it, the strong description which is given by St. Paul, may convince us, if our own experience had not convinced us before. Many of us, a large majority of us, either require, or have required, a great change, a moral regeneration. This is to be effectuated by the aids of God's Spirit. Vitiated hearts will not change themselves; not easily, not frequently, not naturally, perhaps not possibly. Yet 'without holiness no man shall see God.' How then are the unholy to become holy? *Holiness* is a thing of the heart and soul. It is not a few forced, constrained actions, though good as actions, which constitute holiness. It must reside within us: it is a disposition of soul. To acquire, therefore, that which is not yet acquired, to change that which is not yet changed, to go to the root of the malady, to cleanse and purify the *inside* of the cup, the foulness of our mind, is a work of the Spirit of God within us.

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The falschood of pleading, "We've done all we can."

NOW until, by supplication and prayer, we have called for the promised assistance of God's Spirit, and with an earnestness, devotion, perseverance, and importunity, proportioned to the magnitude of the concern; until we have rendered ourselves objects of that influence, and yielded ourselves to it, it is not true, 'that we have done all that we can.' We must not rely upon that excuse; for it is not true in fact. If ex-

periencing the depravity and imbecility of our nature, we see in this corruption and weakness an excuse for our sins, and taking up with this excuse, we surrender ourselves to them; if we give up, or relax in, our opposition to them, and struggles against them, at last consenting to our sins, and falling down with the stream, which we have found so hard to resist; if things take this turn with us, then are we in a state to be utterly, finally, and fatally undone. We have it in our power to shut our eyes against the danger; we naturally shall endeavor to make ourselves as easy and contented in our situation as we can; but the truth, nevertheless, is, that we are hastening to certain perdition. If, on the contrary, perceiving the feebleness of our nature, we be driven by the perception, as St. Paul was driven, to fly for deliverance from our sins, to the aid and influence and power of God's Spirit, to seek for divine help and succour, as a sinking mariner calls out for help and succour, not formally, we may be sure, or coldly, but with cries and tears and supplications, as for life itself: if we be prepared to co-operate with this help, with the holy working of God's grace within us; then may we trust, both that it will be given to us (yet in such manner as to God shall seem fit, and which cannot be limited by us); and also that, the portion of help which is given being duly used and improved (not despised, neglected, put away), more and more will be continually added, for the ultimate accomplishment of our great end and ob-

ject, the deliverance of our souls from the captivity and the consequences of sin.

Marks of a Pious Disposition.

THE efficacy of the Spirit is to be judged of by its fruits. Its immediate effects are upon the disposition. A visible outward conduct will ensue ; but the true seat of grace and of spiritual energy is in the heart and inward disposition. Whenever, therefore, we find religious carelessness succeeded within us by religious seriousness ; conscience, which was silent or unheard, now powerfully speaking and obeyed ; sensuality and selfishness, the two grand enemies of salvation, the two great powers of darkness, which rule the natural man, when we find even these giving way to the inward accusing voice of conscience ; when we find the thoughts of the mind drawing or drawn more and more towards heavenly things ; the value and interest of these expectations plainer to our view, a great deal more frequent than heretofore in our meditations, and more fully discerned ; the care and safety of our souls rising gradually above concerns and anxieties about worldly affairs ; when we find the force of temptation and of evil propensities, not extinct, but retreating before a sense of duty ; self-government maintained ; the interruptions of it immediately perceived, bitterly deplored, and soon recovered ; sin rejected and repelled ; and this not so much with increase

of confidence in our strength, as of reliance upon the assisting grace of God ; when we find ourselves touched with the love of our Maker, taking satisfaction in his worship and service ; when we feel a growing taste and relish for religious subjects, and religious exercises ; above all, when we begin to rejoice in the comfort of the Holy Ghost ; in the prospect of reaching heaven ; in the powerful aids and helps which are given us in accomplishing this great end, and the strength, and firmness, and resolution, which, so helped and aided, we experience in our progress : when we feel these things, then may we, without either enthusiasm or superstition, humbly believe, that the Spirit of God hath been at work within us. External virtues, good actions will follow, as occasions may draw them forth : but it is *within* that we must look for the change, which the inspiration of God's Spirit produces.

Extracts from Macgill's "Considerations, addressed to a young Clergyman, on some Trials of Principle and Character which may arise in the Course of his Ministry."

THE fear of offending, when very powerful, though it may not lead a man to sacrifice his convictions, may lead him to avoid presenting truth, or presenting it in its just importance. It may lead him to attend more to what is pleasing, than to what is useful to his hearers. This is a subject,

he will say to himself, in the illustration of which I am particularly fitted to excel, and am certain of giving satisfaction to my people. Other subjects may be equally necessary, but they are not so much to their liking and taste; if I enlarge upon these, I will endanger the affection which they bear me; perhaps, instead of being the object of their choice and admiration, incur their displeasure. The first question with a man under the influence of such principles, will be, not what is most useful, but what is most agreeable; not what is most suited to the circumstances and characters of his hearers, but what is most suited to their taste, and least painful to himself. He does not give false views, he speaks only the truth; but both in the truths which he presents, and in the manner of presenting them, he considers not chiefly what the necessities of his people require. Besides, though he does not teach error, he does not present the Gospel as it is, in all its parts, and in its full extent. Very important truths are thus never presented to the attention. His people either remain ignorant of their nature, design, and importance, or, never contemplating them, do not experience their influence. Contemplating the Gospel partially, they also form false notions of its nature, or feel imperfectly its power. The errors and sins which chiefly beset them, the virtues and graces in which they are chiefly defective, he seldom brings before their minds, or he treats in a manner which is little fitted to do good. Bold and powerful against gen-

eral sin, serious and affecting in his general exhortations, here he feels as if treading on dangerous ground; he is fearful and cautious, slight and superficial, and touches with a feather the wound which he should have probed. The principle may operate differently, according to your circumstances, and the character of the persons whom you chiefly desire to please, but in every situation it will lead to the same neglect of duty, to the same sacrifice of ministerial fidelity. If it has not led you to direct violations of integrity, it has led you to neglect and to omission; or, if not to neglect and omission, it has enfeebled your exertions, and diminished your zeal; it has diminished the power of that great object which should ever operate supremely on the heart of a minister, which should never be absent from his mind, which should direct all his labors and his prayers, engage his time and talents and thoughts, compared with which, every other object should seem to him as nothing—the profit, improvement, and eternal interests of his people.”

“The duties of a minister,” he observes, “perhaps more than any other, require a corresponding temper and state of mind. Hence, I conceive, that, independent of any other consideration, a greater retirement and separation from those pursuits, engagements, and pleasures, which tend to hurry, agitate, and greatly occupy the thoughts, are more necessary to him than to the generality of the world.”

Though time should remain, his mind is indisposed and unfitted for that close application of thought, that serious contemplation, those exercises of devout affection, and all those various spiritual duties both private and public, which the objects of his sacred profession essentially require. And when the disposition is averse, how often also, will opportunities be given, and excuses sought for the delay or total neglect of them. Such observations, not only teach us the danger of an undue indulgence of a love of company in a clergyman, but also that a more temperate indulgence of it may be necessary in his situation, than in that of many other men.

“ But evils still greater will quickly follow, unless the influence of this propensity be restrained, and the temptations to it resisted. By every improper indulgence of this kind, two farther effects are produced upon the mind. The power of conscience is weakened, and a taste for company is increased. The voice of duty speaks in a feebler tone, and we learn the art of turning from her admonitions, or of finding excuses to disregard them. In the mean time, the propensity to company, by frequent indulgence, is increasing; the habit of yielding to all its impulses is becoming more strong, and the power of self-denial more feeble. External temptations are now not necessary to call forth your unfortunate propensity: it exists habitually powerful: it has become the bias and disposition of your mind; seeking continually for gratification, and render-

ing you unhappy till the opportunity for indulgence is found. Your duties no longer give pleasure, you perform them without interest, often with reluctance: you grasp with eagerness the most frivolous excuse, and yield on the first attack to the poorest temptation. Your relish for devout exercises is gone, and if you preserve the appearance, you have lost much of the spirit of religion.

“ Still, however, various circumstances may combine, to preserve in you some decency of exterior. The degrees of vice are various. Such a regard to principle and reputation may remain, as may lead to the observance of the external decencies of your profession, and preserve you from falling into gross violations of duty. This may be, in some situations, necessary to the gratification of your love of company. And your propensity for company, though powerful and ungoverned, may not be so debased as to seek for all kinds of society, and all kinds of conversation. Thus also, you find it more easy to satisfy your conscience; and in going the external rounds of appointed duties, you preserve a kind of peace with yourself and with the world. But to these external rounds all your labor is confined. There is no wakeful attention to do good; no anxiety to embrace and improve the opportunities of usefulness which are frequently arising; no watchful superintendance, no affectionate consideration of the circumstances of your people; no interest in their joys and sorrows; no personal exertions to promote their

welfare, to counsel, to instruct, to warn, to build up, to animate, to comfort. The house of mourning, in particular, is seldom visited, and little corresponds with the tenor of your mind ; or your spiritual advices are formal, general, and cold, and no longer manifest the tender heart of a pastor. Those private duties which are so important, but which the world perceives not, are seldom performed, and excuses continually offered to justify your neglect. Your heart is now little in your office ; and even the external service, which you cannot with safety neglect, bears the marks of your altered mind. The hours are few which are set apart for preparation, and these every trifle is allowed to interrupt. You bring to your studies a reluctant or wandering mind ; and you satisfy yourself with the slightest exertions. There is no anxiety to fit yourself for doing good, no zeal for excellence, no active and diligent exertions, no devotedness of soul to your great and sacred work. Your public appearances not only bear the marks of haste and carelessness, and fall far below what, from your opportunities, talents, and time, might have been justly expected ; they are languid and insipid ; they are unworthy of talents exerted, even without pre-meditation, and bear the marks of a mind listless, confused, and distracted ; superficial, perplexed, and trite in idea ; spiritless, dull, fatiguing in language and in manner. Or if, from a natural sensibility, you maintain some animation, it is the animation only of lively spir-

its, without seriousness and without affection, noisy and shallow, by the rapidity of the idea exciting attention, but neither interesting the heart, nor reaching the conscience, nor informing the understanding."

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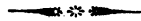
"A tender and lively, yet profound and humble spirit of devotion, a deep sense of the love of God in Christ Jesus, and a supreme desire to promote the great objects of that ministry which is committed to him by his Lord, are dispositions essential to a faithful minister of Christ, and which all his duties and labors tend to inspire and increase. But while such dispositions are essential to his character, and the accomplishment of the objects to which he is dedicated, while such dispositions, the duties of his office tend to cherish and confirm ; it is necessary also, for him seriously to consider, that he will meet with temptations to an opposite spirit. The same causes which lead to spiritual indifference in other men, will, without due watchfulness, affect the ministers of the gospel. Those temptations which we have already noticed, besides the effects which they tend directly to produce, naturally tend to damp, and, if indulged, entirely to extinguish the fervor of piety and the power of divine truth. And circumstances directly tending to produce the same fatal effect, will sometimes arise in the course of the most favored ministry.

"If, in the duties of devotion, the affections which are expressed, and are suited to the duties,

be truly experienced and brought into exercise, a devout spirit will be rendered more powerful, habitual, and easily awakened. But if we frequently engage in such exercises, without any corresponding sentiment and disposition, a habit of insensibility will be acquired; nay, by assuming the appearance of a feeling which we do not experience, our minds will become hackneyed and hardened, like a worn-out and beaten path, instead of a cultivated and ever-springing field. The man also, who allows himself to think or to speak of spiritual truths with indifference, without remembering their sacred and affecting nature, considering the personal interest which he has in them, cherishing the sentiments which they ought to awaken, and connecting them in his mind with the infinitely important objects for which they are revealed—is in danger of becoming hardened to their influence, of acquiring a habit of contemplating them with little reference to himself, and of keeping them in his mind without feeling their operation on his heart. Circumstances which tend to such an effect, though some of them should at first appear trivial, require to be seriously considered.

“ It is obvious, that from many causes, arising both from external circumstances, and our own carelessness and negligence, we may be sometimes in danger of engaging in the various and affecting duties of our ministry, without a corresponding temper and suitable spirit. Thus you may be sometimes unexpectedly called, in the midst

of other cares and occupations, perhaps, of pleasing studies and engagements, to minister spiritual assistance, direct the devotions, and compose the troubled thoughts of some poor afflicted fellow-creature. It is, perhaps, a mansion of wretchedness you have to enter, where misery is presented in its most repulsive forms, where you must submit to look on sights of woe, which sicken the heart, and are the mingled effects of misfortune and of vice. How frequently, in such circumstances, is a temptation presented, either to rush hastily and unpreparedly to the performance of duties the most affecting which one human being can perform to another; or, to leave reluctantly and discontentedly your interrupted engagements, and with a cold and forbidding spirit, to approach the bed of him who was casting to you his languid eyes for assistance expecting the tenderness of sympathy, and the prayers of Christian affection.”



Missionary Society of Connecticut.

THE friends of this institution are informed that the Legislature of the State have granted permission for a contribution in the several Societies in the State, on the first Sabbath in May annually, for three successive years; the first to be in May 1812.

The Missionaries now in the service of the Society are, the Rev. Timothy Harris, in the vicinity of Granville, State of Ohio; the Rev. Messrs. Abraham Scott, Jonathan Leslie, James Boyd, Thomas Barr, Joshua Beer, Nathan B. Derrow,

Giles H. Cowles, and John Field, in New Connecticut, and adjacent settlements; the Rev. Ebenezer Kingsbury and Mr. Lucas Hart in Pennsylvania; the Rev. Messrs. John Spencer, Israel Brainerd, Joel T. Benedict, and Joseph Avery in New York. The most of these persons, labor but a part of the time in the service of the Society, as they have parochial charges near their respective fields of Missionary labor. Mr. Nathaniel Dwight and Mr. Comfort Williams, are appointed to labor for a short time in New York, and the Rev. James Parker in Vermont.

Connecticut Bible Society.

At the Annual Meeting of the Connecticut Bible Society on the 9th. ult. the following persons were chosen to the offices set to their names, viz.—

- HON. JOHN COTTON SMITH,
President.
- Gen. JED. HUNTINGTON,
Rev. SAMUEL NOTT,
Rev. AZEL BACKUS, D. D.
Rev. SAMUEL MERWIN, } V. P's
- Mr. HENRY HUDSON, Secretary.
Mr. JOSEPH ROGERS, Treasurer.

DIRECTING COMMITTEE.

Hon. Chauncey Goodrich, Samuel Pitkin Esq. Rev. Amos Bassett, Hon. Theodore Dwight, Rev. Henry A. Rowland, Rev. Calvin Chaflin, Rev. Andrew Yates, Ichabod L. Skinner, Esq. Rev. Henry Grew.

ORDINATION.

ORDAINED, on Wednesday the 22d ult. to the work of the Gospel Ministry over the Church and Society in Bristol, the Rev. JONATHAN CONE. The public exercises were performed by the following ministers, members of the Council convened on the occasion. The Rev. Salmon Cone, of Colchester, made the introductory Prayer; the Rev. Dan. Huntington, of Middletown, preached the Sermon; the Rev. Nathan Perkins, D. D. of West-Hartford, made the consecrating Prayer; the Rev. William Robinson, of Southington, gave the Charge; the Rev. Luther Hart, of Plymouth, gave the right hand of fellowship; and the Rev. Jonathan Miller, of Burlington, made the concluding prayer. The several parts were performed in a manner appropriate, solemn and impressive—and the audience was silent and deeply attentive.

Donations to the Missionary Society of Connecticut.

1811.		
May 10.	From a young Lady, friend to Missions,	\$ 4
	From Rev. Benjamin Beecher,	20
	From a friend to Missions,	1
11.	From a Female Friend to Missions, Torrington,	5
		<hr/>
		\$ 30

Five doz. Hartford Selection of Hymns from Rev. Nathan Strong, of Hartford.

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EVANGELICAL MAGAZINE ;
AND
RELIGIOUS INTELLIGENCER.

VOL. IV.]

JULY, 1811.

[No. 7.]

On the nature and extent of the Atonement with respect to its objects.

NO. V.

[Continued from p. 220.]

WE proceed in the proof of our position as was proposed,

2. *From the universality of the gospel offer.* This topic of argument has, indeed, in some degree, been anticipated in our last number ; yet, as the point is important, and it is thought decisive of the question under consideration, it will be proper further to consider it, in the light in which it is here presented. In doing which, it will be proper to show, what is meant by the gospel offer—what is meant by its universality,—to prove that in the sense explained, it is universal,—and thence to infer the truth of our proposition. By the *gospel offer* is meant, that gracious act of God, in which he offers, or tenders, pardon and eternal life, through

VOL. IV. NO. 7.

CHRIST, to sinners, requiring nothing on their part but repentance, faith, and new obedience. By the universality of the gospel offer is meant, that it is made to all individuals or persons in all ages, and nations, to whom it is made known, or to whom, with a due improvement of the light they have, it might be known. "CHRIST is the true light, that lighteth every man that cometh into the world." Had it not been, that men have loved darkness rather than light, and have not liked to retain God in their knowledge, the gospel would never have been unknown, in any part of the world, since it was announced by God himself to our first parents, in his gracious declaration, "that the seed of the woman shall bruise the serpent's head." But in truth, the light always shone in darkness, and the darkness comprehended it not. Had it not been for the same faulty cause, the light which beamed on the world, that emerged from the universal deluge, increased, as it was

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by the display of GOD's wrath against sin, in that awful catastrophe, would never have been extinguished to the end of time. On the contrary, it would have been increased by all GOD's dispensations towards the nations, and particularly towards the Jews, his ancient covenant people, and the various nations with whom, from time to time, they were connected, situated as they were, in the centre of communication of the then inhabited world; and rendered conspicuous by a glorious display, through a long succession of ages, of GOD's wonderful works, in their deliverances, in their corrections, in their final dispersions, and in their present state; and especially by the promulgation of the gospel, soon after CHRIST's ascension, through at least the whole extent of the Roman empire, when at the zenith of her glory; and by the astonishing preservation of the Christian church against the successive efforts of the powers of the world, whether Pagan, Mohammedan, or Anti-christian, down to the present time. But after all, it is a melancholy fact, that the light of the gospel has been extinguished in many great and populous countries, where once it shone with the greatest lustre; the candlestick of the most renowned churches has been removed out of its place; and the gospel of the kingdom has been often taken from one region, and given to another, which for a season, has brought forth the fruits thereof; and a great part of the world still remain in gross idolatry. It is as true as ever, "that the light

shineth in darkness, and the darkness comprehendeth it not." Had mankind been disposed to admit the truth, or to receive the love of the truth, the knowledge of salvation would, long since, have pervaded the whole world. If a scheme could be proposed, which would insure temporal prosperity to individuals, and an order of men, on a permanent establishment, should be appointed to communicate it to all men, and to put them in possession of it, without pains or expense on their part, it would, in a short time, be known and approved by all, even in the obscurest corners of the earth; and the offer, or proposal, might in a proper sense, be said to be made to all men. Such is in fact, the case with respect to the offer of salvation: it is made to all to whom the gospel comes, without money and without price; and an order of men, on a perpetual establishment, are, and to the end of time, will be existing, to preach the gospel to every creature under heaven. The gospel offer then, is in a sense, made to all men, because it is so made, that all men might, with a reasonable improvement of the light they have, obtain the knowledge of it. In nearly the same sense is it made to all men, as it is to such stupid mortals in Christian lands who wholly neglect the means of grace, or to such a degree, as to remain ignorant of the essentials of Christianity; and so perish for lack of knowledge, as no doubt is the case with many. It is GOD's will and express command, that the gospel offer be made to all men. It is

so proclaimed, that all men, by a reasonable improvement of their light and opportunities, might acquire such a knowledge of it, as would be essential to salvation. It might be expected, that the goodness of God would send to such, a Philip or a Peter to teach them the right ways of the LORD, or conduct them to a land of vision : and it is in fact proclaimed to every creature to whom the gospel is preached, without distinction. It is sufficient for our purpose, however, to show, that the gospel offer is made to every individual of any assembly or multitude who, on any occasion, are, in CHRIST'S name, addressed by his ministers ; for in most, or all such assemblies, there are some who are not chosen to salvation. This proof of the universality of the gospel offer, in the sense explained, is so abundant in the scriptures, that it seems almost superfluous to select any particular passages for that purpose. It may be collected from all those texts which enjoin it on all men every where to repent, and believe the gospel ; and which promise salvation to all who do so,—from the direct words of CHRIST while on earth, who, “in the last day, that great day of the feast,” (viz.) the feast of tabernacles, when all the males in Israel were enjoined to be present at Jerusalem, “stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.” Also from his words after his ascension into heaven, recorded just at the close of the

book of GOD, which are as follows : “And the spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.” But the proof of the point, that the offer, or call of the gospel, embraces many that are not chosen of GOD to salvation is found from those words of CHRIST repeatedly noticed and recorded by Matthew, “For many are called but few are chosen.” From these passages, as well as from the general tenor of scripture it is evident, that CHRIST, in his word, written and preached, offers salvation to all men who hear the gospel's sound, on the sole condition of repentance, faith and new obedience.

We will now attend, briefly to the argument derived from this fact,

1. It will, on all hands, be readily admitted, that the penalty of GOD'S law, denouncing death to the transgressor, is a reasonable penalty ; and that the honor of GOD, and the good of his kingdom demand its actual infliction upon him. This is supposed and proved by those words of CHRIST, “Think not that I am come to destroy the law, or the prophets ; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

2. It will, probably, as readily be admitted by all with whom we have concern, in this question, that had it not been for CHRIST'S atonement, remission

of sins could not have been preached unto men on condition of faith, repentance and new obedience ; for we are expressly assured in the Epistle to the Hebrews, "that without shedding of blood there is no remission." Peter boldly declared to the elders and people of Israel, "that there was salvation in no other," meaning Christ, "for there is none other name under heaven, given amongst men, whereby we must be saved." The reason is, remission of sins on such terms, would be plainly giving up the law ; and deciding the controversy in the sinner's favor ; or the offer of it must be insincere, and a mere sporting with the sinner's misery ; either of which would be impossible, because they are wholly unworthy of God.

3. On these principles, the universality of the gospel offer proves, that atonement is made for all men ; for, if the atonement be limited to the elect only, then the non-elect are, essentially, in the same state, that all men would have been in, if CHRIST had never died ; nor have they any more concern in his redemption than the fallen angels ; their probation was finished and ended in Adam's fall ; nor have they had a second term of probation in CHRIST the second Adam ; the remission of their sins would be giving up the law ; or the offer of it, on any terms whatever, must be sporting with their misery, as much as if CHRIST had never died. But certain it is, they have an important concern in CHRIST's redemption, those especially who hear a gospel sound, for it is as true as ever,

"That many are called, but few are chosen."

NO. VI.

HAVING in our last number endeavored to prove that CHRIST atoned for the sin of the whole world, by the universality of the gospel offer, we proceed, as was proposed, to evince the same truth,

3. *By the aggravated guilt of gospel sinners.*

It will not be pretended, here, that the sin of all unholy creatures is not aggravated, in proportion as it is committed in the more or less distant view, which the sinner has of the displays of God's holy character : on the contrary, as the manifold wisdom of God is known by the church, unto the principalities and powers in heavenly places, and their holiness is invigorated in the view : so, no doubt, in view of the same wisdom, unholy creatures, whether devils or wicked men, feel their enmity invigorated, in exact proportion to its extent and clearness ; or, in other words, their sin will be aggravated, in its being acted out, in a clear and distinct view of God's infinite wisdom and holiness, in the work of man's redemption. This, however, is not what is intended by the aggravated guilt of gospel sinners ; nor is this generally understood by the phrase ; but that is intended which is contracted by a *wilful rejection* of the gospel salvation. It will then be in point to shew, that the finally impenitent under the ministration of the gospel,

do wilfully reject the gospel salvation—that, in so doing, their guilt is *greatly aggravated*, and then to infer from these premises the truth of our doctrine. In proof of the first particular, the following texts are abundantly sufficient. CHRIST, in his parable of the marriage, which the king made for his son, says, that “he (the king) sent forth his servants to call them that were bidden to the wedding, and *they would not come*. Again, he sent forth other servants, saying, tell them which are bidden, behold, I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready, come unto the marriage. *But they made light of it*, and went their ways, one to his farm, and another to his merchandize.” Here CHRIST represents the Jews as *bidden* to the gospel feast, as *refusing* the invitation, and as refusing when all things were prepared to their hand, and they had nothing to do but *to come*, and all this is equally true, of all gospel sinners who remain impenitent. Also the same truths are settled in the parable of the nobleman, who went into a far country, to receive for himself a kingdom, and to return; of whom CHRIST says, “But his citizens *hated* him, and sent a message after him, saying, “*we will not have this man to reign over us*.” Addressing the twelve, when he sent them forth to preach the kingdom of God, he says, “Whosoever *will not receive you*, when ye go out of that city, shake off the dust from your feet, for a testimony against them.” And in another place, “He that re-

ceiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.” On another occasion, addressing the Jews, he says, “*Ye will not come to me, that ye might have life*.” In his remarks at the close of the parable of the vineyard, he demands of the Jews, “Did ye never read in the Scriptures, the stone which the builders *rejected*, the same is become the head of the corner?” This stone was himself, the builders, were the Jewish rulers. At another time, teaching his disciples, he says, “The son of man must suffer many things, and be *rejected* of the elders, and of the chief priests and scribes, and be killed, and after three days rise again.”—And at another, on the subject of his coming to the destruction of Jerusalem, and of his second advent, he says, “But first must he, (the son of man) suffer many things, and be *rejected* of this generation.” And, in his pathetic apostrophe to the city Jerusalem, he exclaims, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and *ye would not*.” The Evangelist Luke, remarking on CHRIST’s testimony concerning John the Baptist, says, “The pharisees and lawyers *rejected* the counsel of God against themselves, being not baptised of him.” And to add no more, the writer of the epistle to the Hebrews exhorts, “See that *ye refuse not* him that speaketh, for if they escaped not, *who refused* him that

spake on earth, much more shall not we escape, if we *turn away* from him that speaketh from heaven."

In proof of the second particular, the following texts will suffice. That in Hebrews last cited under the former particular, is apposite to our purpose; in which we are exhorted not to *refuse* him that speaketh; the personage referred to is CHRIST, in his word; by him that spake on earth is meant CHRIST speaking in the Mosaic dispensation, which was, comparatively, an earthly dispensation; by him that speaketh from heaven is meant CHRIST, speaking in the Christian dispensation, which is comparatively, a heavenly dispensation. The sin we are exhorted to shun is that of *rejecting* CHRIST, and rejecting CHRIST under the superior light and advantages of the latter, is represented as much more heinous and aggravated than rejecting him under the former dispensation. The same divine writer, designing to guard his Christian readers against lapsing into apostacy, says, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain, fearful, looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy, under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the SON OF GOD, and hath counted the blood of the covenant, wherewith he was sanctified, an

unholy thing, and hath done despite to the SPIRIT of grace." Here, again, the sin, against which this awful warning is given, is that of *rejecting* CHRIST, it is held forth as of all sins the greatest; especially under the meridian light of the gospel; and as crying the loudest for vengeance from him who hath said, "vengeance is mine, I will repay;" and such sinners especially will find, "it is a fearful thing to fall into the hands of the living GOD." Of like import are the words of CHRIST, when he upbraided the cities, wherein most of his mighty works were done, *because they repented not*. "Wo unto thee Chorazin! Wo unto thee Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented, long ago, in sackloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for you." On another occasion he adds, "The men of Ninevah shall rise up in judgment with this generation, and shall condemn it: because they *repented* at the preaching of Jonas, and behold, a greater than Jonas is here." In his directions to the seventy sent out to preach the kingdom of GOD,

he says, "Into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, even the very dust of your city which cleaveth on us, we do wipe off against you, and adds, "But I say unto you, that it shall be more tolerable, in that day, for Sodom, than for that city."

Speaking to his disciples of the unbelieving world, he says, "If I had not done among them the works which none other man did, they had not had sin; but now, have they both seen and hated both me and my father." And speaking of the Comforter, whom, on his departure, he promised to send unto them, he says, "And when he is come, he will reprove the world of *sin*, and of righteousness, and of judgment; of *sin* because *they believe not on me*." The import of the whole is, that the great sin of those who perish from under gospel light, in comparison of which all other sins are as nothing, is the sin of impenitence and unbelief, or rejection of CHRIST and his salvation.

From the fact, or proposition thus stated and proved we infer,

1. That the gospel salvation is offered to all who hear the gospel sound; for certainly it is impossible to reject what is not offered; the very idea of rejecting a good, real or supposed, implies, that it is presented to us by him who has the disposal of it, and so presented, as to be brought within our power, provided we are willing to receive it. To speak of a good being offered when, apart

from a willing mind, there are insurmountable obstacles to the enjoyment of it, is to speak absurdly; and plainly to pervert the end and use of language: But if the gospel salvation is so offered to those who reject it, as it must be, if offered at all, then atonement is made for the sins of such, otherwise there would be an insurmountable obstacle to the enjoyment of it, besides the want of a willing mind, viz. a violated and unsatisfied law.

2. If the sins of the non-elect are not atoned for, the gospel salvation could not be offered to them upon the sole condition of their willingness to receive it, as it certainly is, for it could not be offered on any practicable condition whatever; and therefore, however criminal they might be in other respects, they could not be to blame for *rejecting* the gospel salvation; because, in the nature of things, they could not *reject it*, any more than the fallen angels, for whom it was not provided, could *reject it*. But it has been proved, that men are criminal for *rejecting* the gospel salvation; that this is the acme of their guilt; their great and crying sin; without which they would, comparatively, have no sin: The gospel salvation, then, is offered them on the sole condition of their willingness to receive it: and therefore atonement is made for their sins, and a violated law, being satisfied, interposes no objection to their salvation.

[To be continued.]

On Self-Examination.

THE psalmist says, "I commune with mine own heart, and my spirit made diligent search." David was an eminently pious man. He enjoyed great religious advantages, which he wisely and faithfully improved. He made great proficiency both in the school of prosperity and in the school of adversity. He learnt much of God and of his own heart, and what he has learned he has recorded for the instruction and benefit of all good men to the end of time. His psalms are a book of devotion, which more clearly and fully delineates experimental religion, than any other book in the Old and New Testament. He relates his views and feelings, and the various exercises of his heart, in almost every situation of life; which is full of instruction to all, who desire to live a holy and heavenly life. In the seventy-seventh psalm he gives an account of the experience, which he had lately had of the divine goodness in answering his prayers, and relieving him from darkness and despondency. "I cried unto the Lord with my voice, even unto God with my voice; and he gave ear unto me!" He proceeds to relate his inward troubles and conflicts, which led him to review and examine the past exercises of his heart. "I call to remembrance my song in the night: I commune with mine own heart, and my spirit made diligent search." This method he took, to remove the clouds which hung upon his mind, and to regain inward light and con-

solation. But this was no new method of conduct under the hidings of God's face, for he had made a practice of communing with his own heart, and reviewing the past feelings and exercises of his mind, under all circumstances. And in this, he has set a noble example for all good men to follow. This, then is the truth which we shall now consider—That saints ought to examine their own hearts.

It is proper,

1. To show what is implied in saints examining their own hearts.

This implies three things at least.

1. It implies, that they turn off their attention from all external objects with which they are surrounded. They, as well as other men, are more apt to attend to visible, than to invisible objects. While they are employed in their secular concerns, they are obliged to pay great attention to all outward objects, which strike their senses; and it is with difficulty, that they can resist their influence, or shut them out of their minds. But this, in some measure, must be done in order to examine their own hearts. Their attention cannot be fixed upon external and internal objects at the same time. While they look at things *without*, they cannot look at things *within*. They must shut their eyes upon the world and things of the world, and withdraw their attention from the visible scenes and objects around them, before they can so much as think about their internal feelings and exercises. And though this is dif-

ficult, it is not impracticable. They can, and they often do, turn their attention from all that is passing without them, and feel no more affected by external objects, than if they did not exist. This power the mind can exercise over the train and objects of its thoughts. And this is one thing necessary, in order to their examining their own hearts.

2. It is further necessary, that they turn their attention not only from external *objects* in general, but from their own external *conduct* in particular. They often reflect upon their actions, without reflecting upon the springs and motives of their actions. And while they do thus reflect upon their external conduct merely, they take no notice of their hearts, from which all their external actions flow, and by which they are constituted right or wrong, holy or unholy. Indeed, they are extremely apt to reflect upon their external conduct in this detached manner, which leaves them entirely ignorant of what manner of persons they are. Hence they must withdraw their attention from the external appearance of themselves, which is often more agreeable to contemplate, than the internal views and motives from which it proceeds. But the principal thing implied in examining their own hearts remains to be mentioned, and that is,

3. To turn their whole attention inward upon the operations and exercises of their own minds. These give the moral complexion to all their external conduct, and determine whether they have obeyed, or disobey-

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ed the law of love, in all that they have thought, and felt, and said, and done. God looks at the heart and at the heart alone, and is either pleased or displeased with every person, according to the internal motives of action. To examine the heart, therefore, the attention must not only be turned off from external objects, but external actions, and fixed entirely upon the free and voluntary exercises of the mind, in which the heart wholly exists. Every person may know his own heart better than any other person can know it, except God himself. We are as conscious, from moment to moment, of what passes within our minds, as of what passes without. But we are much more apt to lose the recollection of internal exercises, than of external objects, which is the reason of our having so small a portion of self-knowledge. The knowledge of other things is so far from increasing self-knowledge, that it often proves a great obstruction to it. For while men are seeking other knowledge from without, they are apt to neglect the more easy, and the more important knowledge of themselves. To examine the heart, therefore, every person must fix his whole attention upon what has passed in his own mind, and review every imagination of the thoughts of his heart, or the real motives which have governed him, from time to time, in the course of life. This is what David did when he communed with his own heart, and made diligent search.

We proceed,

II. To show how saints

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should examine their own hearts. And here it may be observed.

1. That they should do it *seriously*. It is a very serious duty, and perhaps of all others the most serious. It is serious to call upon God, and fix the attention upon his great and glorious character and conduct; but where is the person who would not find it a still more serious and affecting thing to look into his own character and conduct, and read his own heart, which is written in characters, that never will be blotted out? It is only in a serious and solemn frame of mind that saints can duly examine their own hearts. Every thing vain and trifling must be excluded from the mind, in order to see the heart in its true colors. Vanity will deter men from looking into their hearts. The most vain are the most negligent, and even averse from examining their own hearts; and even, if they should examine, without seriousness and solemnity, they would make no useful discovery. Seriousness is indispensable, in the proper examination of the heart. It is virtually looking into eternity, and all its vast realities, which must appear delightful or awful, according as the heart appears to be conformed or unconformed to God.

2. The heart must be examined critically. Something more is necessary, than to review and recollect the various exercises of love and hatred, hope and fear, joy and sorrow, which have passed in the mind. All the various exercises of it, must be critically examined, in respect to their moral quali-

ty or nature. There may be a selfish love and hatred, a selfish hope and fear, a selfish joy and sorrow. And to determine this important point, they must be compared with the law of love, that infallible and immutable standard of right and wrong, good and evil. This requires a very critical attention. We find it is not very easy, always in every case, to determine whether the external conduct of others agree or disagree with the divine precepts or prohibitions. But it requires a more critical attention, to determine whether our own internal exercises agree or disagree with the spirit of Christ, and the requisitions of the divine law. And since the hearts of saints are a motley mixture of right and wrong exercises, of holy and unholy desires, intentions, and volitions, it requires the most accurate and critical discernment and attention, to separate and distinguish them according to truth. How often do saints egregiously mistake wrong affections for right, and sometimes right affections for wrong; through mere inattention, or the want of a critical examination? A superficial, or desultory, examination is more likely to lead saints to form a false, than a true judgment of themselves. It is impossible to be too critical in their examination of those exercises of heart, upon which their eternal interests are suspended. I must add,

3. That saints should examine their hearts impartially. Here after all lies the greatest danger. They are naturally apt, like other men, to desire to

appear well in their own sight, and it gives them pain to see the plague of their own hearts. It is true they sometimes really desire to see themselves just as they are, and to know the very worst of themselves. But this is far from always being the case; and from being the case, even when they set themselves to examine their own hearts. Just so far as they have the remains of selfishness, it naturally disposes them to think better of themselves than they ought to think. Hence they ought to exercise entire impartiality in examining into the state of their minds, and the nature of those affections, which at first view appear like true benevolence, and vital piety.

We proceed,

III. To show the importance of their examining their hearts in this serious, critical, and impartial manner. The duty of self-examination is plainly and solemnly inculcated in the bible, upon all the professors of religion. Christ condemned all self-deceivers, who neglected to examine and know their own hearts, and reproved his own disciples sharply for not knowing what spirit they were of. And the apostle says to Christians, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how Christ is in you, except ye be reprobates." And again he says, "If any man thinketh himself something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then he shall have rejoicing in himself alone, and not in another." And again he says,

"Let no man deceive himself." These and many other passages of scripture make it an indispensable duty of Christians, to examine their own hearts in the strictest manner. And this is not only a duty, but a very important duty.

1. Because it is necessary in order to determine whether they are really the friends or enemies of God. No examination of the external conduct can determine this important point. They may shine in the view of men, and stand high in their own view, while they look only at their outward appearance; and yet really be in the gall of bitterness and bonds of iniquity. Nothing can ascertain their true standing, but a proper examination of their own hearts. Here lies the witness for or against them. If their hearts condemn them, God, who is greater than their hearts, will condemn them also. But if their hearts do not condemn them, then may they have confidence towards God.

2. It is important for them to examine their own hearts, in order to know whether they are growing or declining in grace. They often decline inwardly, before they decline outwardly. All spiritual declension begins in the heart, and may there be first discovered. Saints need therefore to examine their own hearts repeatedly as well as critically, to discover the true state of their minds, and to determine whether they are gaining or losing ground in religion. It is a matter of great importance for young Christians in particular, to discern the very first symptoms of a decline; for if they

do not they may get far from God, and the enjoyment of him, and be far carried away by the world, before they discover their danger and guilt. Indeed, all Christians stand in great need of watchfulness and self-examination to preserve them from forgetting and forsaking God, and mixing with the world of the ungodly.

3. It is important for Christians to practise the duty of self-examination, in order to prepare them for the right and profitable performance of all religious duties. They cannot read the bible to advantage, without knowing their own hearts. For without this knowledge, they cannot apply the promises, the warnings and the threatenings. They cannot pray properly unless they know their spiritual state, and their spiritual wants. And much less can they be prepared to come to the table of the Lord, without knowing their essential character, and their growing or declining grace.

4. To examine their own hearts, and to know their spiritual state, is highly necessary, in order to meet God in his providence, whether he sends prosperity or adversity, health or sickness, or death itself. If saints would properly examine their own hearts, and prove their own selves to be the friends of God, and entitled to his great and precious promises, they would be prepared for the smiles or frowns of providence, and for living or dying. It is, therefore, of the highest importance, that they live in the habitual practice of communing with their own hearts, and ma-

king diligent search into the exercises of their own minds, under all circumstances of life. It is a duty which will accompany them, and be upon them with great weight, so long as they live in this dark and probationary state.

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*The importance and necessity of
Evangelical Instruction for saving
the Souls of Men.*

THE apostle Paul, in many places, but especially in his first epistle to the Corinthians, describes his manner of instructing, and what truths he endeavored to impress on the minds and consciences of those who heard him.

He begins the subject with saying, "And I, Brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." He also adds, "For I determined not to know any thing among you, save Jesus Christ and him crucified." "My speech and my preaching, was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

His meaning in these descriptions, was evidently this, that as a teacher of Christianity, he confined himself principally to the express doctrines and plain precepts of the gospel. He did not consider himself at liberty, to carry his doctrines or his reasonings beyond the word of Revelation, or to accommodate them to the pride of human science, or to the taste of un-

sanctified men, who, we have reason to suppose, would be much better pleased with speculation, in human and ornamented language, on moral points, or in philosophical enquiries, than with the language of the law, "the soul which sins shall die," or with the words of the gospel, "he that believeth shall be saved, and he that believeth not shall be condemned and perish for ever." And as he drew his doctrines from the inspiration of Christ, so his language was plain, that he might be intelligible to every hearer; and it was dignified by the importance and solemnity of truth, and not by enticing words of art and human polish, or that excellency of speech, which so engages the ear by the pleasantness of sounds, as to lay the conscience asleep. We also learn from the writings of this Apostle, that the morality which he taught was founded on the gospel doctrines, and the motives, by which he urged good works, were drawn from Christian principles. He evidently designed to know nothing but a crucified Jesus. Christ was the centre of all his doctrines, exhortations and warnings. He directed men to the gospel for spiritual life, forgiveness, present happiness and eternal glory. He directed them to Christ for a doctrinal knowledge of God, and reconciliation with him; for a just view of our moral obligation, and for assistance that we may live in holy obedience. He described Christ to be the Creator of all things, the supreme Governor, the holy Judge, the only Mediator and Intercessor, the living Head of the

church, purchased by his blood, renewed by his Spirit, and enabled to persevere through abiding in him by faith. Hence the chief points of his instruction were the necessity of being created anew in Christ Jesus; of forgiveness through the atonement of his blood; of justification by a divine righteousness; of faith; of repentance, and of good works flowing from these graces.—On these evangelical subjects, we always find the inspired apostle laying the principal stress of his instruction. These are doctrines and duties, which in the Scriptures are represented as the foundation of peace with God, and of the Christian's hope of glory to come.

The unbelieving world thought these evangelical subjects to be foolishness.—They wished for a scheme and manner of instruction, which gave greater scope to human reasonings, more credit to human righteousness, and more of those enticing words made excellent by human art, which may so please the ear, as to stupify the conscience. This is a natural wish of men in every age, but the faithful apostle chose such doctrines, and such an expression of them, as proved the demonstration and power of the Spirit, to show his hearers that they were sinners, and under condemnation, and must accept Christ by that faith which purifies the heart, or they could never be saved. One objection which is often made against religious teachers is this, that they are too much confined to a certain circle of gospel subjects; such as the sinfulness of human

nature, our need of being renewed by the Spirit of God, the divine sovereignty, the manner of our justification through Christ's righteousness, the nature of faith, repentance and other internal graces of the heart, together with rules of trial, whether or not we are experimentally the people of Christ. Those who make this objection profess to think, that moral dissertations, and rational discourses on the nature and effects of those virtues that adorn human life, would be both more intelligible and more useful, than the doctrines of faith and union to Christ; and it is not uncommon for them, at the same time, to represent the doctrines of a new heart by the Spirit of God, and of faith and repentance, as being from their very nature mysterious, and not calculated so generally to benefit hearers.

That these gospel doctrines should by some be called mysterious, is not strange, for there is a sense in which all things, relating to the human mind, which men have not experienced, are mysterious to them; that is, they do not know their nature, and the feelings with which they are accompanied by personal consciousness, in the same manner that others do, who have been the subjects of divine grace. But still, although the un sanctified have this opinion, it is no evidence that the most evangelical instruction is not the most useful; and on attending to what is fact, it will be found, that this and this alone, is the power of God and the wisdom of God to the salvation of the soul from sin and eternal death; also, that the peculiar evangelical truths of the

gospel lay the only sure foundation for what is called a moral life.

For a just understanding of this subject, we observe,

The doctrines of the gospel bring into our view objects and truths which contain the most pure and extensive moral virtue the mind can conceive.— They describe the most glorious of all objects, the supreme God possessed of such purity and moral virtue, that the heavens are not clean in his sight, and his angels before him are comparative folly. He is of purer eyes than to behold iniquity, and will not at all acquit those who persevere in sin. His nature, his counsels and his works are, by the gospel, described to be all holiness, or perfect moral virtue. His law and his government are represented to be the same. The kingdom which he is building, by his power and his wisdom, is described to be so pure that it can admit no unclean thing. Pure morality, perfect moral virtue, and holiness are the same thing, and it is by evangelical doctrines and Christian displays of truth, that our most adequate conceptions of them are obtained. In the gospel we see infinite love, grace, truth, righteousness and justice, and all moral perfections, described to our comprehension with much greater plainness than can be seen from the works of nature; or than they could be explained by any human reasonings, if we had not the evangelical doctrines to guide us in the search. And this morality, or moral virtue, is the same in its nature, as that which adorns human life, and becomes useful to

men in all their connexions.— Such dissertations, and such fine discourses on the nature and effects of moral virtue, as human reason can produce, without going to the gospel doctrines for instruction and argument, are weak both for teaching the understanding and impressing the heart and conscience, compared with the weighty arguments and solemn views, which we find in Jesus Christ and him crucified. Those who would retire from the evangelical doctrines to the reasonings of men, that they may be instructed in the nature and pleasing effects of moral virtue, go from the sun shining in the brightness of eternal glory, to a weak and expiring taper that they may find light.

Further, The doctrines of a new heart, faith and repentance, enjoin and describe the only true morality or virtue, which men ever possess. True morality without the Christian temper and affections is an ideal thing, which never existed in the world. Men may reason themselves into the shadow of virtue, but the substance is thro' Christ crucified; therefore, the doctrines of the cross, and the experimental application of their benefits ought to be principal points of our inquiry. The gospel doctrines concerning virtue begin with the heart, the source, the fountain from which all external morality flows. They represent men dead in sin, and therefore in need of a gracious power to quicken and create them anew unto holiness. They inform us of the purchase of this divine power of the Spirit, and teach us to look to God that it may be granted for our own

renewal. They describe and urge us to that faith and repentance, which in their very exercise purify the heart from immorality, and produce the good works of virtue. When the fountain is thus changed, the streams will be cleansed, and that morality, which adorns and sweetens human life, will become matter of choice and daily pleasure. The Christian moralist, through the renewing power and grace of God, hath a principle of virtuous life kept in exercise in his heart. By his faith he is preserved in union with a divine Saviour, who imparts from himself light, life, and all needed quickening.— And the grace imparted is what the scripture describes to be "Grace for grace," or graces resembling the grace and infinite perfection of the Lord himself. But putting away those evangelical doctrines from religious instruction, and depending on such arguments, and such descriptions of moral beauty and excellence, as reason and art can furnish, thus addressing only the selfish feelings of human nature, is making a dead image, which can never be quickened into life. Those persons are self-deceivers, who think they delight in moral instruction, and still dislike a frequent recurrence to evangelical doctrines, and a plain address to their own consciences, urging the need of a new life from God, and of faith and repentance. The morality, and the virtue which they wish is but the exterior of true holiness, which may be artfully and laboriously imitated for a short season, but through the want of an inward principle cannot be

permanent or delightful. It is the shadow without the substance of good works ; for by good works the scriptures mean the principles of moral virtue in the heart, united with those external fruits, which they produce.

Moral dissertations, and fine discourses on the beauty of virtue, which are not combined with the evangelical doctrines, exhortations and warnings, are pleasing to many, because these flatter their hopes that they shall thus be able to obtain eternal happiness, and do not disturb the heart which is the fountain of immorality, nor touch the conscience which by its stings is painful. Their distaste for evangelical instruction is because the virtue, the moral precepts which they contain are too great for their relish. Unholy men may be pleased with inquiries concerning moral virtue, so long as they are conducted in a manner, which doth not show them their own utter want of it, and their consequent exposedness to eternal death ; but when evangelical truth is set before the understanding and urged on the conscience, when they are told of their natural sinfulness, their need of a new heart, and the necessity of faith and repentance, the doctrines become mysterious because they have not experienced them, and they wish for another kind of morality, which stands in human reason, and may be obtained by mere human endeavors, without the cleansing, life-giving action of the Spirit of Christ on the heart.

It may be added,

Experience shows that the

doctrines of Jesus Christ and him crucified, as an expiation for sin ; of his Spirit renewing men to holiness ; of repentance and faith in his blood ; and such others as are connected with these, are the only doctrines which have been successful in reclaiming sinners, weaning them from the world, giving them peace and joy in God while they live here, and reconciling them to death and passing into eternity. These are the doctrines which God hath blessed, both to enlighten men in moral subjects, and render them unfeignedly pious. It is with these doctrines that a divine power goes to convince of sin, of righteousness and of judgment to come, and to sanctify the soul, thus showing that they are God's own truths. We find in the writings of the heathens many dissertations on the nature and beauty of moral virtue, which in some respects appear to be correct, but they never had any success in moralizing the world ; they never were able to bring men to a knowledge of one most holy and infinitely pure God ; they never reached the idea of a Heaven made blessed by holiness ; they never weaned mankind from the vanities of time, which shows that a divine blessing did not attend their instructions ; indeed it proves that all the notions which men get by their own reasonings on the nature of morality and beauty of virtue, without the evangelical doctrines of faith, are inadequate to the great purpose of saving us from sin, and if we are not saved from sin we cannot escape misery. The general truth of this representa-

tion, will on examination appear from the success which attends Christian instructors. Those called Christian instructors who endeavor to enforce moral virtue, without going directly to the doctrines of a crucified Jesus, for light in the nature of duty, and arguments to enforce it, have little success in convincing and reclaiming sinners and in edifying the people of God. They have resorted to the strength of man, to effect a work which can be done only by the mighty power of God, through the gospel of his Son.

On the other hand, we find, that the evangelical doctrines of the cross, of newness of life by the Spirit of God, of faith and repentance, of cleansing from sin through the blood of Christ, and of strength from him to resist sin, although delivered in great weakness and imperfection, and in a manner wholly unworthy their sublimity and importance, are often the means of making sinners tremble, and of filling the hearts of God's children with unspeakable joy. This is because these are the Lord's truths, and he gives his Spirit to seal their efficacy on the souls of those who hear. It is also because they give us just, worthy, extensive, and useful ideas of the nature of virtue in moral beings. This obviates the objection, that many religious teachers too frequently urge a certain circle of gospel subjects, such as the sinfulness of human nature; our need of being renewed by the Spirit of God; the sovereignty of God, and our justification through the righteousness of Christ; the nature of faith, repentance, and

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other internal graces of the heart; together with rules of trial whether we are experimentally the people of Christ.

The teacher, who omits these things, or who doth not frequently inculcate and explain them, cannot be called a Christian teacher; he hath forsaken the gospel of our Lord, which is not only plenteous in grace, but mighty to destroy the reigning power of sin, and thus meeten men for the inheritance of the saints in light. Those who resort to their own descriptions of the nature and beauty of moral virtue, without going to evangelical doctrines for light and arguments, will heal the hearts of men deceitfully, and neither convince sinners, nor edify the children of God.

If these are the subjects which ought to be taught, and most clearly and forcibly urged in the church of God; then it follows, that they are subjects in which we all ought to seek instruction, on which we should frequently meditate, if we wish the power of God to make his truth beneficial on our hearts, for our final salvation.



*Just apprehensions of the Being
and Perfections of God, and
trust in him, the only sure
source of Tranquillity.*

IN such a state as Almighty God has placed us, a confidence in his perfections and the wisdom of his governing providence, is the only means of preserving the mind in quietness. If we attempt to obtain it in any other way, there will be a pre-

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sent or a future disappointment. The man who gives himself up to total thoughtlessness and dissipation, perhaps, may for a short time think he is happy, without an Almighty friend; but when his eyes open on his true state, he will be the most wretched of creatures.—Every considerate person will, by a short experience, find the need of a trust in God, to preserve the tranquillity of his mind. The creatures are all insufficient, for any long time, to satisfy the heart. They are in their very nature perishing. The necessary change of times and things carries with it afflictions to the children of men, and these often come at the most unexpected time, and in a manner the least apprehended. The condition which on the principles of human reasoning, is the best secured against any change, is so but for a moment; and is not half as much so, as our love of this world leads us to suppose. When experience has instructed the considerate mind in these truths, and if we were wise we should not be long in learning them, the need of a trust in God to make us happy, will very clearly appear. The most happy hours of a good man are when he contemplates a present God; and an all-directing providence; when he trusts in God, with this safeguard and support, nothing can make him afraid; but without this he really feels himself weak, and an unprotected creature. It is a great delusion to suppose that any earthly powers whatever, will give a consciousness of safety to the mind, or that any earthly good will satisfy it. Our intelligent nature requires a spir-

itual good, and as creatures we need a God. No power less than that which made and upholds the world is sufficient for our trust. A consciousness of the divine displeasure mingles bitterness with all our enjoyments.

Much is implied in just apprehensions of the being and perfections of God, and trusting in him.

Beholding God truly is a solemn state of the soul, and cannot fail of having a strong effect upon our feelings and conduct. The folly of human life, and the most common sins of men arise from forgetting the divine presence. With a sense that the all-glorious God is near us, temptations would lose their power to excite our passions and appetites. The profane company would be filled with trembling, and solemnity would spread over those hours which are now filled with every thing light and vain, that will but beguile the time.

The divine omnipresence is often celebrated in the holy scriptures, and in just apprehensions of God is included a lively sense of this perfection. That at all times the Lord compasseth our path and our lying down, and is acquainted with all our ways; that there is not a word on our tongues but he knoweth it altogether;—whither can we go from his Spirit, or flee from his presence; the darkness cannot cover us; the night is light about us; and he possesseth our reins. The patriarch Jacob said, How dreadful is this place, because the Lord is here! It is the same with every place, and the difference arises only from men's different apprehensions.

It is the same on every day, with every employment, and in every company in which we meet.— We may not only say, the Lord is here ; but he now beholdeth me, he is a witness to my actions, to my thoughts and desires. How would it awe the company where sin prevails, to think that God is here ! How would it humble the pride of the creature ! How careful would it make him of his heart, and all his actions !

In just apprehensions of God is included a sense, that the God in whom we live, move and have our being, is a God of holiness and hates all iniquity. In his own nature, and in all his counsels most true, most just, righteous and good ; determined to give a reward of happiness and glory to all who resemble his holiness, and are obedient to his commandments ; and greatly displeased and determined to punish such as live without him in the world. It is not probable, that simply a sense of the divine omnipresence, without an accompanying view of his other perfections, will have a very salutary effect on the mind. If men think God to be such as they are themselves, even tho' they have a confused idea that he is in some manner near them, and knows their character, still it will have but a small power in restraining their vices, and awakening the exercise of devotion. Therefore, in our conception of the divine presence we should remember that it is a holy presence ; a presence of such purity that even the heavens are not clean in comparison with it ; a presence, in which our best affections and best actions are unclean. With these ideas of

God, how full of guilt should we appear unto ourselves to be ; and how ready to confess, and pray, God be merciful unto us sinners !

In just apprehensions of God is included a sense of the divine agency, in all which takes place : —that he guides, upholds and manages universal being ; gives all the powers by which we act, and upholds them constantly. We are apt to conceive some power, and some life in ourselves and the creatures around us, independent of God ; that though he can control and over-rule, there is some power that is our own, and some dependence to be placed in second causes, even without God. It is true that God works by means ; but we never conceive of things aright, but when our apprehensions rise above these to the great First Cause. When we behold the world filled with action all around us, and causes producing their effects, we should remember and see a God in the whole scene.

Just apprehensions of the being and perfections of God, imply love and trust in him.

God is pleased to bless our own endeavors as the means of realizing his presence and glory. To set him in an effectual manner before ourselves will need much care and watchfulness ; much prayer and meditation.— God may, in the most sudden manner, and without any means on our part, place his terrors and the awfulness of his majesty before the sinner ; but this is very different from just apprehensions of him, accompanied with a trust in his goodness.— This is gained by our own use of means, by prayer and medi-

tation; by studying his word and Providence, and by taking much pains with our hearts, to call them off from the amusements, cares and temptations of the world. And it is not possible for any person to do this habitually, unless he loves the divine character, and the divine law. It is easy to meditate upon a character, or upon a truth which we love, and to trust in a friend who is our delight. But our meditations will naturally steal away from objects we do not love, and place themselves on things more agreeable. It is therefore necessary that we love and trust in God, to place him continually before us. An eminent saint said, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee." Of the law, he said, "O how I love thy law, it is daily my delight." This love of God and his law, would make it an easy thing to trust in him, to realize his presence, all his attributes, and his continual agency on ourselves and through universal nature.

Having seen what is implied in just apprehensions of God, and the temper that is necessary for trusting in him, every reader must be convinced, that this

is the only sure foundation for tranquillity of mind, in passing through the scenes of life. On this foundation the feet of every good man stand sure, and he is not moved by the storms of time. With this safe-guard, temptation cannot overpower, nor danger dismay, nor afflictions sink him. He stands in the strength of God, he is moved by the power of the Lord, and feels himself surrounded and filled with infinite goodness. If we realize that God is present with us; that he is most holy and just; that all nature lives and is moved by him; that there is no power to hurt which he does not commission and can over-rule; that he is the friend of those who love his commandments;—if to a sense of these truths there be joined, a love and trust in the Lord, it must produce a most firm tranquillity and peace of mind. The inevitable pains of life will seem to lessen, and tho' the pleasures of the world sink in our esteem, a light, from eternity, and from the glorious presence of the Father, will shine on our path. It will be easy even to die, that we may be with him and enjoy his glory for ever.

V—E.

* * *

REPORT of the Directing Committee, of the Connecticut Bible Society; exhibited to the Society at their meeting, May 9, 1811.

At a Meeting of the Connecticut Bible Society, May 9, 1811.

VOTED, To accept the report of the Directing Committee.

Voted, That the Directing Committee take order for the publication of such number of the report, together with such other documents and communications as they may deem proper.

HENRY HUDSON, SECRETARY.

TO THE
CONNECTICUT BIBLE SOCIETY,

Your Committee respectfully submit the following Report :

SENSIBLE that the objects of the Society could be advanced only by constant and progressive efforts, your Committee have not failed to bestow on its concerns that sedulous attention which their importance merits.

Amongst the duties of your Committee, no one has appeared to them of greater moment, in the infancy of the institution, than communicating to all denominations of Christians correct views of its objects ; professing a common faith, and bound together by the endearing ties of Christian charity, and fellowship, the religious of all classes, it was believed, would cheerfully combine their exertions in supporting a cause so pure, and interesting, as the charitable distribution of the holy Scriptures. Confident in this expectation, with humble dependence on the divine blessing, your Committee have sought, and from time to time employed those means, which appeared to them most conducive to making the institution extensively known, and beneficial. Besides corresponding with individuals, they have, by frequent addresses, invited the public attention to the design and plan of the Society, and with the same view designated in most of the towns throughout the State persons to act as agents in promoting its interests. As yet, sufficient opportunity has not been had, for the effects of these proceedings to be fully developed.

Your Committee, however, notice with sincere satisfaction, the increasing regard of the public towards the institution ; and gratefully acknowledge the cheerfulness, with which persons, when requested, undertake the services of the Society. Such a spirit of concord, and mutual zeal in the Christian community, in this their common cause, and the cause of their Redeemer, your Committee cannot but regard as amongst the tokens of the blessings of the Most High, on the liberal efforts of the present age for diffusing gospel light and knowledge. With him is the Spirit of truth and grace, and the means of their universal spread and dominion.

As there has not been sufficient time for completing the contributions for this year, your Committee are unable to lay before the Society a statement of their amount. Although we must not flatter ourselves that its funds will, at present, be adequate to the objects of the institution, on a comprehensive scale, it is believed, that they will be competent to the keeping-up, at least, as extensive a distribution of Bibles for the ensuing year, as was made the last.

Recollecting the arduous and complicated labors of the British and Foreign Bible Society, in translating and printing the Bible in various languages, with their widely extended circulation of its copies, you will learn with peculiar gratification the notice that

Society has been pleased to take of yours, by their repeated and liberal donations. At two several times, they have forwarded to your Committee fifty pounds sterling, accompanied with fervent prayers for the Divine benediction on your exertions.

With equal satisfaction, also, will the Society learn that out of its funds, one hundred copies of the Bible have been presented to the Oneida Bible Society, and received with thankful acknowledgments.

Your committee annex to this report the Treasurer's annual account of receipts, and expenditure.

Since the commencement of the institution, three thousand two hundred and twenty-three copies of the Bible have been purchased. Two thousand and fifty-three have been distributed to subscribers, and the destitute, and eleven hundred and seventy are on hand for those purposes. One hundred testaments also have been purchased, of which twelve have been distributed.

The objects of the Society's charities are numerous. It is true, that the beneficent care of a kind providence is gratefully to be recognized for the liberal provision of the Holy scriptures, and the means of grace wherewith the people of this State are favoured, yet, here, your Committee are satisfied from their inquiries, and information, that more individuals, and whole families are without a Bible, than generally has been supposed. Applications are made by our Christian brethren of different denominations in particular districts of some of the neighbouring States for Bibles to be distributed in their vicinities. The wants of our new settlements, for no inconsiderable length of time, will keep pace with the progressive, and rapid population of that part of our country. And without extending our views further, at present, it may be truly remarked, that the utility of the Society will be coextensive with its means of dispensing its benefits.

If it be a duty to administer to the temporal necessities of the poor, is it not a duty of higher obligation to contribute to their spiritual wants? What gift is more precious than the words of Eternal Life? and what time is better for doing good, than when we have the opportunity?

It is now two years since the Society was formed; much time, at first, was necessarily taken up in making arrangements for commencing its operations. The proceedings here detailed, your Committee trust, shew that some advantages have been gained, and some good done; as great, as under all circumstances could reasonably have been expected. The pleasing prospect they exhibit also suggests the most animating motives for our faithful, and persevering efforts to advance and extend the benefits of the institution.

In the name of the Directing Committee,

ANDREW YATES, Clerk.

Disbursements.

Paid for 2506 Bibles, - - - - -	\$ 1528 60
For printing, stationary, boxes for Bibles to send abroad, and freight, - - - - -	62 60
For printing original address, - - - - -	9 50
	1590 72

Dr. { *Connecticut Bible Society in account with Joseph Rogers, as their Treasurer from May 9, 1810, to May 9, 1811.* } Cr.

<p>To sundry Orders drawn by the Committee, as per statement annexed,.....1590 72</p> <p>Balance to new account, 1288 90</p>		<p>By balance due on settlement, viz. in permanent fund 560 to be expended, 337 76 897 76</p> <p>By amount of donations and subscriptions to this day,.....1460 90</p> <p>By amount donations from the British Foreign Bible Society, viz. 100% sterling,.....444 44</p> <p>By avails Sermons, Star in the East,.....8 12</p> <p>By interest on permanent fund of last year, \$560. 33 60</p> <p>By interest on money loaned, being part of amount of subscriptions received during the year past,.....34 80</p>
\$ 2879 62		\$ 2879 62
Permanent Fund,.....\$ 960		
To be expended,..... 328 90		
\$ 1288 90		

JOSEPH ROGERS, *Treasurer.*

Audited by HENRY GREW, } *Auditors.*
HENRY HUDSON, }

Hartford, May 9, 1811.

CONSTITUTION

OF THE

CONNECTICUT BIBLE SOCIETY.

ART. I. THE Society shall be styled, *The Connecticut Bible Society*. The circulation of the Holy Scriptures shall be its only object. The common version of the Bible, and impressions that combine cheapness with plainness, without note or comment shall be selected. In the accomplishment of this great object, the Society shall be at liberty to co-operate, as opportunities shall offer, with any other Societies formed for the same purpose.

ART. II. The annual payment of three dollars shall constitute the person paying that sum, a member of the Society; and the payment of forty dollars shall constitute the person advancing that sum, a member for life, without any further payments.

ART. III. Every member of the Society shall be entitled to receive two Bibles annually, provided he apply for the same to the Directing Committee, within two years from the time of the payment of his subscription.

ART. IV. Any sums of money which shall at any time be subscribed and paid, either smaller or larger than those necessary to constitute membership, will be thankfully accepted, and with religious strictness appropriated in the same manner with the monies which shall be paid by the members themselves.

ART. V. A Committee of nine called the Directing Committee, shall be chosen yearly. Guided by the first Article, they shall purchase Bibles, and superintend the distribution of them for the Society. They shall meet in Hartford, as soon as convenient, after they shall have been chosen; and thence by their own adjournments through the year. A majority shall constitute a quorum for business; and two may adjourn from day to day. They shall choose, of their number, a Moderator and a Clerk, for a term not less than one year. The Clerk shall record the doings of the Committee, and lay them before the Society, at their annual meetings.

ART. VI. The Society shall annually choose a President, four Vice-Presidents, a Treasurer, and Secretary. At every meeting, the President, or if he be absent, the senior Vice-President, who may be present, shall preside. The Secretary shall keep a record of all the Society's doings, and shall correspond in their name.

ART. VII. The Treasurer shall keep the accounts of the Society, receive their monies, pay the orders of the Directing Committee, and annually report to the Society, the state of their funds.

ART. VIII. No person, holding an office or offices under this Society, shall receive any pecuniary compensation for his services.

ART. IX. In case any person appointed to an office, shall decline accepting the same; and in case of the death, resignation, or removal out of the State, of any officer, the Directing Committee shall elect some person to that office, who shall hold the same till the next meeting of the Society.

ART. X. The stated annual meeting of the Society shall be holden in the city of Hartford, on the second Thursday of May, at eight o'clock in the morning. A majority of the members present shall be competent to the transaction of business. An extraordinary meeting of the Society may be called by the President, or in case of his disability, by either of the Vice-Presidents, at the request of twelve members. Notice of such meeting shall be given, in at least two newspapers of Connecticut; and as much as two months previous to the holding of the said meeting.

ART. XI. Two thirds of the members present in any annual meeting, may make alterations and amendments of this Constitution, excepting the first article thereof.

ART. XII. The President, Vice-Presidents, Secretary and Treasurer, shall be ex officio additional members of the Directing Committee, and five of the Committee shall constitute a quorum for business.

Officers of the Society.

His Honour JOHN COTTON SMITH, President.

The Hon. JEDIDIAH HUNTINGTON, of N. London,
The Rev. SAMUEL NOTT, of Franklin,
The Rev. AZEL BACKUS, of Bethlem,
The Rev. SAMUEL MERWIN, of New-Haven,

}

Vice pre-
sidents.

JOSEPH ROGERS, of Hartford, Treasurer.

HENRY HUDSON, of Hartford, Secretary.

The Hon. CHAUNCEY GOODRICH, of Hartford,
SAMUEL PITKIN Esq. of East-Hartford,
The Rev. AMOS BASSETT, of Hebron,
Hon. THEODORE DWIGT, of Hartford,
The Rev. HENRY A. ROWLAND, of Windsor,
The Rev. CALVIN CHAPIN, of Wethersfield,
The Rev. ANDREW YATES, of East-Hartford,
ICHABOD L. SKINNER, Esq. of Hartford,
The Rev. HENRY GREW, of Hartford,

}

Directing Committee.

Rev. ANDREW YATES, Clerk of the Directing Committee.

Rev. ABEL FLINT, Agent for purchasing & distributing Bibles.

ICHABOD L. SKINNER, Esq.

The Rev. CALVIN CHAPIN, and } Committee of Accounts.
Mr. HENRY HUDSON,

Agents have been appointed in most of the towns in the State of Connecticut for soliciting and receiving subscriptions and donations.

The Rev. Messrs. CALVIN CHAPIN, ANDREW YATES, HENRY GREW, and ICHABOD L. SKINNER, Esq. are a Committee to correspond with those Agents, with powers to appoint Agents for the above purposes as from time to time they may find necessary.

Payments of monies, and applications for Bibles on account of the members of the Society, are to be made to Mr. JOSEPH ROGERS, the Treasurer. Application for Bibles, for the objects of the Society's munificence, are to be made to the Rev. ABEL FLINT.

List of Members for Life.

HIS Honour John C. Smith,	\$ 50	Mrs. Abigail Caswell,	- \$ 40
Hon. Jedediah Huntington,	- 50	Miss Lucretia Woodbridge,	40
Ezekiel Williams, Esq.	- 50	Miss Jerusha Allen,	- - 40
Mrs. Ruth Patten,	- - 40	Miss Elizabeth Seward,	- 40
Miss Hannah Hooker,	- 40	James R. Woodbridge,	- 40
Daniel Wadsworth, Esq.	- 40	Rev. Azel Backus,	- - - 40
John Williams, Esq.	-- - 40	Hon. John Davenport,	- 40
Thomas S. Williams, Esq.	- 40	Joseph Battell, Esq.	- - 40
Deacon Thomas Tileston,	- 40	Trustees Hale Donation,	- 40
Isaac Bliss,	- - - 40	William Leffingwell, Esq.	40
Daniel Buck,	- - - 40	Nehemiah Hubbard, Esq.	- 40
Russel Bunce,	- - - 40	Thomas Hubbard,	- 40
Barzillai Hudson,	- - 40	Joseph Kingsbury,	- - 40
Henry Hundson,	- - 40	John R. Watkinson,	- 40
George Goodwin,	- - 40	Young Ladies Cent Society	} 95 96
Ichabod L. Skinner, Esq.	- 40	Hartford,	
Edward Watkinson,	- 40	Ladies Cent Society, Fairfield,	40
Joseph Rogers,	- - 40	John Hall,	- - - 40
Rev. George Colton,	- 40	Rev. Dan Huntington,	- 40
Mrs. Martha Colton,	- 40	Henry Perkins, Esq.	- 40
Mrs. Dinah Huntington,	- 40	Deacon Timothy Stillman,	40

Note.—The list of subscribers is too numerous to insert the whole in this Magazine. We have selected the names of those who are members for life. A donation of forty dollars, or upwards, constitutes a member for life.

Ed.

The following is extracted from the Minutes of the General Assembly of the Presbyterian Church in the United States of America, at their Annual Meeting in Philadelphia, May, 1811.

THE providences of Jehovah towards the Church, demand both attention and improvement from his people. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them. To furnish their brethren with suitable information on this subject, the General Assembly present this Narrative of the state of religion within their bounds, and those of sister Churches, to their notice and regard.

The scene which a review of the past year exhibits to us, is not marked with such signal blessings as that of some preceding years. But still it is interesting; for we have sweet and consolatory evidences that God is in the midst of us.

The attendance upon the regular worship of God, has been decent generally; in some instances, not a few, solemn and affecting.

Though there have been no general revivals in any part of our borders, a few places have been specially visited. This is the case with Cape-May and Fairfield, in the Presbytery of Philadelphia; and we add with pleasure, the capital of the United States, and one or two villages adjacent. We hail the day of small things in the latter district of country, and pray that the first fruits may be followed with an abundant harvest.

In the city of New-York, within the bounds of the Presbytery of New-York, the cause of Christ has been gradually and steadily advancing. Constant accessions are made to the communion of the Church, as well from the higher, as the middling and lower classes of society.

Those parts of our Church where the Spirit has been remarkably poured out in past years, still display the fruits of such gracious visitations. There are few apostacies; none of great moment. Believers are walking in the comforts of the Holy Ghost; and manifesting the works of righteousness and peace in their daily deportment. In many congregations they discover great solicitude for the conversion of sinners. They are troubled in mind, and urged to fervent prayer, for the welfare of souls and the glory of Christ. The noble spirit which the gospel produces, thus discovers itself in them; and we cannot but hope that HE who hath given them this spirit, will gratify their desires.

Many new congregations have been formed which promise fair to be nurseries of children for our God and his Christ. We notice with satisfaction, one establishment in Philadelphia, composed of people of color. May the example be followed in other places, that thus this neglected part of the human family, may have the means of grace administered to them every where, in a manner both suitable to their situation, and to their intellectual improvement.

The vacancies in our Churches have been more generally supplied, than we had a reason-

able ground of expectation. The ministry are faithful in explaining and defending the truth as it is in Jesus, and in restoring decayed discipline. We have cause of thankfulness that in a day of rebuke like this, there is so much unanimity of sentiment and of conduct, on points that are fundamental, among those who labor in holy things.

The missionary exertions of this Assembly, have been owned and blessed, both on our frontiers, and among the Indians.

From this general view, we descend to some more minute details, of circumstances which we consider favorable.

There appears an increasing attention in most places to the doctrines of the gospel. People begin to be generally convinced that it is important for them to have correct principles, in order that they may lead correct lives. Especially do they who profess the hope of the gospel, pay more of that attention to doctrines, which sound philosophy and the scriptures demand. And the doctrines which they esteem and cherish, are those which our fathers in the old world embraced; in the faith of which they died, and which are contained in our standards. They are denominated, appropriately, the Doctrines of Grace, and constitute both our glory and defence. By them God is honored, and sinners are saved. They have ever been opposed, and they ever will be opposed, by those who know not the truth, or who hold it in unrighteousness. But God has ever put the seal of his approbation on them, making them effectual to the conversion of sinners.

In close connexion with this increased regard thus paid to doctrines, we find there is an increased exertion for the promotion of pure and undefiled religion. This will ever be the case. Among those who consider doctrines of little avail, the efforts used for advancing the interests of Christ's kingdom are few and feeble. They may through the excitement of interest and passion, make a violent attempt; but their force is soon spent.— On the contrary, they who judge *doctrines* to be essentially necessary, as a foundation for correct conduct, are constrained to exert themselves for the spread of those doctrines. The understanding being convinced of their importance, enlists the conscience and the affections in their favor. This is particularly and emphatically the case with those, who have embraced evangelical principles. Among them we chiefly find, important and permanent plans for the diffusion of truth and the glory of God. We rejoice in the increase of Missionary, Tract, and Bible Societies, within our bounds; and the more so, because there is so much need of missionary exertions in different parts, and also of Bibles. From various quarters the request has been uttered, 'Give us Bibles.' The Bible Societies, no doubt, will promptly as they receive information, grant the request. It has pleased God to excite pious women also to combine in associations for the purpose of aiding, by their voluntary contributions, one or other of the above Institutions. Benevolence is always attractive; but when dressed in a female form, possesses

peculiar charms. Hard indeed must that heart be, which can resist the example, or the solicitation of a mother—a wife—a sister, or a friend, when that example and solicitation are for the promotion of the public good. We hope the spirit which has animated the worthy women of whom we speak, will spread and animate other bosoms.

Besides these societies, we find that the friends of evangelical truth support by subscription in the city of New-York, a stated preacher in the Hospital and Alms House. The issue of such an attempt, we trust, will gladden the hearts of those who have made it, and bring glory to God in the conversion and comfort of the poor and the sick.

In the city of Philadelphia, the Evangelical Society, which has existed for some time, are vigorously prosecuting their laudable plan, in disseminating the truth. Besides the regular societies which they have established, they have directed their attention to the catechising of poor children.

In the city of New-Brunswick, in New-Jersey, a Sabbath School has been established, in which a large number of poor children are gratuitously and carefully instructed in moral and religious truth.

These Institutions are pre-eminently characteristic of the religion of Jesus. He preached the gospel to the poor, and has charged his followers not to forget them. We fail in our duty, as well as abridge our personal happiness, by neglecting to visit the fatherless—to assist the indigent—to alleviate human sufferings. Property is given to

us, for others, as well as ourselves. Believers are stewards of the bounties of Providence, as well as of the grace of God.

The Praying Societies which have heretofore been established, still continue, and new ones have been formed. We congratulate the brethren on the prospect which this affords. Such institutions are nurseries of piety, directly calculated to keep alive in the hearts of believers, the flame of divine love, and to awaken the attention of such as are afar off. We are not ashamed to acknowledge that they constitute one of the great blessings of our Church. So far are we from apprehending danger from them, that we do know and we declare without fear of contradiction, that they are good in themselves, and that they promote the best interests of those who attend them.

Attention to the young and rising generation, has evidently increased during the past year. Baptized children are more generally, objects of special care. Catechetical instruction is administered to them in most of our congregations, and in some, measures are taking to introduce a system of discipline in regard to them, suitable to the relation they sustain to the church, and to the duty which the church owes to them. We trust our brethren will go on in this good work. Much remains to be done. The children which the Lord has committed to our care, ought not to be thrust into the world without defence. The mere elements of religion, are not sufficient for their use. They ought to be instructed in the higher doc-

trines of the gospel, to be acquainted with the contents of the scripture, and furnished with evidences which demonstrate the divinity of the scriptures. Churches, as well as parents, have a solemn account to render to God, for the manner in which the children sealed with the seal of the covenant, have been treated. They are reaping the fruits of their negligence, in the carelessness and profaneness of multitudes of their youth. These though dedicated to God in baptism, have been suffered to wander at large with no suitable restraint exercised over them. On whom then must the blame chiefly descend? We shudder at the truth. We hope, however, that the future will exhibit a different picture. Present exertions promise such an issue. We leave the subject with God, commending it to his blessing.

In addition to these favorable circumstances, we are happy to state that infidelity appears to be declining; and that there are few errors prevalent. In a few sections, Socinianism and Universalism do exist, but gain little ground.

We have thus far given you in detail the circumstances we deem favorable. We must now unfold to you some of an opposite character.

With pain we have heard that in some parts of our Church the disposition to support the gospel ministry is becoming cold. We lament this appearance the more, because we learn that there is no backwardness to advance money for objects, which, though laudable in themselves, are subordinate

in importance to the preaching of the Word. We trust that our people possess too much good sense, and too much respect for the God who made and redeemed them, to listen to the dreams of men who neither know what they say nor whereof they affirm. These do not hesitate to libel an ordinance of the living God, to promote their selfish views, their degrading prejudices. God has said, whosoever serveth at the altar, shall live of the altar. But these say no—the ministry must be kept in want, that they may be kept humble. We frequently wish that the men who thus act towards the ministry would, to be consistent, apply their reasonings to themselves. We do not hesitate to say, that the profession of religion which is connected with a disposition to abridge the means of supporting the gospel, is at best, suspicious. Men who do so, practically say, we love our bodies more than our souls; our temporal substance, more than an eternal inheritance. It is among the foulest blots on the Christian name, that in so many instances, the confession is made, of the heart being opened to receive the truth in the love of it, whilst at the same time great reluctance is displayed in giving worldly substance, for the service of Him who alone changes the heart. One of the best evidences of the power of religion, is an increase of liberality in relation to all those objects, which regard the salvation of souls and the prosperity of Zion. We hope that they who have in this respect gone back, will without

delay retrace their steps, and redeem their name from reproach or suspicion.

We are ashamed, but constrained to say that we have heard of the sin of drunkenness prevailing—prevailing to a great degree—prevailing even amongst some of the visible members of the *household of faith*. What a reflection on the Christian character is this, that they who profess to be bought with a price, and thus redeemed from iniquity, should debase themselves by the gratification of appetite to a level with the beasts which perish!

Another unfavorable circumstance of which we have heard, is the prevalence of Sabbath-breaking. For this indeed our whole land doth mourn; for this we desire to be humbled before God. The profanation of the Sabbath is as incompatible with morality as with religion. It leads directly to consequences of the most fatal and ruinous kind. We rejoice that it is a crime with which but few professing believers are directly chargeable: but they are indirectly, by quietly suffering others to commit it, without endeavoring to prevent it, or to bring the offenders to punishment. We hope that associations for the suppression of vice and the promotion of morals will be generally established, so as to arrest the wicked, and support faithful Magistrates in enforcing the laws.

From our sister Churches, the accounts we have received are similar in their general tenor, to those we have given in detail of our own Church.

In Connecticut nothing of

singular importance has occurred during the past year. But few of the Churches have been favored with times of special refreshing from the presence of the Lord. They, who have in former years, been made to bow to the sceptre of mercy, seem still to walk worthy of their vocation. The ministry display the pleasing spectacle of a band of brethren with one heart and one mind engaged in their arduous work.

Vermont has been favored with revivals in many of her towns. Several hundreds have been added to the Church, and still the rain of righteousness is descending. May it continue to descend, till the vallies and mountains shall respond to each other, the high praises of our God. Infidelity is not so audacious, nor immorality so prevalent as formerly. Ministers are continually settling in places where, the messages of mercy have never before been delivered.

In the upper part of New-Hampshire, there have been more revivals than usual. In Newport not less than 200 have been hopefully converted. Romney, Croydon, Hebron, and Groton have also been visited. In the lower part there has been no general revival. Faithful ministers are however increasing: efforts are making to introduce praying societies in many congregations. A concert of prayer between ministers, held once in two or three weeks, has been established. Appearances thus are favorable. We noted one circumstance in the accounts from this State, with great interest. A school of

small children awakened to a sense of their situation, and eight or ten of them made hopeful converts through the means of religious instruction.

Massachusetts at present, exhibits a scene worthy of the sons of those pilgrims who left their country for the sake of religion, and settled in a howling waste. The line of distinction between the sound and the unsound, those who adhere to the doctrines of the reformation, and those who do not, is more clearly marked than heretofore. Ministers and Churches are more than usually awake to the interests of Zion; the friends of evangelical doctrines are uniting their influence; and the cause of truth and of sound religion is advancing. Very recently, pleasing revivals have been witnessed in the counties of Worcester, Essex and Middlesex, issuing in large additions to the Churches; and in other parts of the State the

fruits of less recent revivals are still extensively visible. Many societies have been instituted for promoting the diffusion of evangelical knowledge; and to give them extensive and lasting effects, uncommon liberality and activity are displayed.

On the whole, in New-England at large, increased exertions appear to be making for the advancement of the Redeemer's cause, and many indications are presented which should fill the hearts of all the friends of Zion with joy.

We conclude with exhorting all our people to be watchful—guarding their hearts—resisting temptations—living by faith and trusting with unshaken confidence in God. Thus far through the good hand of our God upon us we are sustained; and we cheerfully commit ourselves and all our Church to Him who is able to keep us from falling—to whom be glory for ever. AMEN.



REPORT TO THE MISSIONARY SOCIETY.

To the Missionary Society of Connecticut to be convened at Farmington on the third Tuesday in June, 1811.

REV. FATHERS AND BRETHREN,

WE know that our work shall not be in vain in the Lord, because he who hath prepared his throne in the heavens, and whose kingdom ruleth over all, will make all things conspire to promote his glorious counsels. Though there be many devices in the heart of man, the counsel of the Lord shall stand. This was the consolation of the church at Corinth, and afforded the greatest encouragement to them to be *stedfast, unmoveable, always abounding in the work of the Lord*. It is still our consolation under the changes and revolutions of time, it is also our encouragement.—Jehovah Jesus hath all power in heaven and on earth, he will regard and direct the minutest events to the promotion of his

purposes of grace, he will especially have respect to the efforts of his people who seek his glory. The Narrative of Missions for the last year furnishes evidence of God's faithfulness to answer the expectations of his people, and to encourage their diligent perseverance in his service. It exhibits an account of what God hath *already done*, and still *is doing* for the prosperity of Zion through your exertions.

The Lord who hath from the beginning graciously smiled upon this Society, and prospered its labors, continues to own your missionaries as his servants, and their labor as acceptable to him. Every region which they have visited has afforded them a welcome reception, many like Cornelius and his household were prepared of God for their coming and preaching, and on their departure these have invoked benedictions on the missionaries, and on those that sent them. In some places a general attention to the glad tidings of salvation is excited, and a visible reformation is effected. In others, the friends of Zion, who sat solitary, and were discouraged by reason of the abounding of iniquity, have been comforted. Their hands which hung down in despondence have been raised up, and their feeble knees strengthened. They see the Lord hath not forgotten, but will in due time manifest himself to his people in answer to their prayers. Churches have been organized and discipline administered. The truth has been faithfully and successfully preached, and error detected and confounded. Light hath spread, and darkness hath been dispelled.

It affords us peculiar pleasure to notice the smiles of God on the Connecticut Reserve. There the Missionary Society has been induced to lift up a standard for the truth, more conspicuously than in any other region; there missionaries have been multiplied; and there the blessing has richly descended. According to the abundant labor bestowed, God hath imparted the blessing, and called upon us to increase and concentrate our labor in missions as much as possible. On the Reserve, churches are daily organizing, and people according to their ability furnish themselves with the stated ministry of the gospel. They have often expressed their gratitude for the gospel that was sent them by the good people of this State, and implored blessings on their benefactors. Their present desires and exertions to support the stated ministry of the gospel, according to their ability, is a blessed testimony of their sincerity. We see their love is not in *word* and in *tongue*, but in *deed* and in *truth*. A number of your missionaries in this region have accepted offers of support from such Societies, for so great a portion of their time as the people could afford to engage them. They have accordingly been installed, and that portion of the year, which is not engaged by the people of their charge, is devoted to missionary service. Your Trustees consider this peculiarly favorable to the cause of Zion, since it encourages exertion, and will enable the Society to employ a greater number of laborers.

Although the prospects of success in Vermont, in New York, and in Pennsylvania, are not so highly animating as in New Con-

necticut, yet from the communications of your missionaries that have visited those places, there appears to be a claim to our attention. The necessities of the people are great and they desire our help. The field of missions in this western world is extensive, and is continually opening to our view. The harvest is truly great and the laborers few.

The printed Narrative, copies of which we send for the Society and our brethren generally, will furnish with particulars respecting our doings in your trust.

The number of missionaries, the books distributed, and the missionary labor bestowed for the past year have continued to be great, though your Trustees foresaw the necessity of expending nearly all that lay in their reach. We have however not employed so many in your service as was desirable, nor have we been able to lend assistance to the destitute as extensively as we wished. In some missionary fields more laborers could have been profitably employed, others have been cursorily passed over, and little more has been done than to learn how greatly they need and desire our help. It is desirable to do more if possible. The call from the wilderness waxes louder and louder. The accounts of missionaries unite in the strongest representations of their wants. The want of Bibles and books on the subject of religion is much complained of by the pious. We have attended to their request in this respect, as far as it was practicable. And we acknowledge, with gratitude, the aid of the Connecticut Bible Society; a number of Bibles have been sent into the western country by that body; surely they have strengthened our hands.

The state of our funds has become such that very little can be effected without further supplies. We have therefore thought it expedient to make application to the Legislature for liberty to renew the annual contributions through the State. The labors of the Missionary Society have been so signally prospered of God, so much apparent good has been effected, both in the temporal and spiritual concerns of men, and such are the promising prospects attending the missionary cause at present, that on *human calculations* we need not hesitate to expect from the good people of the State, cheerful and liberal supplies of our wants. Every friend of humanity, every friend of gospel civilization, as well as every friend of the Redeemer, in view of what has been done, and is doing, will reach forth his hands to help. But we have a surer foundation to rest our hopes upon. The cause we have undertaken to promote is the Lord's. The earth is his and the fulness thereof. The hearts of all are in his hands. The universe of creatures is under his direction. All are his ministers according to his pleasure. He has commanded the angel, having the everlasting gospel, to sound. The sound is borne along by the various measures used in Christendom to relieve the benighted nations, and to promote the interests of the Redeemer's kingdom. It shall continue to spread until it have gone through the earth, and have reached the utmost bounds of the world; until the knowledge of the Lord

cover the earth as the waters cover the sea.—With such assurance of success we have every encouragement. With the care and protection of God, we have only to go forth according to the light, which his word and providence afford, and we shall not labor in vain.

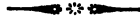
The attention of Christians to the spread of the gospel in various ways, although it has increased and multiplied means for the communication of divine knowledge, is continued with growing diligence. And the surprising success with which God has been pleased to crown efforts that were made with much diffidence at first, shows the present to be a day which the Lord hath appointed for favor to Zion. May we be found faithful in our day, and may we have our labors crowned with success. May the presence of the great Head of the Church be with you in your present session; his Spirit influence you in all your deliberations; and his grace enrich you with every blessing.

In the name of the Trustees,

ABEL FLINT, *Secretary.*

Hartford, May 8, 1811.

Note... This Report is taken from the Minutes of the General Association of Connecticut, the whole of which will be published in our next number. ED.



*Address of the Directors of the
London Missionary Society, to
a Candidate for Missionary
Labors.*

CHRISTIAN BROTHER,

YOU have expressed to us your desire of being employed by the Missionary Society, to instruct the Heathen in the knowledge and service of God. The office of a Missionary is very important and laborious, and calls especially for a heart much crucified to worldly expectations and deeply devoted to the promotion of the Divine glory. It is our duty, in faithfulness to the interests of our Saviour's kingdom, and to your own soul also, to recommend you to examine with great seriousness, what are your motives, what your qualifications, and

what your expectations in engaging in this work; for, unless you are actuated by right views, you may prove incompetent to its duties, faint under its difficulties, and thus bring dishonor to the name of Christ, and injure his sacred cause. Count then the cost, before you enter upon this warfare. Be not hasty in your determination, but when your resolution is deliberately formed, persevere therein, and be faithful unto death.

What then were your inducements to offer yourself to this work? Were your passions excited by the solemnity of our public services, or the perusal of our addresses? Were you actuated by the consideration, that the office of a Missionary confers upon you a distinction,

and raises you above the level of common Christians? The heart, brother, is deceitful; examine its secret workings, and beware lest you should be under the influence of motives unsanctified in their nature, or insufficient to carry you through the conflicts to which you may be exposed. It is only a sincere, deep, and steady love to Christ, and a desire to promote his kingdom among men, even at the hazard of your life, and at the sacrifice of worldly ease and interest, which can form the foundation of the true Missionary character, and sustain you under its unknown trials and unforeseen difficulties. Consider, therefore, seriously, whether your motives are founded in the affections merely, or whether they have their seat also in the understanding. Unless they are the result of your deliberate judgment, they are not likely to be steady or permanent. Do you then desire to engage in this work, from a conviction that it is your duty to devote yourself therein to the service of God? that it is the most beneficial way of employing your existence? that it is your highest wisdom to be thus consecrated to his glory? and that this is the most suitable expression of your gratitude to him, which you are capable of making, for the inestimable blessings of redemption which he has freely imparted to you? If these are your views, there is great reason to hope that you will be supported in your labors, and made successful in your ministry.

We recommend to you also to consider, How long it is since

the Missionary work excited your attention. Is it but lately that you have formed the desire to engage in it? Then it would be proper to deliberate further upon it. Perhaps you may be conscious of great sincerity, and of great fervor in your spirit, and may entertain no doubt of your stability; but examine yourself, brother; it is possible you may be constitutionally variable in your disposition, or uneasy in your present lot, and disposed to novelty. In this case, it would be desirable that a longer space should intervene before you decide. Employ it in much prayer and self-examination. Contemplate the nature of the work: estimate its difficulties, and if at the conclusion of that period, your mind should continue firmly fixed, and entirely devoted to the service of God among the heathen, there will be great reason to infer that it is the effect of a superior impulse; that you are suitably disposed for this important work, and may therefore hope for the divine benediction in it.

Examine also into the nature of your expectations in the discharge of the missionary office. It is very necessary that your ideas, in this respect, should be well regulated; otherwise you will be liable to painful disappointments, which may greatly discourage you, and perhaps induce you to withdraw from it; by which means you may not only involve yourself in deserved disgrace, but also be responsible for the injury which the sacred cause itself may sustain through your means.

What then are your expectations in respect to success?

You may probably, have felt so powerfully the impression of the Gospel on your own heart, and have seen its influence also around you in so great a degree as to lead you to conceive that, as soon as its glad tidings are published to the heathen, they will embrace the welcome message, and turn from their dumb idols to the service of the living God. Your imagination may have represented to you great and wonderful effects attending your ministry; miracles of converting grace accompanying your evangelical progress; churches formed in different districts; and Hosannas resounding in every direction. It is doubtless the province of Him, with whom is the residue of the Spirit, to determine the measure of your success. If it should prove abundant, we shall partake of your joy; and it is not for us to limit the Holy One of Israel. Nevertheless, brother, this has not been the usual mode of the Divine procedure, since the first ages of the Christian Church. You may, perhaps, have to wait long for the precious fruits of your spiritual husbandry. The Missionaries from the United Brethren labored in Greenland with unwearied perseverance for more than five years before the least effect was apparent; against hope they believed in hope; being strong in faith, they gave glory to God; and when their patience had had its perfect work, the season of refreshing from the presence of the Lord arrived, the power of the cross was felt in the hearts of many sinners, and Christian Churches were formed, whose faith and

purity have long been a praise throughout the earth. Arm yourselves, therefore, with the same mind. Do not expose yourself to discouragement by premature expectations. The low state of intellect in which you will find some of the Heathen, the indifference and stupidity which they discover respecting spiritual subjects, as well as the levity of their disposition, and their rooted attachment to their superstitious and idolatrous customs, would very much dishearten you, if you were not previously prepared to expect them. This state of things, however, should not relax, but invigorate your determinations; since such difficulties must every where oppose the first attempts to introduce the Gospel into Pagan countries; and should you only so far succeed as to lay a good foundation on which others may raise the spiritual building, great will be your joy, and great also your reward. Should you not live to witness the fruits of your labors, they may appear in the next and in the succeeding generations: they may spring from the instructions you afford to the rising race of the natives. It is, therefore, one of the most important duties of a Missionary, to devote himself to the education and improvement of the children of both sexes.

It is possible that you may feel a disposition to embark in this undertaking by way of experiment, and conclude that, after you have made the trial, and gratified your curiosity, an opportunity may be embraced of relinquishing the employment, and returning to your

country and friends. If these should be your views, be so faithful to us, and to the cause of Christ among the Heathen, as to avow them beforehand; the work is far too sacred to be entered upon with so light a mind, and so unsteady a purpose. He who puts his hand to the Missionary plough, ought not to look back; but consider that perseverance in the work is our just expectation, and his incumbent duty. Circumstances may indeed arise, in which it may be allowable and necessary to relinquish the appointed station; but the reasons must be satisfactory, and the necessity imperious.

It is also possible that you may have formed erroneous expectations as to your reception among the Heathen, and your permanent situation and intercourse with them. Perhaps you may think that your superior talents will acquire for you some political influence over their affairs, some elevated rank, some flattering distinction; and thus your condition may become more eminent and distinguished than it would have been in your native land. Purify your heart, brother, from these ambitious and defiling thoughts, or venture not upon a work which demands a mortified spirit, and a mind crucified to the love of the world. It will indeed, be our endeavor, to place you in that situation where you will be favorably received, and the means of your subsistence secured; but the continuance of the good will of the natives must greatly depend on your discreet and useful conduct among them. The idea

of your superiority, which at first may attract their respect, will diminish by the familiarity of intercourse, except it be cherished by the wisdom and prudence of your deportment. But it is possible that either through your own infirmity, or that of your brethren, or through some unforeseen and untoward event, the impetuous passions of the Heathen may be roused, and your personal safety endangered. Recollect, therefore, that we send you out not in pursuit of ease or worldly honor. We forbid any interference in the political affairs of the Heathen; and we forewarn you that danger may await you, that you may be called to endure a great fight of afflictions, and, perhaps, seal your testimony with your blood.

Thus, brother, we have in faithfulness laid before you our reflections upon this subject. Revolve then in your mind, examine your motives and expectations; seek earnestly the wisdom that is from above; and let your determination be well weighed, deliberate, and abiding. If they should produce a discouraging influence upon you, and dispose you to relinquish the intention of engaging in the Missionary service, it furnishes a presumption that divine Providence may not have designed you for this line of duty; and it is far better that you should decline it in time, than repent of your engagement, or withdraw from your station after you have entered upon it.

If the Missionary office presuppose such difficulties and dangers; if it demand a spirit so entirely subdued to worldly

expectations, it may be inquired, What are the real inducements to undertake it? We reply, then, that the motives which inspire a true-hearted Missionary, are sacred and highly important. Being greatly mortified in his affection to sublunary interests, his elevated faith is fixed upon a higher mark; in the spirit of sacrifice he goes forth, and perseveres unwearied in his arduous course, looking for no other requital to himself in this life, than an inward peace arising from the hope of the Divine approbation. Yet the same views which induced the apostles and martyrs to encounter dangers and death, and which animated even the Son of God when he endured the cross and despised the shame, actuate his mind. He perceives that the human race are involved in transgression, and hastening to destruction; and his benevolent heart prompts him to attempt to rescue them from ruin, and raise them to purity and immortal happiness; and his zeal and fidelity are accompanied, even in the present state, with the most refined satisfaction. Who ever heard that the course of faithful Missionaries was unattended with this spiritual joy? Which of them, at the close of life, ever expressed their regret that they had been consecrated to this service? The precious witness within themselves has been a spring of sacred consolation; and although, like their Divine Master, the world has despised them, yet superior spirits witness and approve their faithful labors. But their principal motives relate to futurity, and

their great expectations are transferred to the invisible state; their minds anticipate the period of their Saviour's triumph, and in the day when he shall come to be glorified in his saints, they hope to form a part of his retinue, to receive from his lips the applauding sentence, and from his hand the unfading crown.

ANECDOTE.

SOON after the revival of religion began in R——, (Mass.) a number of the gayest young people in one of their parties, or social circles, began a mock conference! One of the young gentlemen went round the room and asked each person in the room how they felt in their minds, till he came to a young lady to whom he was engaged. When he asked her this question, she answered, that *she felt herself to be a poor, lost, miserable sinner*, and burst out into a flood of tears!

The whole circle said, very well! You act your part admirably! This is to the life, said they merrily, and clapped her! But she persisted in it; and they soon found that she acted no fictitious part—that she felt all that she said. They talked to her and ridiculed her; but all to no avail. This broke up the meeting and they all retired.—The young man who was courting this young woman waited on her home—talked to her by the way—went into her father's house—sat with her, and tried every way to remove her impressions; but when he found they were not to be removed, he left her, and left her with a determination to give her up entirely, as he could not be happy

with her—he could not think of marrying such a serious person. But before he reached home, his mind was as deeply affected as hers, he agonized in deep distress for some time ; but through the riches of Sovereign grace, they both obtained a comfortable hope.

INSTALLATION.

ON Wednesday the 29th of May, the Rev. SAMUEL GOODRICH was installed in the pastoral charge of the 3d Church and Society of Berlin. The introductory prayer was made by the Rev. Joab Brace, of Wethersfield ; the sermon was preached by the Rev. Benoni Upson, of Berlin ; the installation prayer by the Rev. Calvin Chapin, of Wethersfield ; the charge was given by the Rev. Dan Huntington, of Middletown ; the right-hand of fellowship by the Rev. Erastus Ripley, of Meriden, and the concluding prayer by the Rev. Newton Skinner, of Berlin. The assembly was very numerous, the exercises solemn and appropriate, and the scene peculiarly interesting and impressive.

ORDINATIONS.

ON Wednesday the 22d of May, the Rev. JESSE FISHER was ordained to the work of the Gospel Ministry, over the 2d

Church and Society in Windham. The Rev. Mr. Pierce, of Brooklyn, (Mass.) made the introductory prayer ; the Rev. Dr. Lathrop, of West-Springfield, (Mass.) preached the sermon ; the Rev. Dr. Lee, of Lisbon, made the consecrating prayer ; the Rev. Dr. Whitney, of Brooklyn, gave the charge ; the Rev. Mr. Andrews, of Windham, expressed the fellowship of the Churches ; the Rev. Mr. Noyes, of Needham, (Mass.) made the closing prayer.

“ I have set watchmen upon thy walls, O Jerusalem, who shall never hold their peace day nor night.”

AT Marblehead, on Wednesday the 22d of May, over the 2d Congregational Church in that town, the Rev. JOHN BARTLETT. Introductory Prayer by Rev. Mr. Channing, Boston.—Sermon by Rev. Dr. Holmes, of Cambridge, from Philippians i. 17, “ *Knowing that I am set for the defence of the gospel.*”—Consecrating Prayer by Rev. Dr. Prentiss.—Charge by Rev. Benjamin Wodsworth, of Danvers.—Right-hand of Fellowship by Rev. Samuel Dana, of Marblehead—and Concluding Prayer by Rev. Mr. Flint, of Bridgewater. The exercises were unusually solemn and appropriate.

Donations to the Missionary Society of Connecticut.

1811.			
June 11.	A female Friend, Middle Haddam,.....		\$ 1 00
	Rev. Jonathan Hovey, collected in new settlements,.....	5	78
	Rev. Jonathan Hovey, a donation,.....	2	22
	Rev. William Graves, a donation,.....		1 00
12.	Rev. Simeon Parmele, collected in new settlements,.....	42	28
21.	Rev. Joseph Avery, collected in new settlements,.....	1	60

\$ 53 86

CONNECTICUT
EVANGELICAL MAGAZINE ;
 AND
RELIGIOUS INTELLIGENCER.

Vol. IV.]

AUGUST, 1811.

[No. 8.

At a Meeting of the General Association of Connecticut, holden at Farmington, the third Tuesday of June, A. D..1811 : Present,

Rev. Messrs.	From
Nathan Perkins, D. D. Noah Porter,	} Hartford North Association
Prince Hawes, Joshua L. Williams,	} Hartford South
Timothy Dwight, D. D. Erastus Scranton,	} New Haven West
David Smith, Aaron Dutton,	} New Haven East
Joel Benedict, D. D. Joseph Strong, D. D.	} New London
William Fisher, William Bonney,	} Fairfield West
David Ely, D. D. Daniel Crocker,	} Fairfield East
Zebulon Ely, Daniel Dow,	} Windham Original
Samuel J. Mills, Daniel Parker,	} Litchfield North
Maltby Gelston, Bennet Tyler,	} Litchfield South
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William Lyman, D. D.	Middlesex
Nathan Williams, D. D. Ephraim T. Woodruff,	} Tolland
William Latta, William Neil, Gardner Spring,	} From the General Assembly of the Presbyterian Church in the United States.
Leonard Worcester, Jedidiah Bushnell,	} From the General Conven- tion of Congregational and Presbyterian Ministers in Vermont.
Jacob Catlin,	} From the General Associa- tion of Massachusetts Pro- per.
Seth Payson, D. D. Walter Harris,	} From the General Associa- tion of New-Hampshire.

The Rev. Doctor Lyman was chosen Scribe ; the Rev. Doctor Perkins, Moderator ; and the Rev. David Smith, assistant Scribe.

The certificates of delegation were read, and the Association was opened with prayer by the Moderator.

The Associational sermon was preached by the Rev. Zebulon Ely, from Acts xvi. 17.

The Rev. Messrs. David Ely, D. D. Joseph Strong, D. D. William Latta, Seth Payson, D. D. Jacob Catlin, Daniel Dow, and Leonard Worcester were appointed a Committee of Over-
tures.

The Trustees of the Missionary Society of Connecticut presented a Report of their proceedings during the last year, which was read and approved. The Report is as follows :*

The Account of the Treasurer of the General Association, as audited by the Auditor, was read and approved.

Reports from the Delegates to Vermont and New Hampshire were read.

The following persons were elected Trustees of the Missionary Society of Connecticut, for one year from the first Wednesday of August next, *viz.* The Hon. 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, Moses C. Welch, Andrew Yates, and Ebenezer Porter.

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. Abel Flint was chosen Treasurer, and the Rev. Andrew Yates, Auditor of the General Association, for the year ensuing.

* This Report was published in our last number.

WEDNESDAY, June 19.

Reports from the Delegates to the Presbyterian Church, and to Massachusetts Proper were read.

In consequence of a resolution passed by the General Assembly of the Presbyterian Church, the Rev. Messrs. Nathan Perkins, D. D. Abel Flint, and Andrew Yates, the Hon. Jonathan Brace, the Hon. Theodore Dwight, and Ichabod L. Skinner, Esq. were appointed a Committee to correspond, and act in concert with that body, or with any persons who may be appointed, or associated, for the purpose of devising measures, which may have influence in preventing some of the numerous and threatening mischiefs, which are experienced throughout our country, by the excessive and intemperate use of spirituous liquors.

The Rev. Messrs. Benoni Upson, Amasa Jerome, and Aaron Dutton, were chosen Delegates to the General Assembly of the Presbyterian Church in the United States, to convene at Philadelphia, the third Thursday of May, 1812; and the Rev. Messrs. Lyman Beecher, Abel M^cEwen, and William Robinson, were chosen substitutes.

The Rev. Zebulon Ely was chosen Delegate to the General Convention of Congregational and Presbyterian Ministers in the State of Vermont, to convene the first Tuesday of September next; and the Rev. Jonathan Miller his substitute.

The Rev. Messrs. Elijah Waterman and Erastus Ripley were chosen Delegates to the General Association of Massachusetts Proper, to convene in June, 1812; and the Rev. Messrs. Diodate Brockway, and Noah Porter were chosen substitutes.

The Rev. Messrs. William Lyman, D. D. and Frederic W. Hotchkiss were chosen Delegates to the General Association of New Hampshire, to convene the third Wednesday of September next; and the Rev. Messrs. Abel Flint and Daniel Dow were chosen substitutes.

A Letter addressed to the General Association from the Rev. Benjamin Trumbull, D. D. on the subject of his history was read: Whereupon, the Rev. Doctors Dwight, Ely, and Payson were appointed a Committee to prepare and report to this Body a letter of thanks to Doctor Trumbull for his faithful and successful labors in executing the business of an historian, assigned to him by the General Association.

The Rev. Doctor Benedict, and the Rev. Messrs. Dutton and Catlin were appointed a Committee to take into consideration the request of Doctor Trumbull, for assistance in supplying matter for his proposed ecclesiastical history, and to report to this Body.

The Rev. Messrs. Nathan Perkins, D. D. Abel Flint, and Calvin Chapin were appointed a Committee to enquire into the proceedings of the Consociation of Tolland County, on the sixteenth day of April last, relative to the existing differences between the Rev. Abiel Abbott and the Church in the first Ecclesiastical Society in Coventry; and also into the proceedings of the Council which met, on the same subject, on the fifth of June, instant, and

to report a statement of said proceedings to the next General Association.

The Association proceeded to attend to a relation of the state of religion in the respective Churches and Societies under the superintendence of, and in connection with the General Association. The Rev. Messrs. Zebulon Ely, Daniel Crocker, Jedidiah Bushnell, and Aaron Dutton, were appointed a Committee to take minutes of the relation, and make report to this Body.

THURSDAY, June 20.

The Committee, appointed to take into consideration the request of Doctor Trumbull, made a report which was accepted, as follows :

Whereas Benjamin Trumbull, D. D. has communicated to the General Association of Connecticut his design to write, "The history of the American Churches, of every denomination of Christians, within the United States of America ; noticing the place and period of their first appearance, the time of their immigration into America, the place of their settlement in this country ; their peculiar doctrines and discipline, with their modes of worship," has informed the Association, that he has already made considerable progress in the execution of the work, and has requested their assistance in procuring materials for the completion of it : Therefore,

Voted, That the General Association highly approve of Doctor Trumbull's design, believing that such a work would be very interesting and useful ; and that the Association feel it to be their duty to render him all the assistance in their power. Also,

Voted, That the Delegates of this Association to the General Assembly of the Presbyterian Church, to the General Convention of Vermont, and to the General Associations of Massachusetts Proper and New Hampshire, be directed to communicate Doctor Trumbull's design to those bodies respectively, and, in the name of the General Association of Connecticut, solicit their aid to so laudable a purpose.

The Committee, appointed to prepare a letter of thanks to Doctor Trumbull, reported the following, which was accepted,

Farmington, June 20, 1811.

Rev. and dear Sir,

The General Association have received your letter of the 13th, inst. with much satisfaction. The information contained in it, concerning the progress which you have made towards completing a general history of the United States, distinctly exhibiting the peculiar dispensations of divine goodness to their inhabitants, is peculiarly gratifying to this body. We are not insensible of the expence of time and labor necessarily involved in such a work ; nor can we fail to consider it as a testimony of high respect to the General Association, that, at their request, you have

undertaken a task of so much difficulty, and brought it so near to a conclusion. May God prolong your life and health, and enable you to accomplish this important object !

By some of our members your history has been read ; by others its reputation is known. So far as we are severally acquainted with it, the manner in which it has been executed has given us much pleasure. To write on political and military subjects, in a religious manner, has been the employment of very few historians,—of fewer, by far, than good men must wish. The example, which, in this instance, you have set, will, we hope, be followed by others, in the present and succeeding generations. Should this hope be realized, History, we are persuaded, will become more instructive and more useful, and will assume her proper province, as an handmaid to religion.

Your enlargement of the original design, according to the suggestion of Gov. TRUMBULL, and your comprehension of the whole period of our national history, we consider as judicious and desirable ; since, in our own view, the Providence of God, towards this country, in its infant state, was not less remarkable, less beneficent, nor less deserving of peculiar attention, than that which has distinguished its later periods.

Accept our thanks for this useful work, and our best wishes for your welfare.

The Rev. Messrs. Dow and Porter were appointed to return an answer to a letter from Newburyport.

The Rev. Messrs. William Lyman, D. D. Joel Benedict, D. D. Joseph Strong, D. D. Walter King, and Abel M-Ewen, were appointed a Committee to enquire respecting the Eastern Association of Windham County, and report to the next General Association.

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, and Nathan Williams, D. D.

The following persons were appointed receivers of money in their several Associations, for the treasury of the General Association, *viz.* Rev. Messrs. Henry A. Rowland, William Robinson, Samuel Merwin, Erastus Ripley, Samuel Nott, Roswell R. Swan, Jehu Clark, Zebulon Ely, Charles Prentiss, Azel Backus, D. D. Aaron Hovey, and Ephraim T. Woodruff.

Resolved, That this Association will not, hereafter, receive any delegate from any Body of ministers, who shall be separated from the existing Associations, without the approbation of this Body.

Voted, That the following resolution be referred to the next General Association, *viz.* That the gentlemen chosen substitutes, in the place of the several Commissioners, delegated to the sever-

al Ecclesiastical Bodies, connected with this Association, be, hereafter, considered as Commissioners during the year following that in which they shall be chosen, without any new appointment, unless they shall have already taken their seats in said Bodies, have resigned their offices, been removed by death, or vacated it in some other manner.

Voted, That the vote of the last General Association respecting the register be rescinded.

The Rev. Messrs. Timothy Dwight, D. D. David Ely, D. D. and Aaron Dutton, were appointed a Committee to take into consideration the expediency of settling ministers for a limited time; and to make report to the next General Association.

A letter from Doctor Cogswell of Hartford, in his own name, and in the name of Sylvester Gilbert, Esq. of Hebron, was read: Whereupon,

Voted, That the several district Associations be requested to ascertain the number of persons, within their respective limits, who are deaf and dumb,—of what age they are,—of which sex,—whether they were born so, or became so by disease,—and at what age they became so, and of what disease; and to make report to the General Association, at their next session, designating in their report the towns in which such persons live.

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; Asahel Hooker, Goshen; John Hyde, Franklin; Calvin Ingals, Stafford; Evan Johns, Berlin; Gordon Johnson, Killingley; Asa King, Pomfret; William Lockwood, Glastenbury; Samuel Munson, Huntington; John Noyes, Norfield; Samuel Stebbins, Simsbury; John Taylor, Enfield; Daniel Waldo, Suffield; Simon Waterman, Plymouth; Elijah G. Wells, Sterling. *Of licensed Candidates*, Messrs Daniel Banks, Weston; John Bartlett, New Haven; William Belden, Weston; Jonathan Bird, Berlin; Reuben Chapin, Somers; John Clark, Washington; Chester Colton, Hartford; Mills Day, Washington; John G. Dorrance, Brooklyn; Nathaniel Dwight, Wethersfield; Henry Frost, New Haven; Asahel Gaylord, Norfolk; Nathan Grosvenor, Sturbridge; Gurdon Hall, Granville; Lucas Hart, Burlington; Austin Hazen, Vermont; Joseph Hovey, East Haddam; Daniel Huntington, New London; Bela Kellogg, New Haven; Francis King, Vernon; Gilbert R. Livingston, Red hook; Amasa Loomis, East Windsor; Harvey Loomis, Torrington; John Marsh, Wethersfield; Philander Parmele, Killingworth; John Seward, Granville; Henry Sherman, New Haven; Nathaniel Taylor, New Milford; James W. Tucker, Danbury; Timothy Tuttle, Durham; Hezekiah G. Ufford, Stratford; Comfort Williams, Wethersfield, Timothy Williams, Woodstock.

The Rev. Henry A. Rowland was appointed to preach the *Concio ad clerum*, at the Commencement in New Haven, September next.

Voted, That it be recommended to the members of the respective Churches, to furnish themselves with a treatise on the subject of communion at the Lord's supper.

Voted, That the next meeting of the General Association be at Sharon, at the house of the Rev. David L. Perry, on the third Tuesday of June, 1812, at 11 o'clock, A. M.

Voted, That 400 copies of extracts from the minutes of this Association be printed; and that the Rev. Abel Flint be requested to make the extracts and superintend the printing of the same.

The Committee appointed to take minutes concerning the state of religion, from the relation of the several members of the Association, made a report, which was accepted as follows:

"Your Committee, to whom it was referred to take minutes, and draw up a concise account of the state of religion, beg leave to submit the following Report."

"Though your Committee have not the happiness to announce such copious effusions of the Holy Spirit, as have been experienced in some past years, yet we find, by a careful review of the accounts exhibited from various parts, that our covenant God and Saviour is not unmindful of his gracious promise, *Lo, I am with you alway, even unto the end*. We find some precious tokens of his power, and the riches of his grace, in the enlargement of his kingdom. In several Societies in this State, it has pleased God, in some measure, to pour out his Spirit, and make additions to his Church. The Churches in the State appear generally to be living in peace, and walking, in some good measure, agreeably to the orders of the gospel. They are generally supplied with pastors happily united, and laboring, we trust, with fidelity in the common cause. While we lament the removal by death of several dear and faithful brethren in the ministry, some of whom were in the midst of their days and usefulness, we have to rejoice, and bless the Lord of life, that the lives of so many have been spared, and their labors continued."

"In our sister States of Massachusetts, New Hampshire, and Vermont, while we lament that many Societies are destitute of gospel ministers, and some of them, as with us, awfully stupid and indifferent with respect to the importance and glorious privilege of gospel ordinances; we rejoice that in various places there has been, and continues to be, more or less special attention. The flourishing and religious state of the College in Middlebury, in Vermont, about half the number of students being professors of religion, has a most favorable aspect on the interests of Zion."

"In the numerous congregations, under the care of the General Assembly of the Presbyterian Church in America, amounting to nearly 800, with more than half that number of ministers, the cause of the Redeemer appears to be happily progressing."

“ The increasing exertions of Missionary Societies, for propagating the gospel in the new settlements, and among heathen tribes, together with numerous other benevolent institutions, which are happily multiplying from year to year, appear to be owned and blessed by our gracious God and Saviour. Infidelity, as far as we can discern, is losing ground, and though dangerous errors exist, we hope they do not increase. The King of Zion has been pleased of late, in some remarkable instances, to interpose and display the power and riches of his grace, in changing his most inveterate enemies into his cordial friends.”

“ On the whole, though we have to lament that we cannot, at all times, exhibit an account of the state of religion equally favorable, yet we rejoice that we can at all times place full confidence in our glorious Redeemer ; and rest assured that he is taking the most wise and effectual measures to perfect his kingdom. Let, then, the servants of the most high God continue their exertions, knowing their labor shall not be in vain in the Lord.”

After a prayer by the Rev. Mr. Neil, and singing an hymn, adjourned *sine die*.

WILLIAM LYMAN, }
DAVID SMITH, } Scribes.

*On the nature and extent of the
♦ Atonement with respect to its
objects.*

NO. VII.

[Continued from p. 247.]

WE will now endeavor to corroborate the truth of our doctrine,

4. By the tenor of the sentence of the final Judge. This sentence is recorded in the xxv Chapter of Matthew, in the words following.

“ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory. And before him shall be gathered all nations : and he shall separate them one from another as a shepherd divideth his sheep

from the goats : and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world. For I was an hungered, and ye gave me meat, I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : Naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. Then shall the righteous answer him, saying, LORD, when saw we thee an hungered, and fed thee : or thirsty, and gave thee drink ? when saw we thee a stranger, and took thee in ? or naked, and clothed thee ? or when saw we thee sick, or in prison, and came unto thee ?

and the King shall answer, and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say, also, unto them on the left hand, Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels. For I was an hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink : I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not. Then shall they, also, answer him, saying, LORD, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick and in prison, and did not minister unto thee ? Then shall he answer unto them, saying, Verily, I say unto you, inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me : And these shall go away into everlasting punishment, but the righteous into life eternal."

No doubt "every work will be brought into judgment, and every secret thing, whether it be good, or whether it be evil." And, "we must all stand before the judgment-seat of CHRIST, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Still, the work of faith, or the want of it, will be the evidence to the assembled universe of our state and character, and the sentence will be grounded upon that evidence. The question will not so much be, are you sinners ? as have you complied with the act of grace published to a fallen world ? The first

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question is settled by all God's conduct towards us from the beginning, and especially by the whole dispensation of the gospel ; and certain it is, that "he that believeth not is *condemned already*, because he hath not believed in the name of the only begotten SON of GOD." They alone are freed from the present condemnation which are in CHRIST JESUS, who walk not after the flesh, but after the Spirit. The whole tenor of the recited sentence shews, that the question will be, have you embraced, or refused, the great salvation ? The sentence upon the wicked is, both in the terms and the substance, perfectly contrasted with that upon the righteous. The work and labor of love ascribed to the righteous are not the ground of their acquittal, but they are adduced as the fruit and evidence of their faith : and the want or defect of that work and labor of love, charged on the wicked, demonstrates their want of faith. The whole is a visible and glorious verification of the truth of the declaration of the ascended Saviour, in the commission he gave to his apostles to preach the gospel to the whole world, "He that *believeth*, shall be saved, and he that *believeth not*, shall be damned. That it is faith which saves the righteous, and unbelief which damns the wicked, is evident from the consideration, that the Judge selects their treatment of him, personally, or in his members, as what discriminates them, from each other : indeed it is that alone which can discriminate them. For they are alike sinners under the covenant of

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works. It is by this mark alone that the Great Shepherd divides the sheep from the goats. The righteous are saved as *believers*; the wicked are condemned as *unbelievers*. Unbelief is the great sin which excludes from the earthly, and from the heavenly Canaan. The writer to the Hebrews, speaking of the Israelites in the wilderness, demands, "With whom was he grieved forty years, was it not with them that had sinned, whose carcases fell in the wilderness? And to whom swore he, that they should not enter into his rest, but to them that *believed not*? So we see, that they could not enter in, because of *unbelief*." The same writer leads us to believe, that there still remaineth a rest to the people of God, of which that of Canaan was but a type, and that of the seventh day, but the emblem; and maintains, that they who have believed, do enter into that rest; a rest, in which they cease from their own works, as God did from his: a holy rest of soul in God, anticipated in the present world, and perfected in heaven; and then exhorts in the following words, "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of *unbelief*."

That the sense we have given of the sentence of the Supreme Judge is correct may be further evinced, by what St. Paul in his Epistle to the Romans teaches, concerning the rejection of the Jewish, and the adoption of the Gentile church; and the readoption of the former, and commination of the latter; from which it is plain that their standing is

through faith, and their rejection through unbelief. Speaking of the fall of the Israelitish church, he says, "Because of unbelief they were broken off, and thou (the Gentile church) standest by faith, be not high-minded, but fear." "And they also, if they abide not in unbelief, shall be grafted in, for God is able to graft them in again." But not to enlarge on so plain a point, it is most evident, that as the language of the law was, **DO AND LIVE**; so that of the gospel is, **BELIEVE AND BE SAVED**: for the same apostle teaches, that "Moses describeth the righteousness which is of the law, that the man which doth those things shall live by them; but the righteousness which is of faith speaketh on this wise, "If thou shalt confess with thy mouth the **LORD JESUS**, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For, with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation; for the scripture saith, whosoever believeth on him shall not be ashamed."

The retribution awarded then by the supreme Judge to those on his right hand, of eternal life, is not suspended on their perfect obedience to the law, but on their receiving the gospel; and to those on his left hand, of eternal death, is not suspended on their disobedience to the law, but on their rejecting the gospel. The whole language of God to sinners, and his whole treatment of them, in time, and at the general judgment, evinces

this truth, that they are in a new state of trial, under the dispensation of a covenant of grace, wholly different from that which they had under the covenant of works in Adam their head; under this, nothing short of sinless obedience, during their whole state of trial, was required in order to their justification; and the least deviation from perfect rectitude would subject them to the threatened penalty of death: under that, the obedience of faith, which may and does consist with great remains of indwelling sin, and with many heinous transgressions of the law, is all that is required of them in order to their justification. Perfect obedience, indeed, is, and ever must be, their duty, but it is not necessary to their justification, because the meritorious ground of this is alone the perfect righteousness of CHRIST received by faith.

If CHRIST had not died to make atonement for the sins of men, they must have been sentenced and punished as *law-breakers*, and not as *unbelievers*, and though they might believe many things, concerning GOD and themselves, their faith would be no better than the faith of devils, who also believe and tremble. It could have no sort of efficacy towards their justification. Under such circumstances, how could a holy and sin-hating GOD say to them, *he that believeth shall be saved*?—Certainly, their faith would be no better than their unbelief. The faith of the Gospel does not justify as a virtue, though it is a faith that works by love. It justifies only as it unites the soul to CHRIST, and takes hold of

his perfect righteousness; and this by GOD's sovereign constitution and appointment. Apart from CHRIST's righteousness, faith, if it could spring from perfect love, would avail nothing to our justification; nor would the most perfect obedience, ever so long continued, avail any thing to this; nothing can avail to this, but a sinless and perfect obedience, either personal or vicarious. But if, on the supposition that no atonement had been made for sin, GOD could not consistently say to the sons and daughters of Adam, "*He that believeth shall be saved*," how can he say this, in terms the most unlimited and universal, on the supposition that atonement has been made for a certain definite number, short of the whole, of his sons and daughters? Faith in the blood of CHRIST would be impossible to those miserable mortals for whom it was not shed; and if *faith* in such were ever so possible, and ever so pure and strong in its actings, it could give no interest in CHRIST's atonement and righteousness, because, by the supposition, they were not, in the counsels of GOD, designed for them, and did not embrace them: but if it could give no interest in CHRIST's atonement and righteousness, it could avail nothing towards their justification and salvation; for that atonement and righteousness are the only meritorious cause of a sinner's justification and salvation. Certainly, then, for GOD, in his word, and by his ministering servants, to say to such among others, *he that believeth shall be saved*, would be to sport, not

only with their misery, but with truth itself: either of these imputations we repel with, God forbid! The conclusion seems inevitable, a complete atonement is made for the sins of all men. Let us therefore behold the LAMB of GOD which taketh away the sin of the world.



NO. VIII.

HAVING, in the preceding numbers established, if we mistake not, the truth of our doctrine, that CHRIST by his death hath made atonement for the sins of all men, so that the law objects not to the salvation of all, on condition they are but willing to receive it, by declarations of Scripture—by the universality of the Gospel offer—by the aggravated guilt of Gospel sinners—and by the tenor of the sentence of the final Judge, we shall now, as proposed, attempt to answer some objections, which have occurred to this scheme of doctrine.

1. It may be objected, that if complete atonement is made for the sins of all men, then justice requires the salvation of all men; but it is certain from the scriptures that all men will not be saved. It is admitted, as a certain and awful truth, that all men will not be saved; but it is not admitted, that justice requires the salvation of all men, on the supposition that complete atonement is made for the sins of all. It is pertinent to remark, in this place, that this proposition has never yet been proved to be true, and after all

the proof which has been adduced of the atonement, we are not bound to prove it false: nevertheless, it may be seasonable to make a few observations upon it. Whoever assumes the position, that justice requires the salvation of all men, supposing complete atonement is made for all, must do it probably from false views of the nature of the atonement. If the atonement of CHRIST were a *transfer of guilt* from the principal to the substitute, so that the sinner became innocent, and the substitute guilty; and, at the same time, the perfect righteousness of the substitute should become in all respects, the personal righteousness of the principal, it would follow from the doctrine, that complete atonement is made for the sins of all men, that all men will be saved: because, the principal, in that case would be in the same state, as if he had never sinned; and had been perfectly obedient through the state of trial. But the possibility of a transfer either of sin or righteousness from one to another has never yet been shewn; and it is perfectly certain, it never will. The natural good or evil attached to these personal qualities, may be transferred; and in the salvation of men they certainly are; the substitute endures *the curse* of sin, and the principal enjoys *the life* of righteousness. But the former never ceases to be innocent, and the latter never ceases to be guilty. On the supposition of a transfer of sin and righteousness in the redemption of men, CHRIST would have been the greatest sinner in the universe; his

guilt would have been equivalent to the accumulated guilt of all men ; and he would have *deserved* to be made a curse, as in fact he was ; and the sinner would have *deserved* eternal life, as far as a creature, by perfect obedience, could *deserve* good at the hand of God. Certainly, eternal life would not be of grace, so properly, as of debt, at least it would be of debt in the sense, in which it would be possible for God to be in debt to a creature. There would be a congruity or fitness in the bestowment of eternal life, resulting from his personal character as righteous in the sight of God. On this idea of the atonement, indeed, there would be grace in the impetration, but none at all, in the application of redemption. We are however told that grace reigns, through righteousness, unto eternal life, by JESUS CHRIST OUR LORD. Salvation is of grace from the foundation to the top stone. "By grace are ye saved *through faith*, and that not of yourselves, *it is the gift of God*. The production of faith in the heart is the work of the Spirit of God ; it belongs to the application of redemption, and not to its impetration ; and it is *the gift of God* as much as CHRIST himself is so. If CHRIST's righteousness were so transferred to us, as to become our personal righteousness, it is difficult to see how *grace* should reign through righteousness. It would, in that case, be rather *fitness* than *grace* that would reign through righteousness unto eternal life. The idea of grace reigning through righteousness, must be an inexplica-

ble solecism upon any other plan, than that which supposes, that the sinner's guilt is for ever his own, and the righteousness of CHRIST is for ever his own. The former, on this ground alone can be justified *as ungodly*, and the latter suffer as innocent. On this ground alone can the representatives of the universal church sing, "Thou art worthy, for thou wast slain." If he was slain as a sinner we should never have heard this song, or have seen the record of it. Again,

If the atonement of CHRIST were strictly *the payment of the sinner's debt*, due to divine justice, and the righteousness of CHRIST were the price laid down for heaven, according to the language of the world in the purchase and transfer of property, here's one, and there's 'tother, as some eminent divines have incautiously expressed themselves, on this subject ; then, also, it might follow from the position, that complete atonement is made for the sins of all men, that all men will be saved. Indeed, there is so much analogy between this great concern of man's redemption, by the blood and righteousness of CHRIST, and the payment of debts, and the purchase of inheritances amongst men, that the SPIRIT of GOD, in condescension to our weakness, borrows terms from those common transactions to represent it, as he does from other sensible objects to represent other spiritual things ; but though this mode of representation is, when used, accommodated to our apprehensions, yet caution is necessary, that we do not trace the analogy too minute-

ly ; for this may be, and often is, the occasion of dangerous errors, and probably has been, and still is, on the important point in question. Thus the blood of CHRIST is called *the price* of our redemption from the dominion of Satan, and the prison of despair ; and his obedience as what reinvests us in the purchased possession, which by our sins we had forfeited and lost ; but it is still most evident, that these expressions and allusions must be limited by the nature of the subject. We are said to be bought with a price, and thence an argument is raised, why we should glorify GOD in our body and in our spirit, (viz.) that we are GOD'S ; but we are no more the property of GOD after the purchase than before : the right of the CREATOR in his creature is absolutely perfect, and can neither be increased nor diminished. Our obligation to serve him, indeed, is enhanced by being bought with so inestimable a price, as that of the precious blood of CHRIST, but this arises from the endeared expression of the good will of GOD towards us in our redemption, rather than from our becoming more the property of GOD than before.—When we pay a stipulated price for a commodity the seller is become our debtor, to make it over, and put us in possession, we have a claim on him grounded in justice ; and if CHRIST has, by his atonement and righteousness, in a literal sense, paid the sinner's debt, and redeemed the forfeited possession of heaven, GOD would, it is conceived, become his debtor, and would be bound in justice to save the sinner from hell, and to secure to

him the heavenly inheritance ; and this, whether he repented and believed or not, the price being paid, the sinner would be under no obligations to repent, believe, or obey, in order to perfect his claim of exemption from hell, and his title to heaven ; whatever obligations he might be under to do these, as a creature of GOD. All the obligation would, by this scheme, be shifted from the creature, to the Creator. But doubtless the case is far otherwise : so far indeed, that it is plainly impossible for the Creator, in any supposable case, to be a debtor to the creature. “ For of him, and thro' him, and to him, are all things.” He may, indeed, bind himself to the creature, by promise, in order to afford him a strong consolation ; but that would, by no means, make him a debtor to the creature ; but, on the contrary, would make the creature still more a debtor to him. He would be bound by his truth, but no stronger, than he was, prior to such promise, bound by his wisdom and goodness. Even the sacrifice and obedience of the man CHRIST JESUS, though infinitely pleasing to GOD, could not make GOD his debtor ; having undertaken to work out our salvation, he could do no less than fulfil all righteousness ; this he was bound to do, as invincibly as any other creature is bound to his duty ; and had he failed of this, he would have failed, not only of achieving our salvation, but also his own salvation, as a creature. Such failure indeed was impossible, not from indefectibility in him as a creature, but from the promise and oath of

God to uphold him, and to give him the victory. Even his obedience unto death was not a work of supererogation, it contained no fund of merit to purchase God's favor, either for himself or his people; it only became fit and proper that God, as the reward of his obedience, should give him and them, on his account, a crown of eternal life. Strictly speaking, not even he could claim it of God as his debtor.

[To be continued.]



The Necessity of a Revelation to instruct sinful Men in the Moral Character of God.

AN Apostle tells us, that "Life and immortality are brought to light by Jesus Christ through the gospel," doubtless meaning a future and immortal state of existence and rewards beyond the grave. Whether we should have known the certainty of a future life, or have had any just conceptions of the moral character of God without a revelation, is altogether uncertain; for whatever evidence there may be of these truths in nature, it is altogether uncertain, whether depraved creatures would have made any use of it, unless compelled to inquiry by higher evidence from heaven. The word Gospel, is used by the Apostle in its most large signification, for the whole Christian Scriptures; and not confined to the Evangelists, whose books we often call the GOSPELS, in distinction from the other sacred writings. It is the canon of revelation, contained in the Old and

New Testaments, which reveals to us the whole mystery of divine counsel concerning men, from their creation to the end of time, after which, eternal rewards will be appointed to all, according to the deeds done in the body.

Both Testaments, the Old and New, are parts of this revelation equally important; they are histories of the divine government and of the human character, in the different periods of the great æra of redemption. The truths and events, doctrines and institutions of each, are so connected, that they furnish mutual evidence of their divine authority, and issue in the completion of the same glorious, holy and happy kingdom, to the praise of the riches of divine grace. So that if either of the Testaments be discredited, it will in a great measure, destroy our evidence for the divine truth of the other, and cast obscurity over the whole revelation, which is now perspicuous, and meets every candid and serious inquirer, with irresistible evidence of its origin in the infinite truth, wisdom and grace of God.

The whole is called the Gospel, because each part reveals truths essential in the scheme and completion of redemption; and also, because the Lord Jesus Christ, as mediator, is the great prophet through whom all information comes from God to sinful men. The Spirit of inspiration is his; the Spirit of prophecy is his; he gave the law in Paradise; he gave the law on Sinai; and all the inspired prophets and apostles were his servants, speaking in his name and by his Spirit.

Having described what is meant by the Gospel, in which life and immortality are brought to light, I return to the principal purpose of this paper; which is to select some truths which all will allow to be of first importance; and then to inquire, what evidence we should have had of their certainty, if they were not taught by infallible evidence in the Gospel.

First, We cannot without a revelation be assured of a future existence.

We know that a desire of immortality is natural to the human mind; but there are other things as universally desired, which do not take place. I may give as an instance, the universal desire to escape trouble and pain, in which, none were ever yet gratified. So it may be said, the natural powers and capacities of the mind indicate immortality, and that the instruction gained in this world is a probable preparation for an eternal active existence; but the assertion of a probability by the general reasoning of weak men, and such evidence as settles the mind in a sweet assurance of the event, are two different things; and the latter is only found in the revelation of Jesus Christ. Discard this Gospel, reject these holy scriptures, and all is dreadful uncertainty whether our existence will not close the next hour, never to be revived. Every reader hath tasted the pleasure of existence, he lives, and desires it; but cast away this revelation, and there is no assurance but that the next moment he will sink into nothing. Nor will it be sufficient to say, the general opinion of men, hath been that

there is an existence after death, for without a divine evidence men may be mistaken in their general opinions. It is further probable, that the general opinion originated by the gospel revelation, from which traces of knowledge have been spread by intercourse and tradition among the heathen nations. If there had never been a revelation, they would have remained in the doleful opinion, that death closes existence. We find that many of those, who reject the gospel revelation, fall into the gloomy notion that our existence ceases with the death of the body. While we pity the heathen, who have not the means of instruction; we may be astonished at the stupidity into which sinful minds sometimes fall where there is precious evidence of the truth. Their dislike of the holy doctrines and duties of religion is so great, that rather than admit them, they will forego the evidence of a future being; they will resist those desires of nature to exist, which are found in every intelligent creature, rather than serve God, keep his commandments, and obey the calls of his grace. What greater evidence can there be of the exceeding sinfulness of a depraved heart, where restraint from God is withdrawn? Thus gloomy and evil are the opinions of Infidelity, so that we should think a social heart must shudder at the thought of imbibing them.

Perhaps some who believe in a future and immortal life, have not attended to this point. Falling habitually, by education and the common consent of men around them, into a belief of a

future life ; they have supposed that natural evidence and human reasoning can establish this point ; but they ought to be informed, that it is scriptural evidence only, on which we can depend. There may be other sources of argument, but such alone are insufficient. Spirits do not converse with us after the body is dead ; and we see all objects around us, both animal and vegetable, dying without a return to life ; and if the gospel had not brought life and immortality to light, what conclusive evidence would there be, that man lives longer than these ? It is allowed, that the opinion of a future existence, altho' above reason is not inconsistent with it ; but it is a weak evidence of a future event to say, merely, that it is not inconsistent with the dictates of our reason. If we were to pursue the subject no farther, it proves that those who renounce the revelation of Jesus Christ, have fallen into most uncomfortable opinions. They have cut themselves off from permanent prospects either of moral or intellectual enjoyments, and have thrown away a certainty of the mind's existence, that the body and its appetites may revel in momentary sensual indulgences.

Secondly, Without the Gospel of Christ, men would not have known the moral character and perfections of God.

If unacquainted with his moral character, they must of course have been ignorant of the principles and end of his government ; of the harmony, fitness and wisdom of his Providence ; of a moral law ; the nature and effects of virtue and

vice ; and of the rewards appointed to their conduct. Just ideas of the Supreme character stand at the bottom of all true conceptions on these subjects. If it be allowed, as is probably the fact, that there is a degree of natural evidence, in the creation and government of things, for the moral rectitude and goodness of the Creator ; if we even allow it to be such as holy beings would find sufficient to lead them into right opinions of the Godhead ; yet it cannot thence be inferred, that depraved men would ever make such a use of this evidence, as to learn the true nature of divine holiness, justice, truth, goodness and mercy. This natural evidence is to be collected from the immense field of the divine works, and requires a persevering thoughtfulness and diligence, not to be expected in those, who have no taste for moral subjects, and no delight in a holy character. Also, the truth is to be reconciled to many appearances and events, which at first view, to our limited apprehensions, are contradictory. Add to this, the depraved heart, being unfriendly, and wishing to deny the divine holiness, step by step, would oppose the evidence of his rectitude. We know that the influence of an evil heart, to bias men's opinions, is very great, in cases where there are fewer difficulties than in this subject. Although the works of the Lord show his eternal power and Godhead, and his providence is always just, holy and good ; the judgment, by an evil heart, is prejudiced against his true character, and wishes to hide rather than to search it out,

Hence comes the great difficulty, which hath been and still continues, to retain the true God in the knowledge of men, even with all the aid of this revelation from himself;—a revelation introduced by the most stupendous miracles; ratified by uncommon works of Providence, which were designed to give it authority; continually inculcated by all the Christian means and institutions, and the influence of education, instruction and government. Although the ignorance of the heathen is criminal, and renders them guilty in the sight of God, because it arises from the resistance of their evil hearts, to the natural evidence which they have of divine holiness and their own duty; yet this doth not alter the point we are considering. The point is, whether without a revelation men would have known the moral character and perfections of God. Look on all the heathen world, and see the proof of this truth. See them worshipping stocks and stones, the works of men's hands; and mingling their adoration of the sun, moon and stars, with a worship of the most loathsome reptiles that creep on the ground. So groveling in its conceptions is the ignorant depravity of men, that it becomes tedious to a Christian, even to read the impure, confused and fantastic notions which the heathen had of their gods, and the worship which they yielded to them. A summary account of heathen depravity, folly and vice, is given by the apostle Paul, in the first chapter of his epistle to the Romans, which every one may read at his leisure; and all pro-

fane accounts have conspired to strengthen this description, and assure us, that men do not like to retain the moral character of God in their knowledge.

Further, The moral character of a supreme ruler, and the principles and end of his government, are subjects so nearly connected, that ignorance or erroneous ideas of one, necessarily subject the other to obscurity. Ignorance of divine holiness leaves the mind in doubt, whether God will govern his works on holy principles; and whether by the administration of his providence, he will encourage virtue or vice. We, therefore, find in all the heathen nations, even while they acknowledge a supreme being, the most gross misconceptions of the nature, and design of his government. The perfect rectitude of God; and the great moral principles of his government have, alike, gone out of their view. While, in their darkened conceptions, they made his nature like to the creatures, and to their own sinful minds; they ascribed to him the same passions, and even the same appetites as are found in sensual and wicked men. From the same impure source, they drew the principles of his government, the ends of his providential agency, the causes of his displeasure and punishment, and the means of pleasing him and procuring his protection.

Further, Ignorance of God's moral character must be followed with ignorance of the law. The law is a transcript of the will and moral character of the lawgiver, containing the rule of his administration, judgments and rewards; and of the duties

expected from those to whom it is given. Hence, at all times, when men have lost sight of the holy nature of God, they have discarded or corrupted his laws, by substituting their own vain imaginations and sinful desires, in the place of his word. They have taught for doctrine the commandments of men; for divine precepts they have inculcated the desires of their own sinful hearts; and exchanged a holy and humble worship, for such services of sensuality and superstition, as are more pleasing to human corruption.

Ignorance of the duties men owe to God, will be directly followed by a neglect and denial of the moral obligation they are under to each other; and by all the immoralities, which destroy social peace and safety. The apostle, therefore, in completing the character of the Gentile, heathen world, in the first chapter of his epistle to the Romans, after he had described their ignorance of God's moral character, and their unwillingness to retain him in their knowledge, gives an awful list of the sins with which, in consequence, their hearts were filled against each other. Thus, are those filled with the most horrid affections of an evil heart, and with destructive vices, who have lost a sense of the true character of God. Having no true apprehensions of a holy and supreme governor, or of a moral law and obligation to any being whatever, the flame of wicked passions, and the rage of appetites hurry them into all the sins, which can gratify depraved hearts. This picture is not

heightened above truth; for we not only find it drawn by an inspired apostle, but verified by the most faithful accounts, both ancient and modern, of those who have had opportunity to know heathen principles and manners. In christianized lands, where the holy character is known, which the great Jehovah hath given of himself, it becomes the foundation on which a system of moral sentiments is built. The foundation is firm, it is the necessary, the glorious, the unchangeable existence of God himself; and the sanctions of this system have an awfulness which challenges attention, powerfully impels obedience, and hushes the passions and appetites into a state of restraint. A knowledge of divine holiness gives to the mind a sense of the fixedness there is in the laws of virtue, and distinguishes them from the dictates of sinful creatures. By the knowledge of right and wrong, of holiness and unholiness, which is drawn from the unchanging rectitude of God himself, the science of morals among creatures becomes fixed and determinate; and it is applied to their own relations, in the family, in the neighborhood, in the nation, and in all the connexions of intelligent beings, who are capable of being active in each other's happiness or misery.

Those who take no pains to study the Gospel, do still, from their very childhood, by all their intercourse in the society of christianized men, imbibe an idea of moral government, obligation, laws and rewards; and in many cases, their practice is sentimentally restrained,

while their hearts are still strangers to sanctifying grace. They too often ascribe that information to the discovering energies of their own reason, which was drawn from the Gospel of Christ, through the instrumentality of the means already mentioned. How often do ungrateful disbelievers of the Christian scriptures, pride themselves in the knowledge they have of moral subjects; thence inferring that the reason of depraved men is sufficient, without a revelation, to direct them to their duty and their highest good; while, they never would have known the little they do, if life and immortality had not been brought to light in the Gospel of Jesus Christ. This revelation is the fountain, from which have issued, all correct ideas on moral subjects, relations, obligations, duties and rewards. Hence flow all the benefits of a civilized state; hence the peace and safety of society, and the sweet refinements of social life.

Although the scriptures do not contain a system of civil policy and rights, being given for an end infinitely more valuable, the salvation of immortal souls; yet, they do contain the great principles of a scheme of moral virtue, which being known and loved, men will draw into use, for the benefit of all societies, from the family up to the empire, where multitudes are connected in social bonds, relations and rights.

Thus numerous and great are the beneficial effects of the Christian revelation. On examining the subject thoroughly, we may find reason to conclude,

that from this as a principal means, have flowed the little degree of peace and morality, which have been in the world.

In the early ages, revelations were made to particular persons, by dreams, visions or other ways of inspiration, to be communicated to men around them, as infinite wisdom saw to be necessary, for preserving in the world some knowledge of his own holy nature. When men had become very numerous on the earth, the wisdom of God saw fit to begin a standing revelation committed to writing, and to the special care of a particular nation. The church of Israel were made keepers of the divine Oracles. Although the written revelation was committed to the special care of this people, we have no reason to suppose its instruction was confined to them; nor because the ritual part of their worship was confined to them exclusively, can we determine that much useful knowledge, on great moral subjects, was not communicated to other people. Gross as the notions of the heathen were, at the time of Christ's coming, on the subjects of worship, obligation and duty; they would have been sunk into much deeper ignorance, if there had not been in Israel, a knowledge of the true God and his law. There is every reason to suppose, that certain ancient heathen writers on morality, which infidelity wishes to compare with the divine Oracles, although they will scarcely bear a comparison with the meanest Christian writer, did still derive all their excellence from some knowledge of

Moses and the prophets. As books were then obtained with great difficulty, it was the custom of their moral philosophers, to travel from country to country for information; and through this means the Jewish scriptures afforded a glimmering of light to the heathen. When the canon of scripture became complete, and Christian ministers received a commission to go and teach all nations; the light of revelation on the moral character of God, and all other important subjects connected with it, had a wide spread.

The scriptural doctrines were taught, almost through the whole world then known, and many pagan rites of worship fell before them. Although all the nations did not become Christian, and it was only a very few persons, in many of them, who obtained correct notions of the Christian morality, and its high source in the being and perfections of a most holy God; yet this was a light superior to all others, and a check on the darkness of depravity. A revelation from God, with the institutions it contains, is the means of all that is right, just, wise and good in the opinions of sinful men. Whatever natural evidence there is on these subjects, although it be sufficient to constitute men guilty in the sight of a holy God, because their opposition to it arises from a sinful heart; it never would, without a revelation, have been sufficient to preserve, in a degenerate world, a knowledge of God's moral character and of moral duty; and a knowledge of these being lost, every destroying vice must reign, and every social duty

cease from the earth.—Thus valuable for the interests of time, as well as for eternal life, are the holy scriptures, which all of us, by living in a Christian land, have received as an inheritance. These, with the information they give of God and his kingdom; of our duty and our interests, for time and eternity, are a most precious birth-right. Consider the abject state we should have been in without them, under the slavery of sin and darkness, and our own depraved passions and appetites.

How miserable and exposed is the condition of those, who have no assurance of an existence after the close of this life; who are in a great measure ignorant of God's moral character; of the principles and great end of his government; of his law and its eternal sanctions! Great, indeed, is the privilege of knowing the scriptures! But great as it is, there are some, who madly reject them; and all are chargeable with negligence in their search for truth and duty. If any who read, have been tempted to disesteem the holy scriptures, let them consider to what this impiety tends. It is risking the interests, both of this and a future world; and a step back towards all the ignorance and cruelty of a barbarous state. It is becoming doubtful of God's moral character and government, and of that mutual obligation between men, by which crimes are prevented, and social virtues encouraged.—If any think that by rejecting the holy scriptures, they are freed from a restraint, that is burdensome to their sinful desires; let them reflect that the appetites and pas-

sions they wish to cherish by indulgence, will naturally lead them to pains more severe than the restraint; and that for the privilege of indulging themselves in crimes against others, they are exposed to the violence of all their fellow sinners, whose hearts are filled with the same death-bearing passions. Those, who will neglect the light of God's word, that they may have the pleasure of sinning; should remember that they stake themselves against all the art, and revenge, and cruel deeds of a sinful race, who are as well versed as themselves, in the principles of mischief. But the danger doth not stop here, for they have opposed themselves to Almighty power, justice and vengeance, which will burn for ever.

C. W.

[THE following piece is well calculated to warn men of the danger of temptation. In the word of God, invisible, wicked agents, Satan and his angels, are represented as having an instrumental agency, in the sins of men.—They were tempters in the first apostacy, and in the same wicked manner, have endeavored to seduce all the posterity of Adam; and to prevent the execution and application of a glorious scheme of grace. Similar representations on this subject are made, both in the Old and New Testament. This agency of evil spirits hath been believed, by all the orthodox, in every age, of the Christian church.

We are sensible that this opinion is attacked by Infidels, designing

thereby to destroy the credibility of the sacred oracles. Many modern Infidels, like the Sadduces of old, are ready to deny the existence of angels and spirits, whether good or evil; and through this influence, some who profess to believe the holy scriptures, have been too easily inclined to disbelieve a fact, which is clearly testified in the word of God.—Another purpose, which the enemies of religion mean to subserve by this, is to keep the invisible world wholly out of men's views, by which means a wide door is opened, for the quiet practice of all iniquities.

To impute all the sins of men, to the temptations of invisible agents, would be false; for the natural principles of the human heart are altogether sinful. The business of Satan and his angels, in their temptations, is not to implant new principles of sin in the heart; but, to draw into exercise those which already exist. Wholly to deny the agency of evil spirits in the wickedness of mankind, is both untrue and dangerous.]

ED.

The Returning Sinner Assaulted.

AS Satan, in the form of a serpent, was the great instrument in deceiving and destroying mankind, so when Christ was promised, it was foretold, that he should bruise the serpent's head, or, as the apostle says, destroy the works of the devil. Accordingly it appears from the whole tenor of scripture, and the whole history of the church of God, that Satan has constantly employed all his power and subtilty, to counteract and defeat the design of Christ

in every thing he has done and suffered for the salvation of sinners. He tempted Cain to slay Abel his brother. He drew off the greatest part of the first inhabitants of the world from the worship of the true God, and prepared them for a general destruction. He betrayed the inhabitants of the new world into the grossest idolatry. He introduced the same sins into Jacob's family, and the nation of the Jews, after they became a visible church. But he made the most bold and artful attempts to prevent the salvation of sinners, when Christ actually appeared in the flesh, and visibly entered upon the great work of redemption. He was permitted to lead him into the wilderness and tempted him forty days. He raised up both the civil and religious authority of the nation to oppose him. He put it into the heart of Judas to betray him. He met him in the garden with his infernal powers to intimidate him. And he finally became instrumental of his death on the cross. But he more privately opposed Christ and his cause, while he was preaching the gospel, and working miracles. A particular instance of this kind of opposition is recorded by the evangelist. The very next day after Christ had been upon the mount of transfiguration, a certain man brought to him a son, whom Satan had possessed and greatly afflicted. The account is as follows: "And it came to pass, that on the next day, when they were come down from the hill, much people met him; and behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son,

for he is my only child, and, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again; and bruising him, hardly departeth from him. And I besought thy disciples to cast him out; and they could not. And Jesus answering, said, O faithless and perverse generation, how long shall I be with you and suffer you? Bring thy son hither. And as he was yet coming, the devil threw him down and tare him." It seems Satan meant to prevent his coming to Christ for healing, and would have destroyed his life for the purpose. The evangelist Mark gives the following representation of the case: "And the spirit cried, and rent him sore, and came out of him: and he was as one dead; inasmuch that many said, He is dead." But Luke tells us, that "Jesus rebuked the unclean spirit, and healed the child, and delivered him again unto his father." Whether Christ did any thing more than heal his natural malady is not here said; but we know, that he often sanctified and pardoned those, whom he cured of bodily disorders. And it is not very improbable, that Satan feared he would do both for this man's son, which instigated him to exert such great efforts to prevent his coming to Christ. He was alarmed at his coming to Christ, either for temporal or spiritual blessings, and he did all he could to prevent it. Nor have we any reason to believe, that Satan is less alarmed at this day, when he sees men coming to Christ, or is less disposed to prevent their coming. It is then a serious truth;

That Satan endeavors to prevent men's coming to Christ.

It is designed in this paper, to show, first, that Satan does endeavor to prevent men's coming to Christ; and then why he does it.

First, Satan endeavors to prevent men, in every way, wherein they may be said to come to Christ. While Christ was upon earth, he endeavored to prevent men's coming to him for the cure of their bodily diseases; and now he endeavors to prevent their coming to him for any other favors. In particular,

1. He endeavors to prevent men's embracing the gospel, and in that way coming to Christ for salvation. He knows that if men embrace the gospel of Christ, they will obtain pardon and eternal life. For Christ has said, "All that the Father giveth me shall come to me; and whosoever cometh to me, I will in no wise cast out." This alarms Satan when he sees men flocking to hear, understand and embrace the gospel. He therefore uses every artifice to prevent men from going to hear the gospel, and if they go, to prevent their understanding and believing it. It is said in the parable of the sowers, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in the heart: this is he that received seed by the way-side." And agreeably with this, the apostle says, "But if our gospel be hid, it is hid to them that be lost: in whom the god of this world hath blinded the minds of them

that believe not, lest the light of the glorious gospel of Christ, who is the image of the invisible God, should shine unto them." Satan endeavors to prevent men from going to hear the word of God; by turning their attention to some other business. He endeavors, when they do go, to dissipate their thoughts, and fill their minds with prejudice against divine truth. And he endeavors, when they do go, and hear, and feel, to fill their minds with hard thoughts of Christ, and persuade them to believe, that he will not save them, if they do apply to him for pardoning mercy. He leaves no method in his power unemployed to prevent men from going to Christ; he endeavors to prevent their taking one step towards him, and in every step they take, he throws all the impediments in the way, that he has subtilty to devise.

2. He endeavors to prevent men's coming to Christ, as his professed friends. When he cannot prevent their cordially embracing the gospel, and becoming really reconciled to Christ, he still endeavors to prevent their naming his name, and binding themselves to promote his cause and kingdom in the earth. He knows a public profession of religion gives true believers great advantage to grow in grace, and to employ their talents and influence for the support of true religion. And this he wishes to prevent. And accordingly he exerts all his artifices to keep them in darkness and doubts about the state of their souls. He tries to make them believe, that all

they have seen and felt in regard to their souls' concerns was a mere delusion, and that it would be very dangerous to themselves and to the cause of Christ, for them to make a public profession of religion. And if they begin to think of coming and naming the name of Christ, he doubles his exertions to make them delay for the present, and so gains an advantage against them to delay longer and longer. And he may often succeed in these attempts to prevent real believers from coming to Christ, and appearing publicly and advantageously on his side.

3. Satan endeavors to prevent the sincere professors of religion from coming to Christ in their private devotions.— Whether they read, or meditate, or pray, he endeavors to confuse and perplex their minds at such seasons ; and if he cannot prevent their stated performance of external duty, he will still try to destroy their internal devotion. How often have Christians found unexpected and unaccountable embarrassments in their attempts to draw near to Christ in the duties, which he hath enjoined upon them ? Such embarrassments are undoubtedly often owing to the great adversary of souls, who wishes to molest and disturb the friends of Christ, in every duty, which tends to strengthen their hands and encourage their hearts in his service. Besides,

4. He never fails to use his utmost influence to prevent true believers from coming to Christ, and holding communion with him at his table. It was at the sacrament that Satan entered into the heart of Judas, and tempt-

ed him to betray his master. Satan now knows that the sacrament is the most sacred and most precious institution, which Christ has appointed, in order to enjoy communion with him and one another, and to unite their hearts and hands to promote the interest of his kingdom. Hence when he sees the friends of Christ coming to his table, or actually come, he at such a time above all others, desires to come among them, and disturb their minds, distract their thoughts, and cool their devout affections. This he knows will tend to wound their feelings, increase their doubts, discourage their hearts, and weaken their hands. Thus there is reason to believe, that Satan endeavors to prevent men from coming to Christ, both externally and internally. And he most vigorously exerts his influence to do this, when he sees them the most engaged to come to Christ. For he knows, that if they do really come, in any way, it will weaken his destructive influence over their minds.

This leads me to show,

Secondly, why Satan endeavors to prevent men from coming to Christ. And here it may be observed,

1. It is because he is an enemy to God. Ever since his first apostacy, he has remained an irreconcilable enemy to that God whom he once loved supremely, and from whom he has received a sentence of eternal punishment. He now hates all the perfections, all the creatures, all the works, and all the designs of God. He knows the heart of God is set upon the salvation of

P p

sinner, which makes him desire above all things to prevent their salvation. He knows, that the mouths of millions will be opened in the praise of God, when they arrive to heaven; and cannot bear the thought, that the being whom he perfectly hates should receive the adoration and praise of all the redeemed from among men. He knows, that if he can prevent them from coming to Christ, he can prevent them from ever glorifying and praising their Maker. If he cannot prevent this in whole, he wishes to prevent it in part; and a groundless hope of some success animates all his exertions to prevent men from coming.

2. He endeavors to do this, because he is an enemy to Christ, whom God has appointed as the great agent to destroy his works, and subvert his kingdom.— There is no one person in the universe whom Satan hates so much as he does Christ. Christ has done him the most harm, and is engaged to bruise his head, and defeat all his malevolent purposes. Hence, when Christ makes peculiar exertions to build up his own kingdom, he means to make peculiar exertions to defeat his design. If Christ sends forth sowers to sow the seed of truth; Satan means to catch away the seed sown in the hearts of the hearers. If Christ sends forth men to preach and maintain the pure doctrines of the gospel; Satan means to sow the tares of error and delusion, and in this way prevent men from embracing and professing the truth, and from acting agreeably to it. He is naturally prompted to do this from his enmity, and he heartily de-

sires to prevent Christ from seeing the travail of his soul, and reaping the rewards of his sufferings, by the conversion and salvation of sinners. And,

3. Satan endeavors to prevent men from coming to Christ, because he is an enemy to their souls. His malevolent heart prompts him to go about as a roaring lion seeking whom he may destroy. The holiness and happiness of others give him pain, and therefore he desires to prevent mankind from obtaining either holiness or happiness, and wishes to keep them in a state of sin and misery for ever. Nothing can be more crossing to his selfish heart, than to see those, who had been in the same condemnation with himself, delivered from the wrath to come, and prepared to sing the song of Moses and of the Lamb, in the final overthrow of all the incorrigible enemies of God. He wishes, therefore, to blind, seduce, and destroy as many of mankind as he possibly can.

A. Z.



TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

[THE writer of the following letter was a native, and an inhabitant of Branford in this state. He was a Major in one of the two Connecticut Regiments which were raised and sent to the northward in the first year of the French war. The Commandant of the Regiment to which he belonged was Col. Whiting of New Haven. Major Foot died at the army, of the Lake Fever, about six weeks

after the date of this letter, aged thirty-seven. In the tumult of the camp, he could not forget his divine Saviour. He was, hopefully, made a subject of divine grace in the great revival of religion in 1741, and 42.]

*Flatts, four miles above Albany,
3d September, 1755.*

MY DEAR WIFE,

IN a letter from you, you feared I had forgot you. This is the third letter I have wrote you this week. This is not a sign that I forget you. I am at Col. Schuyler's, waiting for a guard, for it is not reckoned safe to go alone.

I am in a very poor state of health, I guess it is owing to Jesuit's bark, taken to break fever-and-ague fits; or else to the almost constant fogs that arise every morning from the river. I am very much relaxed, flushes of fever often in a day,—much exercised with head-ache. If I was at home, should quite give out,—but I keep about as much as I can. I am tenderly looked after; go where I will, and treated very kindly. I have every thing I want, but your company.—But, however, am very well contented. The Comforter that should relieve my soul, is not far off. I cannot give any guess when I shall come home, if ever. I would have you cast all your care, and roll all your burdens on God; he will support you. Is he not better to you than any earthly friend? I am sure he is to me. When dejected, he raises me up; when fainting, he gives me most refreshing cordials; when thirsty, he gives

me the water of life; when hungry, he gives me angels' food; when all things around me look dark and gloomy, he cheers me with heavenly light; when the world frowns, he smiles; when streams dry up, he leads me to the fountain. Oh, he is light in darkness, joy in sorrow, company (yea, the very best) in solitude, the best physician in sickness, his cure is certain, and always in the best time. He often gives preventing medicine; and, how kind is this! Brings on a fever to prevent a lethargy; raises a storm, and thereby hurries one off from dangerous rocks or shoals; sends afflictions and trials of various kinds to prevent sin; carries into danger, that he may fly for our relief; beats down props, that the soul may lean only on the Lord. And thus, a kind God, (infinitely kind,) quickens, comforts, casts down, raises up, cleanses, purifies, meetens, prepares, and ripens his children for glory. How many are the methods, and how sweet are they, that God takes to prepare his people for the enjoyment of himself! And as soon as any one is fitted for it, he is, immediately, brought to glory. Now, is not this kind? God does not want to keep his children any longer in this troublesome world, than is necessary to prepare them for heaven. And how shall we not love God supremely, and cleave to him for ever? Is he not infinitely amiable, and has he not done every thing to endear himself? Oh, when I cease to love God, may my pulse forget to beat, and the purple fluid cease to flow. God, in Christ, is my life, my food, my drink,

medicine, health, wealth, friend, support, my portion, and my all in all. And, for my part, whatever others do, I may, I must, and, grace helping, will serve the Lord. Indeed, I don't know why I should not; for he is the best master, the kindest father, the surest friend, the most faithful guide, the nearest resort, the most wise, willing, and powerful assistant.

Oh, none but Christ, none but Christ! His laws are liberty, his service is freedom, his yoke easy, his cross welcome, his burden light, his commands holy, his company sweet, his presence delightful, his smiles heaven, his children the only excellent of the earth, his words sweeter than honey or the honey comb, his threatenings just, his promises sure, his providence holy, his comforts ravishing; yea, he is infinitely and superlatively lovely. This is my beloved, and this is my friend. And now blame me, if you can, for filling every letter with talk about Jesus, and his love and grace. I could dwell for ever on this delightful theme.

I have no news worth relating. Nothing remarkable has happened since my last. It is reported, however, that as three of our Connecticut soldiers were tending the fat oxen, the Indians came upon them, killed one, took one a prisoner, and wounded the other. Who they were I know not. It is said that Gen. Shirly will, very soon, attack one of the French forts at Oswego; either that at Cataragui, or Niagara. He has three vessels constantly cruising about the lake, as you may see in the York paper of the 1st

instant. But 'tis now nine o'clock, I will lie down and rest my poor, crazy body, if God pleases, and to-morrow, I may perhaps write more. And so, a good night to you, and the dear children, and to dear friends.

Thursday morning. Slept comfortably, hope you had a good night, my dear, and freedom this morning to pour out your whole soul to God. I am very poor and pained to-day, but 'tis all well; because, as to health, it is as God would have it. And Oh, that in the temper of my mind, and tenor of my life, I were wholly conformed to God, the only way of happiness. A few queries that you and I may put to our own hearts. And O my soul, can any thing content thee, when God is absent? And when God is near, though in a cross, (if there can be a cross where God is,) art thou not happy? Art thou content with the bare performance of duties? When thou hast seen the Lord, didst thou not wish the whole world might join in the same glorious sight? Art thou divorced from the law as a covenant, and drawn to obedience by gospel motives? When strengthened to take heaven by storm and holy violence, dost thou find that Christ is thy strength as well as righteousness? In thy best frame, dost thou esteem all mercies, *only* on Christ's account? Can nothing satisfy conscience but that which satisfies justice, *i. e.* the blood of Christ? Canst thou ever forget the day and hour when God first broke down thy towering pride, and gained a full and complete victory over thy heart? And then how

sweetly did thy whole soul cleave to the Lord, as a satisfying portion? Is the power and presence of sin the greatest burthen? Dost thou long for deliverance? Dost thou cry out for hard bondage? Art thou willing to pass through the Red Sea, through the wilderness, through any trouble that shall pursue thee? Dost thou so love Christ, so sensibly feel thy love to him, as to make thee loath and abhor thyself? Whenever God discovers thy pardon, Oh, how do tears of joy flow down like a river! Does a sense of pardon sweetly melt thy heart? Where do you first run in a strait? Can you ever forget the promise that he drops as honey into thy heart? Art thou, in thine own esteem, a beast, a vile monster? Canst thou, whatever shall become of thee, wish well to Zion, and joy in her prosperity? Dost thou admire God's love to others, even though thyself should be a cast-away? To come yet lower,—Dost thou grieve for want of grace? And weep for want of love? Art thou well pleased that Christ and free grace should be exalted in the salvation of some? And, once more, couldst thou rejoice to be a footstool, on which grace might rise? And, to have done, wouldst thou part with thy interest in Christ for a thousand worlds? for any thing? for every thing the world can give?

But, my dear, you will be tired with reading and I with writing; so must bid you farewell for the present.—I just now had news that the man killed, mentioned above, was an Indian that belonged to Capt.

Pierce's company.—Have news now, that Gen. Johnson said, last Tuesday, that the affair should be decided within five weeks, so farewell, once more.

Thursday night, 5th September. Love to all friends; pray that I may be strengthened to the battle, which it seems draws on. Well, just as God pleases. May be I shall write no more. If not remember, the Lord Jesus.

ISAAC FOOT.

P. S. In the morning I expect to go to the army. Am much better in health, hope to get quite strong against the day of battle. The Lord is a man of war.



MR. EDITOR,

I TRANSMIT to you, an extract of a letter from a lady of eminent piety, in a distant part of New-England; together with a plain address, which she wrote to her neighbors, in the town of her residence.—It is supposed, that this address was the means of seriousness in many persons.

Extract of a letter from Mrs. —.

“MAY not trials be called sweet, when they have been sanctified, as mine have been to me, I think I can say, for a year past.—I can see that all things, that were any thing of a trial to me, were blest as the means of my having greater light, than I ever had before. One truth after another has been opened to my view in a regular manner.—In this time, I have had high and exalting

thoughts of God, beyond any I ever had before.—I never saw, in this clear manner, how perfectly right and just he is, in all his ways and in all his dealings toward me. Never before, did I have such little and abasing views of myself. I never before, felt such a weanedness from the world and all things in it. I have been ready to say, at times, my God is all in all to me.—I think he has given me foretastes of heavenly joys, which can be described but in a faint manner. Since I wrote to the people, Christians have been stirred up, as I have not seen them before, in this town. There appears to be a seriousness, and many converse on religion. People attend meeting, as they have not before; and many attend who have not done it for years, and there is greater harmony among them.”

Mrs. ——'s Address to her neighbors in the town of her residence.

I HAVE solemn truths to make known to people in this town. Do not be offended with me for doing it. I am moved to it, out of love, pity and distress which I feel for you, and a sense of its being my duty. You cannot think it a pleasure to me, to hurt the feelings of any one in this town; for their treatment of me has ever been as kind as I could wish. My mind has been greatly taken up with serious subjects for nearly a year; in this time, many things have been made to appear to my view, in a clear light, of which I before had but a faint idea. The enlargement of soul, and the rich en-

joyment I have had, is beyond any thing I can express. I felt so joyful with the views I had, it made me in earnest in seeking for more. I have kept this, chiefly, to myself; I have, when in company, endeavored to appear as common; though, at times, it was difficult to conceal the feelings of my heart. Of late, I have let the state of my mind be fully known to Mr. ——, in hopes it might be some relief, but no relief can I obtain, except I declare it to the world.

My views, for a week past, have been distressing indeed; and must I tell you what they are? yes, I must; it has been made plain to me to be my duty. You can have but a faint idea of what I am about to tell you. I have had sin and holiness set before my view, in a clear point of light. Oh, the awful view of sin! I thought I knew something of it before, but next to nothing, to what I do now; it has given me such a shock that it seems as though my life must soon go, except it wears off, as trouble doth from the mind of one that has lost a near relation. I was shown, at this time, the beauty, glory and excellence there is in God, and his justice in punishing those that go on in their sins. No one will be saved that goeth on sinning against clear light and knowledge, and will not accept of the plan of salvation through a Redeemer. When I first had this view of sin, I felt greatly distressed for people in this town; thinking that many are secure in their sins; then for the whole world. Every appearance of evil gave me distress, and it seemed as though I could see the

ill effects of it, the whole time, in something. The least action in a child that was not pleasant, was distressing to see. If those out of Christ saw themselves, as I now see them, they would not rest a moment, until they found a safe resting place in Jesus. Oh! why is this neglect in preparing for another world? Tell me, do you think this life too long to prepare for eternity? If so, consider the meaning of the word *eternity*. Should you expect grain to grow, where there had not been any sown? No more need you expect to get to heaven, except you take a right course for it. If you was going a journey to a distant country, where you never was; would you not be very particular to enquire the right way? Of how much greater importance is it, that you do not mistake your way to glory; its importance is so great that it cannot be once named. There is great encouragement for those that will seek; but where are the promises for those that will not? Is it not said in the scripture, "look unto me all ye ends of the earth and be ye saved?" In another place, "many are called, but few chosen;" why not saved? doth this not show the reason? Christ says, "ye will not come unto me that ye might be saved;" he also says, "seek and ye shall find, knock and it shall be opened unto you; come unto me all ye that are weary and heavy laden, and I will give you rest." We are called upon to forsake our sins, and go in the way of understanding. Do let me ask those, that go on carelessly as to the concerns of their souls,

when they expect to set about this great work, and to prepare for eternity. If you should spend your whole lives in seeking, you will think your time has been short to do it in, when you come to the end of life. I do not mean by this that I think business must be laid by; we know we are commanded to be diligent in business, fervent in spirit, serving the Lord. We know it is not our hands that worship God, it must be our hearts. I think we can worship him when at work. It is necessary that we take some time for reading, especially the Bible, which is able to make us wise unto salvation; and also attend to public worship, if we can. God says, "where two or three are gathered together, in my name, there will I be in the midst of them." Permit me to entreat you, who are not satisfied that you are prepared for glory, to follow my directions.—Read your Bibles, and then reduce into practice, as far as you can, what that points out as being duty. You may say, that you understand but a little part of it. We are not to expect, when a child first begins to say his letters, that he can read; no more are we to expect that we can fully understand the scriptures. Those truths, which are most essential to our salvation, are plain and easy to be understood; and if we study them as we ought, they will, without doubt, be unfolded more and more unto us. Be much in prayer when about your work, seeking that your sins may be forgiven in and through Christ. Pray much that you may be kept from sinning; and then

try to guard against it ; or what good can we expect our prayers will do ! We are not to expect that we can obtain salvation ourselves, but we are commanded to seek, as much as if we could.—I hope I shall not weary your patience ; I should not have said so much, if it was not for the great desire I have, that all may come to a saving acquaintance with the Lord Jesus. It is likely, Satan will try to make you think, that the views I have are nothing but conjecture ; if all the world was to say they were not, I should not believe them any more than if they were to tell me, that the sun never shone.

How happy and blest are they whose sins are covered, and to whom the Lord imputes not iniquity !

It is my desire and prayer that you may all be brought to say that this is your happy case.

Religious Intelligence.

The conclusion of a Report of the Standing Committee of Missions, to the General Assembly of the American church, for 1811.

THE Committee having named the missionaries, employed the last year, and described the particular fields of their labor, with their various success, conclude as follows :

“ On a review of the statement of missionary labors presented in this report, the following facts appear :

1. The demand for missionary labor is great and increasing. The regions over which your

missionaries travel, are very extensive ; and, in most places, the inhabitants are either so few in number, or so divided into different religious denominations, or so poor in circumstances, or so indisposed to make the exertions necessary for settling ministers ; that some years must elapse before the gospel and its ordinances can be established among them. If, therefore, they be at all supplied with the bread of life, it must be by means of missionaries.

It has often been observed, that if missionaries could be confined to less extensive districts of country, they might preach more frequently in the same places, and do more good. Were those whose services can be procured, more numerous, the plan suggested might be adopted ; smaller fields might be appropriated to each, and of course they would be better cultivated. But while the harvest is great, and the laborers are few, either a part of the harvest must perish, or the laborers must extend their exertions ; either numerous and distant frontier settlements must be left without instruction, or your missionaries must continue to travel over wide tracts of country. On the whole it appears best to occupy as large a region as may be practicable, until the increase of missionaries, or the settlement of ministers in new congregations, make it proper to alter the present plan. In the mean time, the few occasional sermons preached at each place, will serve to keep alive a sense of religion among the inhabitants, and pre-

serve them from falling into a state of heathenism.

2. Your missionaries are cordially received by the people to whom they are sent. There occur, now and then, exceptions to this general fact. In some few places, the people are so utterly regardless of religion, as to treat the messengers of peace with contempt, and make light of the tidings of salvation. But in general, the people are glad to receive them, and thankful to the Assembly for pitying their destitute situation. Many hail their approach with joy; especially those who formerly enjoyed the stated preaching of the gospel, but are now, by their removal from old to new settlements, deprived of it. Then, while they heard it proclaimed every Lord's day, they knew not the value of the blessing; and some of them perhaps treated it with indifference. But providence has taught them its value, by taking it away from them. It is painful to them to recollect their former privilege. With sorrow of heart, they compare the situation which they once enjoyed, when, on each returning Lord's day, they could go up to the house of God, in company with his saints; with their present condition, in which they are compelled to spend silent Sabbaths, and are seldom favored with an opportunity for meeting in public to worship God, and to hear his heavenly word. Such, with importunity, pray the General Assembly to remember their destitute and mournful condition, and continue to send them the messages of divine grace. Their case calls for our compassion. Who

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can turn a deaf ear to them, while, in the anguish of their souls, they cry for aid, in the language of the Macedonian, "Come over, and help us?"

3. Considerable good has been done by the Assembly's missionaries, in the last year. The gospel has been preached to multitudes of people, dispersed over extensive tracts of countries, and destitute of the blessing of a stated ministry. Children and adults have been baptized, and a number of persons introduced to the full communion of the church. The sacrament of our Lord's supper has been administered in many places; and the hearts of the pious have been refreshed, by opportunities thus afforded them for uniting in the commemoration of his dying love. Several new congregations have been formed; and a pleasing prospect opens, in various parts of the country, that many more will shortly be organized, capable of giving a comfortable support to a stated ministry. A divine power seems to have attended the preaching of your missionaries, in a number of places. Their hearers felt the penetrating energy of revealed truth, and were dissolved in tears. If the solemn impressions made on their minds prove, in some cases, like the "morning cloud and the early dew" which pass away; it may be reasonably expected, that, in other cases, they will issue in a sound conversion, and saving faith in Jesus Christ.

If the Assembly take a retrospective view of their missionary exertions, since their commencement, in 1789, they

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will see, that the result is beneficial in a high degree. Regions that were then missionary ground, and where the scattered inhabitants heard only occasional sermons, are now thickly settled, and covered with respectable and flourishing congregations, enjoying the benefit of a stated ministry, and repaying charity received by them in their infant state, by contributing to the support of missions. Presbyteries now appear in districts in which were then seen only unconnected individuals, or, at best, a solitary congregation. The wilderness has blossomed as the rose. In regions where, a few years ago, was heard only the howling of wild beasts, and the shouts of savage men, churches now assemble, in peace and love, to sing praises to God and his co-equal Son.

4. Great encouragement is offered for the prosecution of missionary labor, with increasing vigor. Were no more given, than would arise from a kind reception of your missionaries by the people to whom they are sent, it should be deemed sufficient to proceed in this work of Christian benevolence. But thanks to our God, he has favored his church with peace and success; he has owned her labor of love, and crowned it with his blessing. Let the church, then, go on, with growing alacrity, in the missionary cause. Let her ministers unite their counsels, spend a portion of their time, and exercise their talents, in the various ways that providence may intimate to be their duty, in helping on this great and benev-

olent work. Let her members lend the aid of their property; the rich, by casting into the treasury liberal donations, and the poor, the widow's mite. Let all make the prosperity of the missionary cause an object of their earnest desires, and fervent and unceasing prayers. An attachment to it constitutes the *glory* of Christendom, in the present day. At length the church, having awaked out of her deep sleep, hears the voice of her ascended Lord, commanding; Go, preach the gospel to all nations. She has commenced the great work; a service well-pleasing to him to whom the Father hath given, by promise, the heathen for his inheritance, and the uttermost parts of the earth for his possession. Her work of love, he hath rewarded. Since her compassionate concern for pagan nations and others destitute of the means of grace, she has been favored by Him, with a plentiful effusion of his Holy Spirit, and with numerous and important revivals of evangelical religion, at home. The connexion between these happy events, and that missionary spirit which pervades the church, is obvious. This spirit has exhibited religion in a new, strong and interesting point of light: it has served, by its active and benevolent exertions, to prove that religion is not a vision of the brain, but a glorious reality; an energetic principle, not a mere form: it has demonstrated, that religion prompts to acts of compassion, beneficence, and charity, which can spring from no motives less powerful than those

which it addresses to the heart. Compassion for the case of benighted heathen, has led Christians to look with pity on the destitute and uninstructed at home. Missions to distant nations have been followed by a more extensive propagation of the gospel in Great Britain, than was ever known before in that kingdom. And the same happy effects are likely to result, in this country, from missions to our frontier settlements and the Indian tribes. Pity for our fellow creatures at a distance from us, will excite pity for those who are nearer to us; and measures for supplying them with the means of grace and the bread of life, will probably be devised and executed. Indeed effects of this kind begin already to appear.

But above all, we may count upon the blessing of God our Saviour. He will reward his people's labor of love, and return their charity an hundred fold. He has promised to repay what is expended in feeding and clothing the poor; how much more will he repay what is laid out in supplying the famished with the bread of eternal life, and in diffusing around the benighted the light of heaven?

Confiding in the grace and promises of our Lord Jesus Christ, let us go on in the good work; let us imitate the bright example of our fellow Christians in Great Britain; let us regard it as a privilege that we may, by our property, our talents, and our prayers, assist in extending the kingdom of our exalted Saviour, among the inhabitants of our frontier settlements, the blacks, and the Indian nations.

And now "unto him that hath 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."

[BIOGRAPHICAL sketches, and short accounts of the religious experience of Christians, are both instructive and entertaining to most readers. While they animate the pious; they also warn the sinful of the danger there is in a neglect of religion.]

The following account of the conversion of Barnet, an Indian, is taken from the Report of the Board of Trust, of the Synod of Pittsburgh; who have the care of the Indian Missionary establishment at Sandusky. Barnet was unacquainted with the English language, and previously destitute of the means of instruction. The accounts which he gave of his religious views and feelings, at sundry times, will carry their own evidence of his sincerity, to real Christians. Wilful deception, in such circumstances as this man was placed, cannot be suspected. Although the account he gave of his convictions and feelings, is plain and simple, containing nothing new to pious people; still, it shews, that a work of God's Spirit on the heart, produces the same effects in persons of every denomination, nation and condition in life. They have similar views of their own condition by nature, the same humility under remaining sin, and the same desires for perfect holiness.] ED.

"ON the 7th of August, the Indian named Barnet, arrived

at the Cross Roads, from Sandusky : he appeared to be in great trouble, and impatient for an opportunity to communicate the exercises of his mind to the Board of Trust.

A number of the trustees were collected, and went with him to Mr. George Foulks', who understands the Wayandot language well. Barnet, through him, stated his case to the trustees as follows :

He said that he was in great trouble about the state of his soul. His sins appeared very great, and his heart exceedingly bad. He desired the people of God to pray for him.

He was impressed with the idea that he would not live long in this world, and he was afraid that when he was dead and gone, his children would live as the Indians do, without the knowledge of God, and the way of salvation through a Redeemer ; and he wished to know whether we would take care of his children when he was gone. His experience had taught him, that he need not expect happiness in this world ; he finds that he can do nothing good : he prays for salvation, but sees that God will never save him on account of his prayers, or any thing that he can do ; but that he must be saved, by free mercy, through Christ Jesus. Often when he attempts to pray, his mind wanders, so that he cannot keep it fixed on God for *three words*. He expressed a great desire to be instructed in the nature of baptism ; said he had mentioned it to Mr. Badger, but declined applying for baptism, until he should come in and converse farther on the sub-

ject with some of the fathers. He said, he believed that baptism was an ordinance of Christ's appointment, and that it was the duty of all Christians to be baptized, that they might thereby be helped to remember Christ ; and that he believed that all the benefits to be enjoyed by the use of this ordinance, must come to him through Jesus Christ. He expressed great fears of unfitness, viewed himself unworthy of the name of a Christian, because he was so ignorant of God, of the nature of the ordinance, and of many other things with which he ought to be acquainted. He felt himself to be such a poor, vile, unworthy sinner, that he did not know whether he could be admitted to the privilege of baptism or not. He said he knew that God only could judge of his qualifications ; that he felt a great desire to receive the blessings of Christ, which he had purchased for sinners, as these blessings only could make him happy. He farther said that he could not trust his own heart, it was so deceitful, and so much *bad* in it ; but he had some hope that God would overcome all his sins, and enable him to live right. He said it was his desire to state his case to his fathers, and leave it with them to say whether he might be baptized or not, and in case he was admitted, whether he might have his children baptized at Sandusky.

In the course of the conversation, when we were opening up the plan of salvation to him, he observed, that it appeared to him that God had led him all the way, on his journey from

Sandusky, and that he had entertained hopes of receiving benefit to his soul; but that when he arrived at Mr. Macurdy's he sunk under the apprehension that he had done wrong in coming, that his fathers could not help him, and that God was displeased with him. But now he thanked God who had brought him to hear these things; said that he never knew before that Jesus died for the greatest sinners, for such great sinners as he; that he had long known that Jesus died to save his people; this however was no comfort to him, for his sins were so great, and his heart so vile, that he had thought that he could not be saved. But now he understood that God would save him. (The Interpreter observed to the Trustees, that he could not in the interpretation fully convey the very low, humble view which Barnet communicated to him of himself.)

After a lengthy conversation with Barnet, on the gospel plan of salvation through Christ, and on the nature of the ordinance of baptism, and the manner in which it ought to be attended to, the Trustees were of opinion, that it was their duty to inform him that he would be admitted to the privilege of baptism, if he found freedom in his own mind respecting his right in the sight of God. It was left with himself to choose the time and place. After some deliberation, he replied that he would return with us to the Cross-Roads, and if he found his mind satisfied on the subject, he would intimate the same to Mr. Macurdy on the next Sabbath, he was accor-

dinally baptized on the next Sabbath, at the Cross-Roads, in the presence of the congregation.

He informed the Trustees, that he was much troubled about his relatives; in particular about four of them who listened to the Seneca-prophet,* and are led astray by him. He had tried to convince them of their error, and to persuade them to forsake the prophet; but finds that he can have no influence on their minds. They appear in his view, to be bent on their own destruction. He is at a loss to know whether he should say any thing more to them or not.

He also informed us, that he has lost his disposition to hunt. When he is in the woods, his mind is uneasy; he feels a desire to be at home with his family, where they may have opportunity to hear the word of God preached, and learn to understand what is in the bible; and to teach his children, and keep them from doing wrong. He said also that his inclination to work increased; he finds his mind most comfortable when he is working in his field, but at times, through sickness and trouble of mind, he is rendered unable to work, or hunt. Then his wife, and others say that it is his trouble about sin, makes him sick, and that his children will perish for want of cloathing, if he does not hunt in order to provide some for them. These things he cannot deny; for when he views himself, and

* The Seneca-prophet is an artful impostor, and enemy of the Christian religion, who hath obtained great influence over a number of Indians. Ed.

his wife, and children, all sinning and going wrong, it troubles his mind so much, that he often feels sick ; and his children are scarce of clothes.

He desired us to tell him whether God would have him to force himself out to the woods to hunt.

We answered him that we thought it would, in present circumstances, be his duty to work, and enlarge his field, that he might have as much corn to sell next year as would clothe his family ; and that we would send some clothes to his children, that they might not suffer this winter. This promise has been fulfilled ; many who saw him baptized, and others to whom the case was communicated, contributed generously for that purpose.

About the first of January last, Barnet came in again with his family, and wife and three children. He appeared to be much troubled. After some time, Mr. Foulks, the interpreter, attended ; and two of the Trustees had a lengthy conversation with him, on the subject of his difficulties, which principally arose from the badness of his heart. Having obtained some satisfaction respecting himself, he informed us that he had brought in his children to dedicate them to God in baptism. After a free conversation with him on the nature of the ordinance, and answering some objections which he brought forward from a sense of his unworthiness ; it was concluded to baptize his children, on the next day, which was the 3d Sabbath of January. Accordingly on the Sabbath, at

the Cross-Roads, after sermon, Barnet, with all the appearances of solemnity and devotion, presenting his three children, Joseph, Sarah, and Elisha, they were baptized before a crowded and affected audience. The scene was truly interesting ; hard must be the heart which did not feel.

He appeared unusually cheerful that evening, and told the interpreter, that he never felt so happy in his life ; he slept scarcely any that night. He remained at the Cross Roads five weeks, and appeared mostly comfortable.

He sat out for Sandusky on the last of February. Leaving his son Joseph to be instructed, and trained up for God, he expressed a hope that he might hereafter be useful to his nation, in teaching them the good ways of God." Thus far the report, for the last year.

[The preceding part was taken from the Report for the year 1810 ; what follows, from the Report of 1811.]

" Barnet gives comfortable evidence that he is a subject of a work of divine grace. Of his own and his children's baptism, we have before reported ; last summer, about the end of June, he was admitted to full communion.

Previously to his admission, he had a conversation with the Rev. George Scott, the substance of which follows :

Barnet said that he had much trouble of mind on account of the sinfulness of his heart, that he thought when he joined the church, and was baptized, he

would never sin any more as he had done. His feelings were then so interested in religion, that he thought he made a full and free dedication of himself to God, and hoped that Jesus would make him his, and would accept of him, though he knew himself to be the most unworthy, and that he would conquer the evils of his heart. For some time after this, he found a peace and satisfaction in Christ that he could not describe, and he thought he could give his whole life to the service of his Jesus. But afterward he found his heart began again to be wicked; yet in all his trials he thought, if he was not deceived, he wanted to serve God, and to be entirely resigned to him; but he found something within him that opposed all his desires and resolutions. He could compare it to nothing, but to two constantly fighting within him. He thought in reality he desired to love God, and to serve him; but his evil heart opposed it, and this so distressed him, that he sometimes thought he could not survive it.

Mr. Scott then took his bible, and pointed out the 7th chapter to the Romans, and directed the interpreter to translate it to him. When he had done, Barnet said that he could not have told his case better than what was represented there; and then inquired if that man was a Christian. On being answered in the affirmative, he said, he now hoped that Jesus would yet think of his case, and free him from this evil. He said he had a desire to commune with his brothers in the sacrament, and had come in to the settle-

ment for that purpose; but he could not think of doing this, unless he felt more clearness than he did at present. Mr. Scott then entered into a conversation on the nature of the ordinance of the Lord's Supper. Barnet said that the view he had of it, was, that it was designed to bring us in remembrance of the sufferings of Christ; but he wished more information on the subject. Mr. Scott gave him a particular account of the nature, end, and designs of the ordinance. When the time of the communion arrived, Barnet went forward, behaved well, and appeared cheerful."

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Extract of a letter received by a gentleman in Edinburgh, from one of the Directors of the London Society for promoting the conversion of the Jews to Christianity.

"I HAVE the pleasure to inform you that the Almighty seems to continue to smile upon our endeavors. We have now twenty-four Jewish children in the charity school, some of whom are indeed snatched as brands from the burning; others appear to have their minds peculiarly affected with divine truths. What Christian can be informed, without the most lively sensations, that the poor Jew boy, (mentioned in the Brief Report,) before he goes to bed, calls the children in the house together and goes to prayer with them, in such a manner, that it would make a Christian blush! What Christian can read the letters-

(copies of which I send you) from a Jewish, a child of thirteen years of age, to her mother and sister, both Jewesses, without being deeply affected on the behalf of God's ancient people, and lamenting that so little has been done for their instruction in Christianity; in which case, through the divine blessing, many might now have been Israelites indeed, in whom there is no guile; and others singing the praises of their God and Redeemer, in an upper and better world."

POETRY.

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FROM THE INSTRUCTOR.

ON THE DEATH OF A YOUTH—BY A LADY.

ADIEU, thou dear one; o'er thy mournful bier
 Let soften'd sorrow drop the tender tear:
 But not such tears as poignant anguish shed,
 When bleeding nature bath'd thy dying bed,
 When o'er thy pillow love parental hung
 To catch the last faint accents of thy tongue,
 To feel in thee the agonies of death,
 Admire thy patience and confirm thy faith.
 Ah me! what torture must thy bosom wring
 When death approaching shews the serpent's sting,
 Since ev'n his mildest, his most gentle dart,
 Flies keenly pointed to the human heart.
 'Tis thine, O death, to break the fondest ties,
 To blast the buds of sublunary joys:
 But tho' thy gloom must worldly glory shroud,
 Religion paints a rain-bow in the cloud.
 Thy baneful influence knows not to destroy
 The blessed seeds of everlasting joy.
 One grain of vital piety is more
 Than regal state, or mines of golden ore.
 A filial union to the God of grace,
 The gracious smiles of a Redeemer's face,
 Throw heavenly radiance 'round the fading form,
 And keep the soul collected in the storm.
 Mark the sweet influence of the Heavenly dove;
 The pangs that weaken nature, strengthen love,
 Does not its force the breaking heart expand:
 It reaches forth the cold and trembling hand;
 Gives kind expression to the glazed eye,
 And says, or seems to say, I cannot die.
 Rise, happy spirit, clad in beams of light;
 Hope in fruition lose, and faith in sight:
 In knowledge, truth and holiness improve,
 And rest for ever in the lap of love.

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EVANGELICAL MAGAZINE;
AND
RELIGIOUS INTELLIGENCER.

Vol. IV.]

SEPTEMBER, 1811.

[No. 9.

*On the nature and extent of the
Atonement with respect to its
objects.*

NO. IX.

[Continued from p. 295.]

IN our last number, in answer to the objection, that justice would require the salvation of all men, on the supposition, that complete atonement is made for the sins of all; we have shewn, that this consequence *might result* from false theories of the atonement, two of which we stated and disclaimed; we now proceed to shew, that *it cannot result* from that which is true.

In opposition to the theory, that CHRIST'S atonement consists in the transfer of guilt from the principal to the surety; and to that, which views the blood and righteousness of CHRIST as having paid the sinner's debt to divine justice, and purchased, as a matter of right, the Heavenly inheritance; we consider CHRIST'S blood and righteousness simply in the

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light of *removing an obstacle*, interposed by the law of GOD, in the way of the sinner's salvation, and "which, like a flaming sword, turneth every way, to keep the way of the tree of life." The immutable language of the law is, "Cursed is every one which continueth not in all the things which are written in the book of the law, to do them." This curse involves the loss of heaven, and the eternal punishment of hell. "None can by any means redeem his brother, or give to GOD a ransom for him. For the redemption of the soul is precious, and it ceaseth for ever." Upon the taking place of the lapse or offence of our first head and representative, it was totally beyond the power of any created intellect to discover, that the salvation of man was possible. Shall the mercy of GOD reign at the expense of justice? Impossible. Shall the law be given up to rebel man? Where then is the truth and holiness of GOD? Where the security of the universe against the reign, so to

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express it, of eternal anarchy? God most merciful had decreed, according to the counsel of his own will, to save a portion of the fallen race of man; but he had, also, determined, that he would by no means clear the guilty. How could these apparently contradictory purposes be made consistent? By the vicarious sufferings and righteousness of God the Son manifest in the flesh. But how did God manifest in the flesh accomplish this glorious work by his sufferings and righteousness? The answer to this enquiry will explain and illustrate the point now under consideration. We say then,

CHRIST'S obedience unto death, in the room and stead of sinning man, in which, pursuant to the covenant of redemption, he offered up himself, his human soul and body, without spot to God, on the altar of his divine nature, which sanctified the gift, was a public exhibition, in the face of the universe, of the righteousness of God's law, both in its requirements and threatenings, and of God's immutable determination to support it, equivalent to that, which would have been made by the sinner's endless punishment in hell; so that God, while he effectually supports the honor of his law and government, can have mercy on whom he will have mercy. Such an exhibition was, in itself, of infinite value; and will be the subject of endless gratitude and praise. It is what the angels desire to look into; and what will be the burden of the song of the whole heavenly host for ever. Its value consists, primarily, in its

being, in the view of all intelligences, a demonstration of God's holiness and hatred of sin; and, in general, of his whole moral character; so that all the subjects of his vast kingdom might for ever love and honor him as God, and place an absolute confidence in him, and in his holy government; and, subordinatedly, in the eternal weight of glory which it will add to the happy subjects of his kingdom.— This plan of saving lost sinners, and, at the same time, of supporting the rights of government, is beyond the discovery of all finite intelligences; but being made known, it accords with reason, and is within the reach of our comprehension. Nothing besides this declaration of God's righteousness seems at all necessary for the remission of the sins of all the individuals of the human race; if this should seem good in his sight. If his wisdom should see fit to remit the sins of all, his character, as a holy and sin-hating God, would suffer no detriment in so doing. Wisdom, indeed, requires that some be left to perish in their sins; but justice does not require this, if all should repent and believe. The justice of God is satisfied, his law is not only satisfied but magnified, and made honorable. He may forgive the sins of all, but he is not bound to do it any further than his wisdom, goodness and truth, bind him. His wisdom and goodness promised to CHRIST that he should see of his seed, and of the travail of his soul and be satisfied, and so far his truth is engaged, as well as his wisdom and goodness; but he never

became a debtor, even to CHRIST, in consequence of his fulfilling all righteousness. The man CHRIST JESUS was GOD's servant, and his debtor, for giving him the Spirit without measure, and for effectually upholding him through his state of trial, and giving him the victory; but in finishing the work which GOD gave him to do, he did no more than his duty; it was impossible for him to do less than to yield obedience unto death, even the cursed death of the cross; and it was equally impossible for him to do more than his duty; or, to lay up a fund of merit so as to bring GOD in debt to him, or to his seed on his account.

The whole plan of redemption was concerted in the eternal counsels of the SACRED THREE; no creature, not even the man CHRIST JESUS, participated in those counsels. He was not from eternity, but a creature of GOD, and was bound to do his will as much as any other creature. "It became him to fulfil all righteousness." In the fullness of time GOD the SON assumed the man CHRIST JESUS, and the man thus united to the SON of GOD, found himself to be the second Adam, and the LORD from Heaven. He found himself in a state of trial, and subject to GOD's law as man, and as mediator. All *that* in him, which could either obey or suffer, was under the most perfect obligation to obey and suffer the whole will of GOD; because it was the will of GOD; and not because he undertook so to do. His obedience unto death, even the death of the cross, was required of him, as soon as he was

born, and had increased in wisdom so as to perceive the nature of his trial. He had, as other creatures have, a will of his own, but his will was perfectly swallowed up in the will of his Heavenly Father. In the height of his agony he could say, "Father, not my will, but thine, be done." But he is not the less praise-worthy, because, as a man, he was bound to obey and suffer what he did: and the Heavenly host will not, on this account, sing with the less energy and fervor, "Worthy is the LAMB that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." But if CHRIST as man, and as mediator, did no more than his duty, GOD could not owe him, or his seed, on his account, eternal life, as a matter of debt. It is enough that it was infinitely fit and proper, that he should bestow eternal life on him and them; or that all they who overcome should sit down with CHRIST in his throne, even as he also hath overcome, and is set down with the Father in his throne. It is enough, that the wisdom, goodness, truth, and faithfulness of GOD are pledged to bestow this throne upon him and them. Certainly, it is as impossible that heaven should be purchased, in the strict sense of the word, as that the love of GOD should be purchased.—Heaven is nothing more, or better, than the actual and complete fruition of GOD's love; but it is plain, that GOD's love is beyond all price. It cannot, it need not, be purchased. The love of GOD was the origin, not the fruit, of CHRIST's redemp-

tion. "GOD so loved the world, that he gave his only begotten SON, that whosoever believeth in him, should not perish, but have everlasting life." The work of redemption, in its beginning, progress, and completion, was the fruit of GOD's love. This love struggling, as it were, for expression, employed the wisdom and the power of GOD to devise, carry on, and perfect this chief of all his works. As the love of GOD cannot be purchased, as it need not be purchased, nothing further could be necessary than to remove out of the way whatever prevented its expression towards sinners. This was the claim of the violated law. The execution of the penalty would for ever preclude that expression. The execution of the penalty was as important as the requirements of the law. The honor of the lawgiver, and the support of his government, unless some equivalent provision was substituted in its place, demanded its execution. The value of the penalty consisted wholly in its declaring, by a public and perpetual exhibition, in the view of the whole universe, GOD's love of righteousness, and his hatred of iniquity: or, in its declaring his true moral character. The misery of the creature, in itself, was no object; any otherwise, than it was fitted to shew, that his own character was opposite to the sinner's. Whatever else would shew this with equal advantage, might be substituted in its place. This was the sacrifice of CHRIST's human nature upon the altar of his divine nature, which sanctified the offering, and

gave it an infinite value. This sacrifice, being most precious, has revealed from heaven the wrath of GOD, against all ungodliness and unrighteousness of men, more awfully, and more amiably, than the eternal miseries in hell, of all the sinners of the human race could have done. Thus is CHRIST the power of GOD, and the wisdom of GOD, for salvation. Now GOD can find expression for his love, towards sinners. Now he can have mercy on whom he will have mercy; and grace can reign through righteousness.



NO. X.

(Concluded.)

THE next objection which we shall endeavor to obviate is this: It may be said that sufferings, in themselves, are not pleasing to GOD, in any creature, much less in his beloved SON; nor could even *his* sufferings be accepted of GOD to make atonement for the sins of any, unless, as their surety or substitute, pursuant to the terms of the Everlasting covenant between the FATHER and the SON; that, in that covenant the FATHER gave the SON the elect only, as his seed; and that he re-stipulated, on his part, to redeem them at the price of his own blood, and them only; and that his blood had virtue to make atonement for them only as *the blood of the covenant*. It is admitted, that sufferings of the innocent for the guilty, in order to avail them, must be *vicarious*; and that they cannot become such,

unless freely offered by the substitute, and accepted by the Judge: and that in the Everlasting covenant which originated our redemption, this infinite concern was settled between the FATHER and the SON. But the question is, how was it settled? We deny, that this covenant was, I will give you a definite seed to serve you, if, in due time, you will assume human nature, and die the death due to them, in their room and stead: and maintain, that it was, If you will, in due time, assume human nature, and die the death due to sinners, so that their sins may be remissible, and their salvation possible, the claims of the violated law notwithstanding; I will give you a definite seed to serve you, who shall become willing in the day of my power. Before the terms of the Everlasting covenant can be understood in the sense of the objection, proof must be adduced to evince this to be their true sense: until this is done, we must consider the proofs and reasonings, contained in the preceding numbers, sufficient to shew, that the Everlasting covenant is to be understood in the sense above stated as the true one; and, consequently, that the objection, on the scheme of doctrine advanced, has no weight. The numerous passages of scripture which represent CHRIST as laying down his life for *the sheep*, or, for *the elect*, &c. prove nothing inconsistent with our doctrine; for it is certainly true, that CHRIST laid down his life *for the sheep*; and we contend, and think we have proved *for all men*; on the principles explained; though all will not be

made willing in the day of God's power. It ought to be remembered, that though the redemption of those who were chosen of God unto salvation was an important object in view, in the Everlasting covenant, it was not the only, or the chief object. The glory of God was the chief object in view. To reveal to creatures his true character as a holy, as well as a merciful God; to manifest his supremacy, and the absolute and equal dependence of all creatures on him; to shew that he is God over all blessed for ever, and they comparatively nothing; that all created excellency is wholly from him, and that to him alone belongs everlasting praise, were not only ultimately, but chiefly, in view, in that divine transaction; as also they are, in all God's works. The ground of the objection, then, will be readily perceived to be shifted, and it will become the following, the answer to which will conclude this discussion, *viz.*

If CHRIST, by his obedience unto death, hath made atonement for the sins of all men, then with respect to the non-elect, *he is dead in vain.*

This consequence, however, will not follow from the doctrine, that CHRIST has, by his obedience unto death, made atonement for the sins of all men, except it be first assumed, that his atonement for the sins of those who perish, can answer no purpose, worthy of God to seek and attain, by such expensive means.

As it will be difficult to prove the truth of this proposition, without entering fully into all

the depths of the Divine counsels, we may rest assured, it never will be proved, by the efforts of human reason, so far, as to be safe to build upon it a doctrine, which excludes many of the fallen race of Adam, even from a state of trial under the dispensation of grace, and cuts them off from all possibility of salvation. If no medium of proof can be produced from the Scriptures, that the atonement is as limited as the election of grace, a mere inference which implies, that we have a clear comprehension of all God's ends in providing redemption for man, can, by no means, be relied on as proof. However, it may not be impertinent to the question before us, to mention some important ends, which may be worthy of God to attain, by CHRIST's atonement for the sins of those who perish.

1. God can, in his holy word, and by his ministering servants, honorably and sincerely offer salvation to all, and proclaim to every creature under Heaven, "He that believeth and is baptized, shall be saved," which he could not do, except through the intervention of the covenant of grace in CHRIST. For, certainly, nothing can impeach the sincerity or fitness of such an offer, where nothing can exist to prevent the attainment of the salvation offered, but a present unwillingness to receive it, resulting from enmity of heart against God.

2. The universality of the atonement, though many shall perish for rejecting it, exhibits to view the infinite mercy of God in the most attractive light,

and proves, that he desires not the death of the sinner, but rather that he should return unto him, and live. "God so loved the world, that he gave his only begotten Son, that whoso believeth in him might not perish, but have Everlasting life."

3. If we suppose atonement made for all, its rejection by such as are not made willing in the day of God's power, shews more forcibly than would be otherwise possible, the desperate condition of a fallen creature. The claims of the law against them being removed, it becomes most evident to the universe, that their ruin and perdition is from themselves alone. Had it not been for the atonement of CHRIST for those who perish, the condition of fallen men, would be considered as fixed for ever, for one offence, by the inflexibility of the law which they had broken, rather, perhaps, than by their continued and desperate wickedness: but now, the nature of all apostates from God is fully known, and it will be for ever understood, that they suffer endless woe, not as unfortunate, but as inherently and unalterably wicked. This, of itself, is immensely important, being most essential to the full vindication of the character of God, in the view of holy creatures, in rendering eternal vengeance to his adversaries.

4. The aggravated guilt of such as refuse the offered salvation will give just occasion for God to shew his wrath and make his power known, in their destruction, more fully than otherwise he would have; and so, more gloriously and per-

fectly, to display the infinite opposition of his nature to sin. And certainly it is in itself very desirable, that the holiness and purity of his nature, which is his glory, should be as fully known to creatures as possible ; so long as the miserable victims of his wrath suffer no more than they deserve.

5. The final perdition of ungodly men for rejecting the offered salvation, will display the sovereign grace of God in the sanctification of believers, more perfectly than if the former had perished merely as law-breakers under the covenant of works, because, being, in all respects, under equal advantages, nothing besides the sovereign grace of God could make them to differ, with respect to the improvement of their natural or moral powers.

6. The salvation of some and perdition of others, to whose acceptance salvation was offered on equal terms, shew most perfectly, the dependence of all creatures on God, for every good and perfect gift which they enjoy ; and in view of the glorious truth, "that of him, and through him, and to him are all things ;" holy creatures will praise him for all the perfection and happiness which they possess, and ascribe to him all glory and dominion for ever ; and certainly, this is a blessed issue of things, for it is the end for which all things were made.

From these and similar considerations, it must be far from evident, that, on the principles here advocated, and with respect to those who reject the gospel salvation, *CHRIST is dead in vain.*

To conclude, how solicitous

should we be, that we fail not to take benefit of the act of grace which God has published to our fallen world by his SON, "whom he hath set forth to be a propitiation, through faith in his blood, to declare his righteousness, for the remission of sins that are past through the forbearance of God ; to declare, at this time, his righteousness, that he may be just, and the justifier of him that believeth in JESUS."

GAIUS.



*Reflections on the Wisdom of
God.*

IT is impossible for men to form a language, which is originally adapted to describe the nature of the supreme God, or to speak of the deep things of his counsel. As these subjects are, and ever must be, above our comprehension ; so a manner of expression, as God conceives them himself, must be ever unattainable by creatures. God only knows himself, and how his glory can be perfectly expressed. Human language was originally contrived, to describe created and finite being, with its powers, qualities and condition. As no man can conceive, so there is no language can justly define infinite ; and every thing which belongs to God is infinite.

When we speak of the adorable God, in our own language, it must be used figuratively.—He uses it thus himself, in his word, in accommodation to our weak conceptions. God represents himself, as being powerful, omniscient, omnipotent,

holy, just, true and good. He describes these qualities of his being, as existing in infinite fullness. We call them perfections or attributes of his nature; some of which are natural, and others are moral, implying perfect rectitude. Through the weakness of our manner of thinking, we generally conceive them as distinct perfections; perhaps it is not possible for us to conceive them in any other way, without running into a confusion of thought, which would be wholly unworthy of the Godhead. Still we have reason to suppose, that these attributes, as God conceives them, in himself, do not exist in his nature, distinct and independent of each other, as we often express them. It is probable the whole energy of Godhead acts in each of his exercises, which we denominate by different names.

While we attempt to understand the divine glory, great care should be used not to think or say any thing, concerning him and his will, beyond what is warranted by his word. Much caution is needed, on the one hand, not to remain ignorant of what may be known; on the other, not to attempt lifting the veil, and rushing into the awful presence, where mortal man cannot live.

The wisdom of God is infinite.—Wisdom is that perfection of the supreme nature, by which he is able to determine what is best to be done; with the best and most direct means to be used, for producing the effects which he purposes to himself. It is chusing and doing every thing which is best

by the best means. The whole scheme of the divine counsels, comprehending all that hath been through an eternity past; or that will be through an eternity to come, was chosen by infinite wisdom. Among all the possible things that could be done by infinite power; his wisdom saw, which were the most excellent, most for his own blessedness, most for his declarative glory, and for the good of creatures who dwell in his kingdom.

The wisdom of God may be considered both as a natural and moral perfection. It implies that discernment by which he can determine what is best, and thus far it is a natural perfection; and that rectitude which inclines him to chuse and do what is right, in which sense it is a moral perfection.

How happy it is for us, that the scheme of nature, in its original formation; and the scheme of providence for its government, was determined by infinite wisdom, which can never mistake; also that the law for our conduct and its rewards, had the same source.—However disagreeable it may be to sinful minds, to hear it said, there is an unalterable scheme of divine counsel, the whole of which will be executed; their objection must arise from bad principles, or a weak understanding; probably from both. If it were not thus there could be no order and harmony in the universe; all things would fall into confusion.

The wisdom of God implies, and is necessarily connected with infinite knowledge, or omniscience. By his knowledge he sees what is possible, by his

wisdom he selects that which is best ; by his knowledge he sees all the variety of means, which may be used to effect a proposed end ; by his wisdom he selects those means, which are the most direct and effectual.

There is a distinction between the infinite knowledge of God, and his foreknowledge of future events, which ought to be carefully noticed. It is his previous knowledge of all possible things, which enables his wisdom to make the selection and determine what shall be ; his foreknowledge of future events arises, from the determination which wisdom hath made. As he foreknows all things ; it follows, that nothing ever will take place, but what infinite wisdom saw would be best on the whole.

Further, The wisdom of God implies, or is necessarily connected with his rectitude or holiness. None, besides a being of righteousness, truth, justice, grace and mercy, would be disposed to chuse what is best.—The natural powers of knowledge and discretion, of themselves alone, will never ensure a choice or a conduct that is wise. We see this in creatures. A sinful creature will chuse and act directly contrary, in many instances, to the knowledge and natural powers of discretion, which we know he possesses. A creature that is perfectly holy, will always act in conformity to that knowledge, which is given by his Creator. Hence wisdom and holiness, in the descriptions of God's word often mean the same things.—The infinite rectitude of the Godhead, his holiness, truth,

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justice and goodness, give us the fullest assurance, that all which his wisdom determines to do, will be right. That he never will appoint any thing to us in his providence, but what it is fit we should endure ; never enjoin any duty, but what it is right we should perform, and never inflict any judgment on any creature, but what it is just should be suffered. In view of the divine government, flowing from his rectitude and wisdom, every objecting mouth will be shut for ever.

We know it to be impossible for finite minds, as all creatures are, strictly and adequately, to conceive of what is infinite ; but we call by that name, whatever wholly surpasses our comprehension, and appears to us to be necessarily without limits or end ; and thus all the perfections of God appear, when their evidence is maturely considered.—God's own word is an evidence which we may never omit or dispute ; and the highest which can be adduced. In this we find it written, "that he is wise in heart, and mighty in strength."—"None can teach him knowledge, He is the Lord of Hosts, wonderful in counsel."—"He hath established the world by wisdom, and stretched out the Heavens by his discretion."—"He is the God only wise to whom glory is due for ever."

That the wisdom of God is infinite, may be very surely inferred from the other attributes of his glorious nature. Where there is infinite knowledge to understand all things, and to be acquainted with all possible means for effecting the best

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purposes ; where this knowledge is united with infinite rectitude, there can be no temptation for an unwise choice.— Wisdom must be commensurate to the other glorious perfections of Godhead, with which it coexists.

Who of us can doubt the divine testimony on this subject, when we behold the works of the Lord in nature, in his providence, and the dispensations of his grace. Behold the immensity of nature, which he hath created ; the multitude of things which it contains, in the material and spiritual worlds ; consider the laws by which all things are governed ; their order, proportion and stability ; how every part hath its proper place and use ; how an innumerable chain of causes and effects run through the whole, contributing to the end proposed, while nothing is either superfluous or wanting. The power and wisdom which constructed this dwelling place, and spread these numberless worlds, through the immensity of space, can be no less than infinite.

Consider, again, that providence which reigns through the whole, which preserves, controls and directs every creature, with all its powers to the end designed ; this is equal evidence of infinite wisdom. Not only a general prospect of the whole, but an examination of very minute parts, testifies the same truth. Every animated object, and these bodies in which we dwell, are impressed with marks of a Creator who is infinite in every perfection. After due contemplation of the Heavens,

which are spread out as a curtain, the earth with its foundations, and our bodies, so curiously fashioned, who can be an Athiest or an Infidel !

The redemption of sinners is an evidence of the infinite wisdom of God.—The holy scriptures mention it as the greatest of all evidence ; and doubtless it would appear thus to us, if we could behold it in its glorious completion as it is known by God himself. We now see unfolded only the beginning and some of the parts of this wonderful plan of grace. As the work progresses, as the blessedness increases, as the purposes of God, and the means by which they are executed open, in Heaven and in eternity, it will be the highest demonstration of his infinite wisdom and goodness. It is probable, that the angels in Heaven, the spirits of the just made perfect, and whatever other intelligent creatures there may be to behold, through eternity, from this work of mercy, will obtain new evidence of the fulness and glory there is in God ; especially of his infinite wisdom, in bringing the highest good both natural and moral, out of the greatest possible moral evil. It is on this account, that redemption, through the sacred volume, is celebrated as the most marvellous of the divine works. This at the present moment, induces the ministering angels around the throne diligently to look into its mysteries.—In this life, and in the present stage of this great and eternal work, there appears a wisdom infinitely above what is finite. To reconcile divine holiness and the

threatnings of an unchangeable law, with the forgiveness and reinstatement of sinners in eternal blessedness, required a plan of operation too high for creatures to devise. To devise this, wisdom no less than infinite was requisite; to pay the price, a sacrifice more costly and precious than any thing created was necessary; and to do the gracious act, a goodness which there is in none but God.

The infinite wisdom and holiness of God, is a cause for rejoicing in the scheme of his counsels, and the sovereign works of his providence.— Either through gross misconceptions of the divine character, or from perverseness of heart; some are found, who wish to deny the predetermining power of God, over all minds, and over all events; whether they be great or small in their consequences. They seem to conceive this a gloomy truth; whereas, in fact it is a reason for the greatest joy. When we consider, that all things are under the sovereign control of infinite rectitude and wisdom, a glorious light is cast on the whole scene of existence, as it passes in our view. Created nature is composed of innumerable things, which seem to possess discordant principles; and they actually are so discordant that ruin must speedily ensue, if they were not under the sovereign control of infinite power and wisdom. It is the same in the universe of intelligent minds. These active beings are capable of hurting each other; and if they were not confined by the predetermination of God, to limits beyond which they can-

not pass, they would every where spread destruction and misery without any remedy. Blessed be God! his decree, and the agency of his infinite wisdom interposes to direct and control; to bring good out of evil, and to say, "Hitherto shall ye go, and no farther."—In a knowledge of this wisdom, we may anticipate an eternity of intellectual and holy blessedness. If the plan of God was good in the beginning, which his wisdom assures it was; the more fixedly nature is bound by his predetermination, the more cause we have to rejoice. If any doubt of this, let them look on the present condition of mankind. The world is convulsed, filled with the principles of evil, wretchedness and terror, which human power and wisdom cannot either restrain within limits, or allay. A fire is kindled in the earth, it hath now been burning long, the remaining fuel is equal to the race of men, and it appears as though it would burn to the lowest hell, from which the principles of combustion were derived.—From this prospect every just and benevolent mind must turn away, with the most sad reflections and deepest sorrow; if it were not arrested by the reflection, that it was infinite wisdom which permitted this, and the same wisdom will overrule and bring it to a close.

Every man may bring consolation still nearer to his own case, from the consideration that God directs all the particular events of every life. As there are public, so there are private calamities; as there are wide spreading desolations, so there are troubles to families

and individuals. All have their own private evils, in which others do not partake ; and for which consolation is necessary, or we should sink into such despair as would destroy the powers of acting, that are necessary for self preservation. Disappointment in worldly concerns ; the enmity and evil arts of other people against men's interests and reputation ; pains of the body and mind ; together with family sorrows and bereavements, are disheartening evils.

To these all men are exposed, and must partake of them to a certain degree. At some times a collection of evils seem ready to burst over the heads of mortals. If there were no greater power and wisdom than human, many must fall into despondency, and say it is better to die than to live. But let not the child of sorrow do this ; for if he doth he is very sinful. Let him raise his eyes from earth to heaven, from his afflictions to him who hath appointed them ; from his own weakness to the strength of God. Let him remember that the Lord is as good and wise as he is just. The most high God, who had wise reasons for permitting such troubles, never can want the means for removing or giving support under them, after they have answered the purpose for which they were sent.

A just sense of God's infinite wisdom, at all times, will be men's best support. It will prevent them from trusting too much in their own sagacity ; reconcile them to all events of providence, afflictive as well as prosperous ; and recommend them to divine preservation. If

preserved by him, they are assuredly safe.

The infinite wisdom of God, is a solemn reproof of a discontented and repining disposition. How naturally, and on what small causes, the human heart becomes discontented, all must know from their own experience. It is a sin, from which none are free. It is not possible for God, so to order his providence, that all men would be contented.— All are selfish beings, and ready to wish the divine government may be such, as to favor themselves exclusively ; at least, this is the case, with all those who have not been better taught by sanctifying grace ; and even those have seasons of discontent, in which they think, the righteous Lord dealeth hardly with them. That which pleases some, displeases many others ; by which means, the world is filled with discontent and repining. Let the heinousness of this sin be considered. It is a practical attack on all the divine perfections. It arraigns the justice of the Almighty at the bar of human sin and imperfection ; calls in question the goodness, by which men were created, are preserved, and must be redeemed ; and impeaches the wisdom which is infinite. This repining temper practically denies all the rectitude and glory of God. If men were to be gratified in all their wishes, it would destroy the happiness which they wish to increase, and make the world perfectly miserable. It is an evidence of the infinite wisdom and power of the great Governor, that he can preserve so much happiness, as is found in a world of

men, whose principles are so mischievous, whose practices so unjust, and whose desires are so contrary to all that is good.

A. Z.



The Justice of God, and the Necessity of its Exercise for the Happiness of Creatures.

THE justice of God is a perfection, which sinful men cannot look upon with pleasure, until they are reclaimed to obedience. If God, in his holy government, were to treat them as they justly deserve, their destruction would be sure. It is not strange, that where there is a consciousness of having done what is wrong, there should be a dread, and if a dread, there will be a dislike of righteousness; although it be an amiable attribute in God, and an excellent quality in the creature.

The Lord our God represents himself, in his word, as being perfectly just, at all times, and in every appointment. His nature is so righteous and pure that he can have no temptation to be unjust. If he delights in his own honor, he must be just; or if he delights in order and in the happiness of his kingdom, he must be just and righteous altogether. Therefore he says of himself, "I am the Lord who exercise judgment and righteousness in the earth.—There is no God beside me;—a just God."—He is just and doeth right, in all that is appointed to men; and forewarns them of a future day, in which every creature shall be judged in righteousness, and unless forgiven

through the Saviour, meet such a recompence, as in the strictest justice is due to his deeds.

Justice is that perfection of the divine nature, which inclines him to appoint in his counsels whatever is right; and in his dealings with creatures, do that which is approved by the most pure rules of rectitude and equity. It is much the same as righteousness. Rational beings must see there is a difference in the moral qualities of things. They see some things to be fit or proper, while other things are unfit; some to be right, and others wrong. The natural tendency of some actions, and of the temper from which they proceed, is to produce disagreeable effects; others have a contrary operation. From these we obtain our ideas of just and unjust, right and wrong, which may be ascribed to every disposition and action of voluntary agents.

It is fit and just, that a being who hath infinite excellency, in all respects, both natural and moral, should be adored, loved and obeyed. It is fit, and therefore just, that God who made all things, and upholds them in existence should be their supreme Governor. The fulness of his nature, and the imperfection and dependence of our own, make it just that he should prescribe laws, which we are bound to obey in every case. In his wisdom and justice he hath given us such laws. His justice or sense of what is right, hath appointed penalties, which must be endured by the disobedient.

Certain things are also due from one creature to another, which we call duties. The fitness

of these duties arises from the powers, capacities and qualities, which creatures respectively possess ; from the relations they bear to each other; and from the tendency of their actions to produce happiness or misery. The justice of God hath disposed him, to enjoin upon us all those things, which advance the well-being of others ; and to forbid whatever is destructive to their true interest. As moral Governor, he judges every creature, and will appoint a fit reward to all. As he was just in his counsels, which appointed the existence of intelligent beings, and gave a law for the direction of their actions ; so he is the same in his providence, to encourage what is most fit, and to punish the things which are improper and injurious to the best interests of his kingdom at large, and to any creatures in particular.

The justice of God is infinite and commensurate with his other perfections. His knowledge and wisdom enable him for ever to see what is best and most fit. The want of justice in creatures, sometimes arises from an ignorance of what is right ; but it cannot be so with the infinite God, who is the creator of universal being, with all its conditions and powers.—He who hath knowledge to create, must have the same to dispose of things, in the best manner and to the most righteous ends. His power enables him to do whatever he sees to be most just, for he can do all things and no cause can disappoint his purposes. The justice of God, must therefore be infinite.

All the objections, which men make against the divine government, and their private uneasiness under its appointments, is sinning against such righteousness, as a holy universe of creatures will for ever admire.

The divine justice is unchangeable and will continue the same for ever. God cannot be tempted with evil to change his purposes, or in any respect depart from the equity of his nature. Weak creatures may act from selfish principles ; but this cannot happen in an infinite Being, who hath all in himself, and from whose will all created things proceeded.

As the justice of God is essential to his nature, and arises, necessarily, from the power, wisdom and knowledge which he possesses ; the same laws of righteousness, which are given to men, must be universal. There can be but one moral law for intelligent beings. Of whatever order or rank creatures may be ; whatever may be their powers of acting and capacities for receiving ; whatever world they may inhabit, whether it be earth or Heaven, or some other mansions in the universal dwelling ; through the whole, the commandments of the great Creator must be righteous and just. Through eternity, the practice of these virtues will receive the protection, and the neglect of them, the frowns of him who made all things.

How awful ! How venerable is justice ! It is the essential nature of the Creator, the first principle of his government and a law unto all who exist.—How great the contrast, when in our contemplation, we rise

above this little, this unrighteous world ; which is filled with iniquity, with principles and actions most unjust ; and approach the throne of infinite justice, to contemplate his nature and his counsels, his government and works. How wonderful ! to behold a universe, by its immensity worthy of the infinite Creator ; under the direction of his righteous providence, under most equitable laws, the same which sinful men presume daily to violate. How glorious is the sight of ten thousand times ten thousand, and thousands of thousands, happy in their obedience and worship. The contemplation of these things, should make the unjust man tremble ; and wean the affections of the good, from a state to which we all become too much attached. The presumptuous sinner ought to reflect, that every transgression is against that justice, which is the glory and blessedness of God himself, and the happiness of the whole kingdom of intelligence. If men conceived these truths properly, they would not think so lightly as they do of divine justice. If there be any thing, which in itself ought to be awful, to all who do not their duty ; it is the divine righteousness in company with infinite knowledge and power. There can be no hiding from the Lord's sight, no resistance to his power to set aside the determinations of his justice.

To set aside his justice would be to deny himself and give up general happiness, which no wise or good man can wish him to do. Which leads me to observe,

Justice is absolutely necessa-

ry for the preservation of order and happiness.

If there were wise reasons for creating the rational family of God ; the same will for ever continue to be reasons, for the support of justice and judgment. The existence of creatures would be a necessary evil to them, if the Lord were not righteous. A want of order, and of a regard to the rights of other creatures, must produce the most extreme wretchedness. We may be convinced of this from what we see, in the things of our own experience and observation. So far as injustice prevails, unhappiness spreads. There is not an unjust action to be conceived, which hath not some miserable consequences so connected, that art cannot separate them. All the contentions of the world ; all the frauds of private life ; all the distrusts and jealousies of men proceed from injustice of some kind. If men were in the actual practice of all that injustice, which in the nature of things is possible, they would soon call on the rocks and mountains to fall, both to hide them from the face of God, and to deliver them from insupportable misery arising from the very nature of their own deeds.

Every attribute of the Godhead is as necessary for the happiness of his creatures, as it is for the glory of his own name. Every virtue of religion, conduces to the peace of mind in their own private exercises, and in their connexion with other creatures. Without the moral virtues, which are enjoined and protected by

divine righteousness, the social powers of the mind would be a never-ending inlet to pain. Man would be the necessary enemy of man ; he who is now a kind brother, would be a tormentor ; both the name and existence of blessedness would be unknown. A revelation from God informs us of two different states beyond death ; one of perfect happiness, the other of complete misery. The reader hath doubtless many times, endeavored to conceive, from what causes, conditions of such infinite difference should proceed. He may sometimes have thought, there must be some source of happiness and pain, with which the mind at present is necessarily unacquainted. It is possible there may be such, but it is not very probable. We are, at present, made acquainted with sources, sufficient to produce, both the blessedness of Heaven, and such punishment of the ungodly, as is threatened. Let sinful beings, in a great number, be brought into the most intimate connexion ; let all restraint from God be withdrawn ; let them be destitute of every virtuous principle, and filled with enmity and injustice, with constant opportunities for mutual injury ; there would need no other tormentors for the awful misery denounced. If to this there be added, other sources of pain which we may now very well conceive ; the upbraidings of conscience ; a sight of God's justice in his nature, government and law ; with a certainty that neither his power or grace will interpose to deliver, and that the condition must be eternal ; these are abundantly sufficient

to fulfil all the threatenings of infinite truth.—In like manner, sufficient sources for the blessedness of heaven, may be now conceived by experience, or from revelation. The blissful communion of holy minds ; the perfect exercise of every grace ; the pleasure there is in obeying God ; a sense of his love diffused in the soul ; with an unceasing sight of his glory through the medium of his works in nature, providence and redemption, will constitute a Heaven equal to all the promises of his grace.

The infinite justice of God is necessary to constitute him a good being. If God be love, he also must be truth and justice. What may we suppose would be the purposes of infinite love ? Nothing less than the production of the greatest and most widely extended happiness. But we have just seen that happiness cannot exist without justice, in a state of Society. There is such inconsistency in the desires of a sinful heart, that they can never be practically fulfilled. If there were no law enjoining moral virtue, and no judge to pronounce a sentence of punishment ; on their own principles, the sinful could not be happy ; nor could they reconcile their desires one to another. They are possessed of a social nature, and knowing that this is a principle source of happiness, will wish to indulge it. At the same time, they desire liberty to be unjust, to do that to others, which they would not have done to themselves ; and to enforce the exercise of rights, and powers, that would be intolerable.

ble to them in any other hands beside their own. It is something more than the just nature of God, and the just requirements of his law, which renders them unhappy creatures. The seeds of wretchedness are in their own principles, and must spring up into a harvest of pain, coextensive with their operation. Why doth the Lord our God love justice? Why hath he given a law of justice? And why hath he threatened his awful displeasure to the unjust? Because he is the friend of happiness; and there are no other principles on which it can be preserved in society. In the same proportion as God is love, a characteristic name by which he hath called himself in his word, he will adhere to the justice of his law and of his government, in executing punishment on the wicked.

The view we have taken of God's justice, as an essential perfection of his nature, shews us the necessity of an atonement for the forgiveness of sin, and the restoration of transgressors to the privileges of his kingdom. The design of an expiation or atonement for sin, was not to make God a good being; for he is essential goodness itself. It was to make forgiveness consistent with unchangeable justice, and with those righteous principles, which must be maintained in all their strength and glory, or the universe itself would probably fall into a state of confusion and wretchedness. If, after the apostacy of man, God had received sinners to his favor, and treated the rebellious as he did the innocent, without any means

to evince his own rectitude, to a universe of beholding creatures; it would have taken away the grounds of confidence in his government. It would have made the law an uncertain thing, and destroyed a motive to obedience, which must ever be a principal one with all rational minds. No trust can ever be reposed in a supreme Governor, who treats the good and the evil alike; unless some high means are used, to shew the stability of his own moral character, and of the just principles on which his law and government stand. The infinite justice of God, which appointed an awful penalty to the law, is not a perfection which delights in the misery of punishment; for there is no such disposition in his glorious nature. "I have no pleasure, saith the Lord, in the death of the sinner;" by which is meant the death of eternal pain. His justice is exercised on general principles, to prevent misery, to save a holy universe of blessed beings harmless, and teach them the awful consequences of rebelling against the moral principles, under which they were brought into existence.

The high means used to display these truths, for the salvation of men, are contained in the gospel. Means, which no wisdom could devise; no power or goodness could execute short of what is infinite. Herein the gospel is the treasure of the wisdom and goodness of God. His Son came into the world and died. He became a sacrifice to justice, that grace might give salvation to sinners. That it might appear

God remains holy and just in the very act of justifying the ungodly. The law is magnified and made honorable, when it is seen, that a Saviour of infinite dignity endured the curses which it denounced. It appears that God still approves, and will for ever maintain in high honor, all moral precepts and principles on which his government is established. The unchangeable holiness of the supreme Governor, and the inflexible truth and purity of his purposes shine more brightly, in the gospel, than they could ever have done, by an execution of the full penalty of the law, on every delinquent. The highest glory, which justice ever received, was on the cross of Christ. The greatest evidence which can be given to the innocent angels of Heaven, and the pure intelligences of other worlds, if such there are; probably will be drawn, through eternity, from the method of men's salvation in the purchase and application of redeeming grace. How great ! how commanding of belief the evidence, that God is true and just ! On the one hand, a multitude of miserable creatures, righteously suffering the demerits of their sin ; on the other, a Saviour, who thought it no robbery to be equal with God, suffering a death of most extreme pain, to expiate for the offences of men. To contemplate the subject seriously must fill every mind with astonishment, reverence and love. After having understood these things as they may be understood here on earth, by candid enquiry ; how little, how petulant and perverse,

the objections of infidels appear ! When they enquire, If God be good, why doth he not save men, without the costly price of a divine sacrifice, as Christians pretend ! The well instructed Christian, when he hears them say this, pities their ignorance ; but especially he deplores the pride and enmity of their hearts, against a work, which God esteems his greatest glory, and most declarative of his infinite wisdom and rectitude.

Have not some of those who read, been prone to conceive the justice of God a disagreeable perfection ; and turned their attention away from it as an unpleasant subject of meditation ? Thousands of men have done it. We know, that it is possible, such an apprehension may partly proceed from very incorrect doctrinal opinions ; but there is reason to fear the principal cause is a convinced and guilty conscience ; a dread of being condemned to suffer what infinite justice will appoint, as a proper and eternal punishment for continued impenitence. It is true that justice will be a disagreeable subject of meditation, so long as men have a prevailing fear, that they must be punished. But surely, all these are sinning willfully against their own good, who continue in the practice of sin, under the pressure of such conviction. It is practically saying, I love my sins so well, and duty is so unpleasant to my heart, I will sooner risk the awfulness of vindictive justice, even when executed by an Almighty arm ; than turn from the one, and practise the other.—An honest and good

mind will admire the justice of the Lawgiver, as much as his grace and mercy ; indeed will know that they cannot exist apart.—Rules of trial are necessary, for determining whether or not, our state be safe through the grace of God in the gospel.—The subject affords one.—While it is by grace, and wholly so, that men are redeemed ; none can share in the redemption, until they see the strict justice of God in their condemnation by the law, and that his character therein is glorious. This must necessarily be the case, for none can be happy in the enjoyment of God, as the redeemed are, so long as their minds are contending with the justice of his nature. A. Z.



The Necessity of a Revelation to assure Men that Sin may be forgiven.

IN the last Magazine, I attempted to show, that a revelation is necessary to instruct sinful men in the moral character of God. It is equally certain, that without the Christian Scriptures, it never could be known with certainty, whether sin might be forgiven, and the transgressor restored to the favor of his Maker.

Suppose, that men without the Christian revelation, could be certain the soul would survive the body and exist for ever : suppose they could by natural evidence, learn the moral perfections and infinite holiness of a supreme and eternal Creator and moral Governor of the universe : suppose they could

attain a just knowledge of the principles, on which the divine government of creatures is conducted ; of the moral law in all its strictness and extension ; still, all this knowledge would only prove them to be guilty and miserable creatures, and without a revelation of divine grace in the gospel, would leave them under the reigning power of sin, and a sentence of punishment. In such a case, their own consciences would pronounce and execute the sentence ; and the further reason went in discovering the holy nature and government of God, the more inexcusable sinners would find their own state. That this is the case, the following considerations show.

Men are sinners.

In whatever manner we come to a knowledge of the law, whether by our own reasonings, from natural evidence of the divine character and of moral right and wrong, or by a revelation, or by both ; the fact remains the same, that men have transgressed and are guilty.

That men are sinful creatures few have denied ; and their difference of opinion, on this point, has been concerning the degree and extent of sin ; or concerning the sinfulness of particular actions and dispositions ; and hath not gone so far as to deny some degree of depravity and guilt, as a thing common to the human character. While sinners endeavor to exculpate themselves, they are ready to criminate their neighbors and the race to which they belong.—Although they are easy concerning the consequences of their own sinfulness, and forgetful of

divine justice ; they are afraid of the sins of others, and by their conduct show they have a general distrust of human nature. Hence, men in a state of nature, so universally consider each other as enemies ; hence also in a state of society, arise all the bonds, laws and institutions, which they construct as a barrier against the sin of others. This shows a general conviction that all men are sinners and guilty. Their consciences accuse as well as excuse. If there be any so erroneous as to deny the existence of sin in human nature, we must consider them as made distracted, on this point, through the forebodings of their own guilty consciences, and revolting against the general opinions of all ages, nations and places.

If there be this general conviction in the human mind, that men are sinners, we must suppose they are sinful and guilty in the sight of God, who made and holds them under his own government. We have no right or reason to suppose that a general conviction is erroneous.— Neither can it arise from selfish prejudices of the heart ; for these would operate to reject, rather than confess the doctrine. If it be a fact that men are sinners, they must be thus esteemed by him who hath infinite knowledge, wisdom and justice. He who made them must know their actions ; he who upholds their being must be acquainted with all their motives, desires, dispositions and passions ; he who made the ear and eye must hear and see ; he who ordained and created those relations, from which the

obligation to virtue arises, must know whether men act agreeably to them ; he who gave the law, must esteem men guilty for transgressing it. An infinite being must not only have a general knowledge of human depravity ; but by the fulness of his natural and moral perfections, be acquainted with every sin, and the time, manner and circumstances under which it is committed, so that men must appear more sinful and guilty in the sight of God, than in the judgment of their fellow sinners, who are unacquainted with many circumstances which aggravate iniquity. The gospel of Christ is our only evidence, that a holy God will forgive sin, and receive any of his guilty creatures into favor.

The fact is plain that men are sinners, guilty and deserving of divine displeasure ; and there is no evidence God will ever forgive, but that which arises from a revelation of grace. It is just they should be punished, by being left to the reigning power of sin in their own hearts ; and leaving them for ever under this, would be the same as consigning them to eternal misery. Neither is there any natural evidence that justice can be reconciled to the remission of sin. If it would not be unjust in God to leave sinners to themselves, natural reason alone never can determine he will not do it.

Further, Misery which is the punishment of sin, already is commenced. When sin began, misery followed it, and hath continued to increase with equal spread as sin hath prevail-

ed. Sin makes men miserable in body and in soul. In the exercises of their own minds and passions, in the accusations and forebodings of their own consciences, in the connections, relations and intercourse of society, in their meditation on a Supreme Deity, his providence and government, and in their dread of futurity. That this is a world, a life of unhappiness none can deny ; and tracing out the cause, it is all resolvable into the sin of men. The punishment is therefore begun ; and what natural evidence, without the Christian revelation, have we that it will not continue.

As it is disagreeable to anticipate future unhappiness, without a gospel, men may fancy, and may hope many favorable things to themselves ; but after all, these are only conjectures. They are the offspring of their own wishes, which is far different from a sound judgment built on sufficient evidence.— They may hope that God will pity ; but what reason have we to determine, there is such a thing as divine pity, towards those whom justice condemns ?

They may say God is good, and no one will be disposed to deny this ; but where, except it be in the scriptures, is the evidence, that a good being will spare those, who have deserved the marks of his displeasure. It is the goodness, as well as the justice of God, which determines him to chastise sinners, so long as they remain unholy and disobedient.

On the most thorough inquiry, the gospel of Jesus Christ, contained in the holy scriptures, appears to be the only evidence,

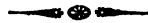
that punishment can be remitted, and transgressors restored to a life of immortal blessedness.— All the favorable opinions and hopes of those, who reject the holy scriptures, are without authority, and the result of a heart prejudiced in favor of sin ; at the same time, unwilling to suffer the forebodings of a just punishment. How great, how blessed the privilege we enjoy in a revelation of grace, which assures us both of divine mercy, and the means by which the Lord may be just and the justifier of the ungodly ! This gospel teaches us these treasures of wisdom, by which the infinite holiness of God is glorified, in the forgiveness of sinners, through the merits and blood of Jesus Christ.

Suffer me to mention another difficulty, which can be removed only by the Christian revelation. If it could be known that it is consistent with the glory of God to forgive repenting sinners ; how, without the Christian revelation, could we be assured of those aids of the Spirit which are necessary to assist us in repentance. A fear and dread of the punishment of sin, are essentially different from repentance ; the former is produced by the prospect of punishment ; but the latter is a moral change of heart, by which it dislikes those things which were before delightful. This moral change of heart never takes place without a divine operation in the soul. It is the gospel only, which gives us assurance of this divine aid, purchased by the blood of Christ, and given in the influences of the Holy Spirit. Men are dead in sin, they abide both

under spiritual death and the holy displeasure of God ; and it is only by the revelation of his grace, that prospects of immortal peace and holiness are come to our knowledge. Without the holy scriptures, ignorance on all moral subjects and our eternal well-being would have overspread the earth.—Crimes, and depravity unrestrained, would have made the world a dwelling place of misery. And whatever knowledge, in these interesting subjects, reason acquired, would have served only to increase the forebodings of a guilty mind.

The privilege we have in the holy scriptures is inexpressibly great. It is these, which teach our moral obligations, arising from the infinite nature and will of God, and our relation to him as a Creator, and to men as our brethren. The scriptures describe those virtues, which are the duty, the safety and the happiness of the mind. These instruct us in the being and character of the Almighty, who made and preserves, and who will finally judge men and appoint their eternal condition. In these we find a perfect law, and such a scheme of government, as is glorious for God, and safe for all his holy creatures. And although death is constantly removing men, and so far as our senses can determine, bringing their existence to a close ; we find assurance of a future life and blessedness to those who obey, that the soul survives, the body shall be raised, and that they shall exist in union for ever. Men are sinners and guilty ; their own consciences condemn them, and human rea-

son alone, can give no assurance of forgiveness with God, or deliverance from the reigning misery of unholiness ; but in the gospel, we learn the grace of God, through our Lord Jesus Christ, that he will forgive the repenting sinner, and accept those who were enemies, to become his sons, and bring them to an incorruptible inheritance. By the scriptures we learn, that the influences of the Spirit are purchased and offered to all, who sincerely call for his gracious aid. Here also the rewards of another world are very fully described. Let every reader love and search the oracles of truth. C. W.



MR. EDITOR,

If you believe the following thoughts to be just, please to admit them into the Magazine.

Thoughts on the time in which we live, as it is described in the word of Prophecy.

WE live in an eventful period of time. The rapid population of America, with its increase in wealth, arts and science, exceeds any comparison which can be found in the history of the world. A field of immense extent is thus opening for the increase of the church of God. Several thousand churches are erected, for the worship and praise of God and the Redeemer, where the whole was lately a wilderness, uncultivated and inhabited only by heathen savages. A great territory is still open to receive inhabitants, arts and Christian

knowledge. This vast region, from the Atlantic to the Pacific Ocean, and extending nearly from pole to pole, judging from the course of past population, will be filled with inhabitants, within one century from the present time. The millennial glory of the church, which was but partially believed in a number of the first ages of Christianity, is now understood to be comparatively near. All the denominations of true Christians, although differing in things not essential to religion, are become agreed in their belief of this event, on the evidence of innumerable prophecies, which are expressed so plainly, they cannot be misunderstood. Within the limits of Christian lands, it is only Infidels, people of no religion, and the apostate Romish church, which withhold their assent.

The discovery and settlement of this new half of the world, is a mighty preparation in providence for the speedy fulfilment of the prophetic promise, "that the whole earth shall know and worship the Lord, and be filled with his praises." In the opinion of those, who are best acquainted with prophetic scripture, it does not clearly appear, that the inhabitants of this country have any distinguished part to act in the dreadful revolutions, which must antecede the state of millennial peace; yet they must be included in those general prophecies, which speak of all the inhabitants of the world as professing the true faith. Therefore the things which have taken place here, ought to be viewed, as a remarkable preparation, in prov-

idence for the final and peaceful state of the church on earth.

Although we are a new, yet we have become a wicked people; and every wicked people, whether it be prophetically foretold or not, must expect the judgments of God, to purify and prepare them for greater effusions of his grace. By far the greater part of the prophecies, relate to that portion of the world, which is included within the limits of the ancient Roman empire. Within these limits, no part of America is found; but it is worthy of consideration—the native Indians being excepted; we are all descended from those nations, which must drink, and are now beginning to drink, a bitter part in the cup of divine vengeance. So far as we imbibe the infidel principles, and practise the immoralities of the parent nations, we must become the subjects of divine judgments. The dereliction of moral and religious principles will create those plagues by which God punishes men. The prevalence of faith and piety, produces every national and private blessing. It is unquestionably true, that the period is commencing, in which God hath said, that he will bring the wicked nations of the world into judgment, beyond what he hath done in any former age. Although the vials mentioned by St. John, and which are now running, may probably be limited to the bounds of the ancient Roman empire; there may be other vials in the treasury of divine wrath, which are not particularly noted by the holy prophets. If we become an apostate people; if ungodliness, an ex-

position to the Spirit ; a denial of the true divinity of Jesus Christ, with such practical vices as follow these principles, become predominant, and form our national character, we must suffer the plagues of heaven. Before the blessed state of peace and general holiness takes place, there must be such displays of punitory justice as will be long remembered in the earth. These judgments, in fulfilment of the prophecies, will be a completing evidence for the truth of the scriptures.

It is a question anxiously proposed by many, Are the American people to partake deeply in the judgments, now inflicted on the old world? The answer to this question, must depend on our Christian and moral character. Those who can foretel what that will be, for the next half century ; may determine whether we shall be a preserved or a desolated people. The past times of ignorance God winked at, in comparison with what he will do from this time forward. Many are running to and fro ; knowledge and the evidence for Christian truth is increasing in a surprising manner. The events which have been rolling on in rapid and awful succession, for these last twenty years, have done more to open the mysterious page of prophecy, than the whole which took place for many centuries before. It is now become a greater sin than heretofore, to doubt, or resist the truth. " The wise shall understand and fear the Lord ; but the wicked shall perish in their ignorance." Every friend of his country, who wishes it may escape the judg-

ments of heaven, will appear as a friend of religion, of a sound faith, and pure morals. If the partizans in politics were as desirous and as active to promote piety, as they be to strengthen their own parties, it would be a happy omen of national preservation. Or if they would only open their eyes, and candidly compare the present state of the nations, with the prophecies of God's word ; it would have a tendency to cool the spirit of party. It was not the design of the Spirit of God to predict future events, so that they could be accurately understood, until the great acting parties to whom they related were formed ; their principles and purposes developed, and the accomplishment of what is foretold far advanced. This is now actually the case. When we look on the contending powers of Europe, we see the parties formed, which are very particularly designated in the prophetic scriptures, by their own appropriate names ; their characters are marked ; their principles are avowed ; and there is every reason to think these parties will continue, until the awful catastrophe of destruction to the enemies of Christ's kingdom, which will take place before the introduction of the millennial state of the church.

To those who wish for a learned and judicious exposition of these prophecies, two treatises, written by the Rev. *George Stanley Faber*, must be recommended. One of these is entitled, " A Dissertation on the Prophecies relative to the great period of 1260 years," &c. The other, " A general

and connected view of the Prophecies, relative to the conversion, restoration, union, and future glory of the houses of *Judah and Israel*," &c. A perusal of these volumes must enlarge the views of every Christian, on the work of God now in the earth, and be a source of much pious entertainment. No one can be esteemed an accomplished Theologian, for the present day, without a general knowledge of these subjects. This enquiry ought not to be confined to the ministers of religion. Every man of science may derive great benefit to himself, and new evidence for the truth and value of our holy religion. One reason, why many think the prophecies inexplicable, is the premature application that hath been made of them. Many, in attempting to explain the ancient prophets, have become prophets themselves; and the event hath proved their conjectures to be false. Those who go before the providence of God in opening his word, must expect to fall into error. But it is far different when the prophecy hath begun to be fulfilled. In such cases, the providence of God is a key to unlock the mystic page, and a much safer opinion may be formed of the event. The church of God is deeply interested in the present state and designs of the nations; indeed, it is to prepare the way for her final prosperity that the Lord is traversing through the kingdoms in his wrath. A just view of the accomplishment of the prophecies in the present time must materially affect men's views on all religious

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and political subjects; it must be a solemn antidote to infidelity and every kind of ungodliness. It must be a warning to the divine and the politician; to the former, that he depart not, through complaisance, to the speculations of philosophy, from the doctrines of our divine Lord; to the latter, not to adopt civil systems favorable to licentiousness in opinions and practice. The time is near, when Christ, the king of Zion, will break, with a rod of iron, all the people, who will not allow him to be Lord in heaven and in earth. If there be any portions of this country, which must have a larger share than others, in the plagues of the present day, it is probably those who deny the divinity of Jesus Christ. For denying him this honor at his first advent, the Jews have suffered a long vengeance; and those who are guilty of a sin similar in its nature, must suffer a sore destruction, at his second advent, to punish the apostate nations. He must be made known as the God of the whole earth, either by the punishments of his justice, or by the praises of his people.—By the signs of the times, which are now apparent, all the wise will be influenced to watch and pray.—The ministers of religion should cease not, to lift up their voices as a trumpet, until all the people have received a warning; and the civil ministers of justice, should exercise the powers committed to them, for the suppression of such vices as provoke the anger of the Lord.

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Religious Intelligence.

Bible Societies.

WE are highly gratified to have it in our power, to acquaint our readers from time to time, with the success which has attended the various Bible Societies, in this and other countries.

It cannot but afford the greatest pleasure to every benevolent mind, to see the scriptures opened to the perusal of the ignorant and unenlightened; for "in them we think we have eternal life." If we act in consistency with this belief, we shall not only search them daily ourselves, but make cheerful and constant exertions to spread them among those who are perishing in darkness; that they also may learn their testimony of Christ, and find through him the way of salvation. Though Christians have made many and judicious exertions, to make known to their fellow men the gospel of truth; yet none ever afforded so rational a prospect of abundant reward, as those which are now made by the numerous Bible Societies.

Missionary labors are by no means to be undervalued.—They are immensely important in the glorious plan, which the Almighty is constantly executing, for the conversion of sinners to himself.

To arouse the attention and awaken the curiosity, are no less necessary, to effectual instruction, than to present the demonstration of truth. Yet after all that can be done, by preaching and exhortation, it

is from God's revelation of himself in his holy word, that we are to learn his character and what he requires of man. And so plain are his instructions given, "that he who runs may read," and tho' a fool in worldly science, may find in the scriptures the best exposition of their profoundest truths.

The present is indeed a wonderful period. Wickedness walks undismayed abroad, and the love of many waxes cold; so that the good man cannot but weep, when he beholds the waste places of Zion.

But under the greatest trials and distresses, the church has unusual sources of consolation. Never was there so much reason to believe, as at the present time, that the predictions of scripture will soon be fulfilled, by the bringing in of the Jews with the fullness of the Gentiles. The hearts of many are opened, to contribute to the instruction and enlightening of those, who have never heard the glad tidings of salvation. While the treasures of the wealthy are drained, to add to the flames of war, which desolate the earth, great sums are appropriated to distribute the bread of life, to those who may hunger and thirst after righteousness. They, of almost every language, are beginning to read, in their sublime simplicity, the truths of revelation; and the poor, in Christian countries, have the gospel indeed preached unto them. We can conceive no other way, in which the kingdoms of this world, will become the kingdoms of our Lord, than by distributing among them, in their own lan-

guages, the sacred scriptures. If our fathers have neglected to instruct the heathen in divine truth, let not their remissness be chargeable on us. But let us use the wealth entrusted to our care, to accomplish the most benevolent and important purposes, that we may be able to render a good account of our stewardship, and of the talents committed to our charge. In illustration of these remarks, we recommend the following reports, to the candid and serious perusal of our readers:—



British and Foreign Bible Society.

THE Annual Meeting of the British and Foreign Bible Society was to take place on the first day of May. We have not yet seen their Report; but we understand that the charities of this great parent institution for the last year amounted to more than a hundred and thirty thousand dollars.



Liverpool Bible Society.

WE are truly happy to observe that an auxiliary Bible Society has been formed at Liverpool. A requisition having been presented to the Mayor, signed by *all* the clergy and a number of respectable gentlemen, a meeting of the inhabitants was accordingly called by him at the Town Hall, the 25th of March, to consider the propriety of forming such a society. The Mayor himself presided, and explained in general terms the object of

the meeting. The Rev. S. Renshaw and the Rev. H. Roughsedge warmly recommended the object to the support of all present; and the three secretaries of the parent society, who attended, successively addressed the assembly with their accustomed ability and effect. An auxiliary Bible Society was formed on the basis of the regulations adopted by the British and Foreign Bible Society, of which Earl Derby has accepted the presidency. The Mayor and the Rectors of Liverpool were appointed Vice-Presidents; and the Rev. James Hamer and Mr. Samuel Hope undertook the office of Secretaries. A large sum was immediately subscribed.



The Third Report of the Bible Society of Philadelphia, read before the Society, May 1, 1811.

THE managers of the Bible Society of Philadelphia, in executing that part of their chartered trust, by which it is rendered incumbent "that they lay annually before the society a statement of the issue of their labors with respect to the objects of the society," find, at this time, a lively pleasure in the performance of their duty. The year past, though it has not been marked with any event or occurrence of great magnitude or interest in the concerns of the society, has notwithstanding, been distinguished by that uniformity of happy results in the management of our ordinary business, which enlivens hope, animates exer-

tion, and dictates gratitude to the Author of all good.

Early in the last summer the managers were informed that in some few instances, the charity of the society in the gift of bibles had been abused, by their being offered for sale, or pawned for other articles. From the first it was foreseen that it would be impossible entirely to preclude this evil, because it is incident to the very nature of all charities. But though a greater measure of the evil than had been anticipated was not discovered, yet as every instance of the kind is not only an act of flagitious wickedness in itself, but has a most unhappy influence in discouraging contributions to the funds of the society, the managers felt themselves peculiarly called on to do all in their power to prevent a repetition of these acts of fraud and impiety. They accordingly divided the city and suburbs of Philadelphia into districts, appointed a distributor of bibles in each—directed that the most particular inquiries should be made into the character of those who should apply for bibles; that, as far as practicable, the dwellings of applicants should be visited; and in a word, that the best endeavours should be used, before a book was bestowed, to ascertain that it was likely to be applied to its proper use. Since the adoption of these measures no cases of the specified abuse has come to the knowledge of the managers; and few, it is believed, will hereafter take place in the city. Precautions, similar in their spirit to those employed by the managers in

Philadelphia, but varied in their application as circumstances may require, will, it is hoped, be used by all those who distribute the scriptures in the various parts of the state. Care, indeed, should be taken not to discourage, but rather to invite applications, from those who need, and who will duly prize the gift of a bible: but all proper means should certainly be devised and employed, to prevent impositions and to detect impostors. Yet, after all, the managers are still of the opinion, which was expressed in the first address of the society, that though the guilt of the frauds contemplated admits of no palliation, yet the favorers of this charity ought to be less influenced by the apprehension of them, than perhaps in any other concern; for though a bible may be improperly obtained, yet “wherever it shall be found, it will be a bible still; and it may teach the knave to be honest, the drunkard to be sober, and the profane to be pious.”

During the last year, the managers have distributed one thousand eight hundred and fifty-eight bibles and new testaments.

The whole number of bibles and new testaments distributed by this society, since it was organized about two years and a half ago, is five thousand four hundred and twenty two. And as it has been a rule of distribution from the first, not to give a copy of the scriptures where one was already possessed, and as very many of the copies have been for the use of families, there is reason to believe,

that through the immediate agency of this society, words of eternal life are now read or heard by at least eight thousand souls, who three years since, were strangers to this inestimable blessing.

It will, no doubt, be gratifying to the society to be informed, that in the course of the last year six additional bible societies have been established, in various parts of the United States. The whole number which now exists in the American union is fifteen. The most perfect cordiality subsists among these sister institutions; and as our society was first established, we have been honored with addresses and applications from the most of them, inviting us to correspondence, and to make known the result of our experience and our methods of conducting business. It has given us pleasure to communicate whatever information or assistance we had in our power. In some cases we have acted as their agents, to effect an advantageous purchase of bibles; and we have also been able to furnish them with a few copies in the French, German, Welsh, and Gaelic languages, which they could not otherwise have obtained, without waiting for an importation from Europe. At the suggestion of one of these societies, eighty copies of the Gaelic bible, at cost and charges, have been furnished to a Scotch settlement in the State of North Carolina.

In their last report, the managers announced to the society that a set of stereotype plates, for the printing of the bible in

English, had been ordered from Britain. Those plates have been preparing, with all practicable expedition, through the year past; and by information some time since received they are supposed to be now completed. If the importation of them shall be permitted, they may be expected to be in use in the course of the current year: And then we shall have the pleasure of furnishing copies of the scriptures of a superior kind, at the lowest rates, not only for our own use, but for the accommodation, as far as it may be desired, of all our sister institutions in the United States.

The heavy expense of the stereotype plates, and the purchases made of bibles for the supply of the constant and large demands which have been made for them, have rendered it necessary for the managers, during the year past, to use their best exertions to increase the funds of the society. Applications for contributions have accordingly been continued in the city of Philadelphia, as far as circumstances would admit. But the measure on which our chief reliance has been placed, has been a plan for engaging religious congregations, of various denominations throughout the state to make an annual contribution in aid of our funds. Many considerations seemed powerfully to recommend this measure. It appeared equitable that our country brethren should share with the citizens of Philadelphia in the expense, the pleasure, and the honor of this extensive and important charity. At the same

time it was manifest that if the system proposed should be adopted and continued, it would, without being burdensome to any, furnish a full and permanent supply of all the funds which the society would need.

But what was considered as even more important than all the rest, the plan recommended would erect a small auxiliary bible society in every contributing congregation, and thus insure a constant supply of the scriptures, and a discreet distribution of them, to every neighborhood in Pennsylvania. We therefore drew up and published, in the month of July last, an address to those congregations who may, in a sort, be considered as represented in this society, by having one or more of the members of their several communions placed in the board of managers. In this address the plan to which we have just adverted was fully detailed and earnestly recommended. Whether it will be generally adopted or not, remains yet to be seen. Some congregations, of different denominations, have already acted upon it with spirit and liberality.

(To be concluded)

Charleston Bible Society.

.....
*First Report of the Managers of
 the BIBLE SOCIETY of Charles-
 ton, So. Carolina.*

.....
 To the Bible Society of Charleston,
 Convened on the first Anniversary:

THE Board of Managers, to
 whose care the important inter-
 ests of the infant institution

were confided, approach with affection and respect to lay before them, as the constitution directs, an account of the transactions in which the board have been officially engaged, since the time of their appointment.—This service they perform with pleasure, under the influence of strong increasing evidence that the utility of the institution—an institution which carries the word of life to the abodes of ignorance and poverty, is great; and that in the piety and liberal spirit of its friends they have a source of abundant encouragement:—encouragement sufficient to excite vigorous exertions, and to secure perseverance in the use of all suitable measures for attaining the great object of their pursuit.

The funds placed at the disposal of the managers have hitherto been found adequate to the wants of persons residing in the state; as far as those wants have been known. But there is great reason to believe they are much more numerous and extensive than the board have yet been able to discover.

Measures were adopted by the board immediately after their appointment, to ascertain where Bibles could be procured on the best terms. They accordingly purchased 500 Bibles at Boston for \$320 20 cts.—one half of these were lost on the passage. Two hundred pocket Bibles, of Woodward's edition, were also purchased for \$167 42 cts. and seventy French Testaments for \$50 87 cents—French Bibles could not be procured.—The Testaments in that language were distributed amongst French inhabitants of

the city, who received them with expressions of the warmest gratitude.—Messrs. Hudson, Goodwin & Co. of Hartford, have politely transmitted to the President of the Society a copy of a neat and cheap edition of a Bible printed by them, which meets the approbation of the board.

All Bibles procured for the use of the Society are designated by an appropriate device, gratuitously engraved, the impressions taken and the plate presented by the late Mr. Thomas Coram. These impressions have been affixed to the Bibles in the same liberal manner by Messrs. John and Benjamin Crow. The books are deposited with Mr. John Hoff, acting in quality of librarian; who has undertaken, without any compensation, to deliver them as the managers may direct.

The distribution of Bibles engaged the next attention of the board. They instituted inquiries how far a donation of Bibles would be useful or acceptable among that portion of the Army and Navy which was in the vicinity of Charleston; and also, among the charitable institutions within the same range.

The result was, an immediate call for Bibles, as follows :

For the Orphans in the Orphan-House,	} 16
For the South-Carolina Society,	} 25
For the Ladies' Society,	20
For the St. Andrew's Society,	12
For the Fellowship Society,	6
For the Soldiers and Sailors in the United States' service,	} 72
For the Catawba Indians,	36

The above calls for Bibles have been supplied, and hopes held out that similar supplies will be repeated from time to time, as may be required, and as the funds of the Society permit. The Bibles for the Sailors were distributed by Commodore Campbell, who reports, that they were thankfully received by the Seamen, and that a further supply will be wanted.—The Soldiers did not receive their quota until very lately. This has been owing to the ill health and general absence of Colonel Smith, their commander, with whom conferences on the subject were begun. The Bibles are now deposited with Capt. Armstead, who commands at present. He has expressed a wish that the distribution may be accompanied with religious addresses to the Soldiers at their different posts.

General Pickens, who forwarded a donation of fifty dollars, has been requested by the board to act as their agent in distributing Bibles.

To him there have been sent (and more promised if required,)	} 36
To Mr. John Graham of Williamsburgh, have been sent for distribution,	} 25
To Dr. John Belinger, for the same purpose,	} 25
The managers, in their individual capacities, have reported the distribution of English Bibles,	} 87

The board having received information that Gaelic Bibles were wanted for the use of the Scotch Highlanders, in North-Carolina, took measures for procuring them a supply; but their

intentions were anticipated by the Bible Society of Philadelphia.

An offer was made by the board to supply the children on the bounty of the German Friendly Society with Bibles. The offer was gratefully acknowledged, but declined, as they had resources in their own funds; but they requested, and obtained the agency of this board in procuring Bibles for the use of their charitable institution, with money advanced by its patrons for that purpose.

In addition to these measures for the immediate distribution of Bibles in the vicinity of Charleston, the board, at an early day, addressed a circular letter to respectable individuals throughout the state, accompanied with a printed copy of the Society's Constitution and Address to the Public; with a design to excite the citizens of South-Carolina to direct their attention towards the object of the Society's benevolent wishes. With the same intention they have, more recently, resolved to address circular letters to the different congregations of Christians throughout the state, requesting their co-operation; and particularly soliciting that they would severally appoint a committee of their body to act in concert with the board, in distributing Bibles amongst the destitute in their vicinity.

With the several Bible Societies in the United States, of whom the board have received regular information, a correspondence has been opened, in the style of brotherly affection; and in the same characteristic style of our holy religion, those

letters have been answered and these offers reciprocated.

The high rank, in a moral view, taken by the British and Foreign Bible Society in the exercise of truly liberal principles and extensive munificence, necessarily drew the respectful attention of this board. With that body, therefore, they commenced a correspondence also, and received in return a very friendly letter, breathing benevolence to men, and zeal for the Divine honor. This letter was accompanied by a donation of one hundred pounds sterling in aid of the funds of this society. For this donation suitable acknowledgments have been made.

By the Treasurer's account it appears that the sum of \$2,200 have been invested in 3 per cent. stock for a productive fund. That \$537 29 cts. have been expended for the purchase of Bibles and Testaments, and \$97 46 cts. for contingent expenses, leaving in the Treasurer's hands, besides the 3 per cent. stock, a balance of \$522 61 cts.

Reviewing the facts represented in the preceding statement as including the transactions and means of the Society, its present interests and future prospects; and the whole as connected with the operations of a Gracious Providence, which led to the formation of this Society, and have given success to the measures it has adopted, the managers feel themselves constrained to acknowledge the Divine goodness so displayed, with adoring gratitude; and consider themselves

justly authorized to congratulate the Society on the auspicious commencement of their labors.

It is also their earnest hope, that unremitting exertions will be made by the Society and the friends of religion at large, to accomplish the sublime purpose for which the Bible Society was formed: and that, under the continued smiles of Heaven, the means placed within their power, as directed by piety and applied by benevolence, will bring the most ignorant and obscure in our country to an acquaintance with the word of life—that divine light will thus be diffused abundantly in the regions of mental darkness—the religion of JESUS CHRIST be placed in an amiable light by the philanthropy and zeal of its professors—accessions of pious members be made to the Christian church, of persons, who, before, had been the sons of ignorance and vice—the riches and glory of Divine Grace be more amply displayed in our land—and a tribute of gratitude and praise be rendered to the Author of all Grace and Benevolence.

Published by order of the Bible Society.

T. FORD,
Recording Secretary.

Annual Meeting of the Massachusetts Missionary Society.

THE twelfth annual meeting of the Massachusetts Missionary Society was held in Boston, on the 28th and 29th days of May last. The meeting was attended

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ed by a respectable number of ministers, and other members of the Society. The exercises were introduced by singing the 72d Psalm, L. M. The throne of Divine mercy was then addressed in solemn prayer by the President; after which, the following report of the Trustees was read by the Secretary.

The Board of Trustees, agreeably to their duty as enjoined by the Constitution, respectfully submit to the Society the following report of their own transactions, and of the General Missionary concerns, for the year which now closes.

At the commencement of the year six missionaries were appointed by the board; the Rev. John Sawyer, for eight months, in such parts of the District of Maine as in his judgment should promise the most extensive usefulness; the Rev. Jotham Sewall, for six months, in the same District, the field of his labors to be left at his own discretion; Mr. Samuel Parker, for six months, in the western parts of New York; the Rev. Samuel Niles, for three months, in the State of Rhode Island: Mr. Harris, for three months, in the circuit of the Winnipisioogee pond, in the state of New Hampshire; and the Rev. John Lawton, for three months, in the state of Vermont. Two hundred dollars were appropriated towards the support of a mission, among the Wyandot tribe of Indians.

Not having received journals in detail from all our missionaries, it is found impracticable to make a report so complete as could be wished. But from a communication of the Rev. Mr.

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Sawyer we learn, that in fulfilling his appointment, he labored the greater portion of his time in the northern settlements between Kennebeck and Penobscot rivers; particularly in the towns of Lincolnton or Garland, and Elkinston, where existing circumstances required, in his opinion, special attention, and peculiar exertion. "From the fifteenth of June last, to the twentieth of May instant," he observes, "I have been in the service of the M. M. Society 27 weeks and two days; during which time I have administered the sacrament of the Lord's supper, and assisted in its administration, 5 times, twice to the church in Bangor and vicinity, and three times in Garland. I have admitted 4 persons into the church in Garland and Elkinston, baptized one adult and twenty-five children; attended six funerals; preached on the Lord's days, and upon all other occasions as opportunities offered; attended conferences and church meetings as circumstances seemed to require, and distributed about 50 Bibles; some of Dr. Watts' Psalms and Hymns; some Primers, Magazines, Tracts, &c."

The abstract of the Rev. *Mr. Sewall's* journal is as follows. "I have spent 30 weeks in the service of the M. M. Society. In which time I rode nearly 2000 miles; preached 256 sermons; visited 236 families; visited 13 schools; held 17 conferences, two of which were church meetings for attending to the subject of discipline; attended 5 prayer meetings, 2 weddings, 2 funerals, one association, one

consociation, and the annual meeting of the Maine Missionary Society. I also attended 2 church fasts, the annual state fast, one private fast, and 2 councils; administered the Lord's supper 15 times; admitted 5 persons to church fellowship; baptized 4 adults, and 73 children. I visited about 45 destitute towns, and plantations in the counties of Oxford, Somerset, Kennebeck, Lincoln and Hancock; was generally well received, and attentively heard.

"Although the different sects of Christians prevail in some places; in others, things have a more favorable appearance with respect to the cause of truth. Destitute churches, by the blessing of God on the ministrations offered them, appear to lie in a more prosperous situation than in times past. Although I have witnessed no very special attention to religion among them in general, and was ready several times before I closed my mission, to conclude that I should have occasion to complain, "Who hath believed my report, and to whom has the arm of the Lord been revealed!" Yet with abundant joy, and the praise of sovereign grace, I can now say, that there is reason to believe God was pleased to bless my visit to Waldoborough in March last, to the conversion of several souls. The last meeting which I held there, exhibited one of the most solemn and affecting scenes I ever witnessed. It proved the beginning of a reformation. The last accounts which I have received, state, that 16 persons in that place

have obtained a hope that they have passed from death unto life: and that others are under concern of mind about the awful realities of eternity."

From Mr. *Samuel Parker*, we have received the following communications: "During the 27 weeks of my missionary labors, for the M. M. Society, I have ridden 2412 miles; preached 134 times, attended ten conferences, and visited several schools. I have also visited families for the purpose of communicating religious instruction. I have been kindly received wherever I have been almost without exception; and generally have had full and attentive assemblies. Many have expressed gratitude for the benevolent attention of the Society in sending the Gospel among them, and expressed a desire for its continuance.

The missionary field is very extensive; but the laborers are *very few*. Though the enemies of the cross are numerous, and the adversary of souls appears to be engaged as if his time were but short; yet many things, which have an influence on the cause of religion, appear encouraging. Religion is more attended to, the ministers of Christ are more respected, and instead of curious speculations, the inquiry among the people, principally respects the nature of vital religion.—Missionaries have done much in the regions which I have visited towards promoting the settlement of ministers. Where Congregationalists, Presbyterians, Covenanters, Seceders, &c. meet in a new settlement, they consider themselves as so wide-

ly apart in religious opinions as to think it impracticable to unite in the settlement of a minister; yet they readily unite in hearing such missionaries as are sent to labor among them. This circumstance affords a favorable prospect of their uniting hereafter, in the establishment of the Gospel ministry.

Although I have not so many things of an encouraging nature to communicate as might be wished; yet if a kind reception from the people whom I have visited, more applications to preach than I have been able to comply with, and the hopeful conversion of some, be encouraging, you can have, gentlemen, no ground for discouragement in the great and good work in which you are engaged."

As no communication has been made by *Mr. Harris*, the Trustees are not able to state, whether he has performed his mission agreeably to his appointment.

From the Rev *Mr. Lawton's* account of his missionary tour and labors, we make the following communications: "I have performed missionary service, for three months, agreeably to my appointment. In this service I have visited 14 towns; two more than I visited the last year; which are Chester and Somerset. I find by my daily journal that I have preached 58 sermons; attended three funerals and 7 church conferences; visited 2 schools and catechised children on other occasions.—I have administered the Lord's supper 3 times; baptized 19 children and 4 adults, and received 14 persons to communion. I have visited the sick as

occasions offered, and families from house to house, as strength and time would permit. These visits I have considered as the most profitable part of my services ; since familiar and serious inquiry, diligent instruction, affectionate exhortation and prayer in family circles, have apparently arrested more serious attention than public discourses.

“ The state of the missionary field in which I have labored is much the same as it was the last year, in relation to the call for missionary assistance. And I am happy in being able to state, that there appears to be so much fruit of my labors, as to encourage the hope, that by perseverance, much more will be received. Although of the towns which I have visited I cannot say so much as I could wish, with respect to the success of my labors ; yet in some of them the aspect of religion is favorable and encouraging ; particularly in Acton and Peru. In the former town a desirable revival of religion took place the winter past, when about ten persons gave hopeful evidence of being born of the Spirit ; and a considerable number more were impressed with a sense of their dangerous condition. Religion in this place, a short time since, was almost entirely neglected ; but the people now, when destitute of preaching, meet on the Sabbath to read sermons, unite in prayer, &c. and a number, who have not made a profession of religion have set up the worship of God in their families. In Peru, where, lately, a religious character was scarcely to be found, a church is now

formed, respectable in number, and sound in the faith ; and the people in general are well united in Congregational principles. They attribute their meliorated condition and encouraging prospects, chiefly to the instrumentality of missionary labors among them.

“ I am almost every where cordially received, and a good degree of attention is paid to my ministrations.”

The Rev. *Mr. Niles* was prevented, by an afflictive providence among his people, from executing his mission, excepting that he spent about a week in missionary labors. In this time he preached 6 sermons, and visited 22 families.

At the semiannual meeting of the board of Trustees, *Mr. Hubbard* was appointed to perform a mission of three months in connexion with *Mr. Samuel Parker* in the state of New York : but *Mr. Hubbard's* engagements were such that he could not comply with this appointment.

On the whole, beloved brethren, it is believed that the missionary interest under the patronage of this Society, and at large, is in as promising a state as it has been at any preceding period. We see no cause of discouragement. We are sacredly bound to persevere in the great and good work, in which we have engaged, and to unite with the multitude of the faithful followers of the Lamb in unremitting exertions to spread the savor of his name through the earth. Let us be alive. Let us be resolved. Let us add to, rather than diminish from, our exertions and sacrifices and

be more importunate at the throne of grace for a blessing upon them.

The Society having heard and accepted the report of the Trustees, proceeded in the business of the meeting.

The Officers of the Society, elected for the present year, are

Rev. Nathanael Emmons, D.D. Pres.

Rev. Jacob Norton, Secretary.

Henry Gray, Esq. Treasurer.

The President ex officio.

Rev. Daniel Hopkins, D. D.

Rev. Samuel Niles,

Rev. Samuel Spring, D. D.

Rev. Samuel Austin, D. D.

Rev. Elijah Parish, D. D.

Rev. Jonathan Strong,

Rev. Jacob Norton,

Rev. Samuel Worcester,

Deacon Isaac Warren,

Rev. Timothy Dickinson,

Trustees.

The public religious exercises, occasioned by the meeting, were attended in the Old South meeting house, where an appropriate and interesting Sermon was delivered by the Rev. Timothy Dickinson of Holliston, and a liberal contribution in aid of the Society, was made. The first preacher, for the next annual meeting is Rev. Professor Woods, the second, Rev. Joseph Emerson of Beverly. The following missionaries were appointed by the board of Trustees.—Rev. Jotham Sewall, for the year to labor nine months in the District of Maine, and three months in the State of Rhode-Island; Rev. Joseph Badger, for six months, in the region of Lake Erie, to labor half that time; Rev. Caleb Burge, for six months, in the District of Maine; Rev. Urbane Hitchcock, for four months, in the north part of Vermont, on the west side of the Mountain, at his discretion; Rev. John Lawton, for three

months, in the State of Vermont, on the east side of the Mountain; Rev. John Sawyer, for three months, in the District of Maine, in the towns of Garland and Elkinston, and in other places at his discretion; Mr. Samuel Parker, for six months, at the head waters of the Susquehannah and the Genesee; and Rev. Jacob Burbank, for four months, on the western side of Lake Champlain, at his discretion.

Henry Gray, Esq. of Boston, Treasurer of the Society, will receive taxes and donations to the Society; Mr. Samuel Tenney was appointed a receiver, in Newburyport; Rev. Brown Emerson, in the town of Salem and its vicinity, and Jeremiah Everts, Esq. in the town of Boston and its vicinity.

Wahabees.

[THE two apostacies, the Papal and Mohammedan, began at the same time, about the year 606, and were each to continue 1260 years. As it now appears, Infidelity, in the hand of a holy Providence, is the instrument of destroying the Papal; so it is probable, the same means will be used, by infinite wisdom, to bring the Mohammedan to its end.

The Wahabees are, probably, the Infidel power designed for this purpose.—As the Christians of this country are little acquainted with the origin and principles of this new race of Infidels, for their information we have selected the following from "FABER'S VIEW," &c.]

One great branch of *Mohammedism*, the *Turkish empire*, will be overthrown under the *sixth apocalyptic vial*, and therefore previous to the destruction of the *Anti-christian confederacy*, which will take place under the *seventh*: and, as for the religion of *Mohammed* itself, I cannot find any positive declaration that the professors of it will, in a national capacity, join the armies of the infidel king. Daniel speaks of it, as being, at the time of the end, broken without hand, (Dan. viii. 17, 25.) This expression is ambiguous: and may either mean, that it shall be (as it were) practically confuted and silenced by the manifestation of Christ, against whom Mohammed had presumed to stand up, (Compare Dan. ii. 34, 35, 44, 45.); or it may mean, that it shall gradually fall away to nothing by the desertion of its votaries, and thus die a sort of natural death. The exhaustion of the mystic *Euphrates* will no doubt greatly weaken it: and it is a remarkable circumstance, even in these eventful times, that a sect has lately made its appearance in the very country of the false Arabian prophet, which threatens no less than the destruction of his religion itself. The *Wahabees* are infidels; and their numbers are daily increasing. Their opinions have been propagated near sixty years; and they at length find themselves strong enough to take up arms in their defence. It is said, that they occupy the greatest part of the country which extends from *Medina* to the *Euphrates*. Their last exploit, of which we have recently received an account, shews their decided

hostility to *Mohammedism* in a very striking point of view.— Having reinforced their army from the desert, and having overwhelmed the whole adjacent country, they suddenly assaulted and took the city of *Medina* with infinite bloodshed and devastation. They set fire to it in various places; destroyed the mosques, after having ransacked the walls of their valuable shrines and treasures; and completely demolished the tomb of the prophet. Some thousands of females of the first rank were carried off by the besiegers into the desert, with a number of the principal male inhabitants. A troop of camels was also sent away with jewels and other treasure to an immense amount.

The following account of the *Wahabees* is given in a very curious work recently published by Mr. Waring:

The founder of this religion, *Ubdool Wuhab*, was a native of *Ujunu*, a town in the province of *Ool Urud*. Some have been of opinion, that *Moola Moohummud*, the son of *Ubdool Wuhab*, was the first person who promulgated doctrines subversive of the Mussulman faith. However this may be, it is certain that one or other of these persons was the founder of the religion of the *Wuhabees*; and the name inclines me to believe *Ubdool Wuhab*. Both these persons were great travellers. They studied under the principal Mohammedan doctors at *Bussora* and at *Bagdad*; and afterwards went to *Damascus*, where *Ubdool Wuhab* first began to avow his religious principles. The priests were alarmed at the tendency of his doctrines; he was obliged

to fly from this city ; and, on his arrival at *Mousul*, he publicly supported the purity, excellence and orthodoxy, of his tenets. This new religion, which had sprung up in the midst of Arabia, excited the attention and roused the indignation of the orthodox Sheikhs, who could not bear the notion of the *Wuhabees* ridiculing with contempt the legends and tales which they so conscientiously believed. The *Wuhabees* are accused of professing the following belief :—*That there is one just and wise God ; that all those persons called prophets are only to be considered as just and virtuous men ; and that there never existed an inspired work nor an inspired writer.* A party of the *Wuhabees* last year (1802) attacked *Kurbulu*, celebrated among the Persians as being the burial place of the sons of Ali; destroyed the tombs ; and plundered the town and pilgrims. I met several of the people who had been there at that period, and they all agreed in complaining most bitterly of the cruelty of the reformers. It must be recollected that the destruction of the holy sepulchres would alone be considered as an enormous act of impiety and cruelty. The force of the *Wuhabees* is very considerable, probably eighty or ninety thousand ; and, as their expeditions are conducted with great celerity and secrecy, they keep all the neighboring countries in perpetual apprehension.—Since finishing this, intelligence has been received of their having attacked and plundered *Tyeeef*, *Mecca*, and *Medina*. They have, in consequence, violated the sacred law

which forbids armed men approaching within a certain distance of the temple. Thus have they destroyed the foundation stone of *Mohammedism* ; and this mighty fabric, which at one period bade defiance to all Europe, falls, on the first attack, at the feet of an Arab reformer. The event may make a great change in the Mohammedan world ; for it appears to me almost certain, that the pilgrimages to *Mecca* have had nearly as great an effect in supporting this religion as the first victories and conquests of *Mohammed*—The *Wuhabees* are now a considerable people, sufficiently powerful to resist the divided efforts of the Turks, whose power in Arabia must decrease in proportion to the aggrandisement of this roving race of reformers. Indeed the Turks have already found it expedient to court and even purchase the friendship of their Arab subjects. They have extended their depredations over the greatest part of Arabia ; the fate of *Bassora* may be said to depend upon the clemency of the conqueror, or rather on his being engaged in other pursuits. Many places in the Red sea have been obliged to purchase the good will of the reformer.,”

In the time of Niebuhr this sect of infidels was in its infancy. “Some time since,” says he, “a new religion sprang up in the district of *El Ared*. It has already produced a revolution in the government of Arabia, and will probably hereafter influence the state of this country still farther. The founder of this religion was one *Abd ul Wahheb*, a native of *Aijaene*, a town in the

district of *El Ared*---*Abd ul Wahheb* taught, that God is the only object of worship and invocation, as the creator and governor of the world. He forbade the invocation of saints and the very mentioning of *Mohammed* or any other prophet in prayer, as practices savouring of idolatry. He considered *Mohammed*, *Jesus Christ*, *Moses*, and many others respected by the *Sunnites* in the character of prophets, as merely great men whose history might be read with improvement; denying, that any book had ever been written by divine inspiration, or brought down from heaven by the angel Gabriel."

It is a remarkable circumstance, that, as the two apostacies of *Pophery* and *Mohammedism* arose together in the same year and attained their zenith at the same period, so *Voltaire* should have begun systematically to propagate his infidel principles in the west exactly about the same time that *Abd ul Wahheb* began to advance nearly the same doctrines in the east. So many curious coincidences serve to confirm my opinion, that Daniel's *two little*

horns are the two apostasies of *Pophery* and *Mohammedism*, and that *the year 606* is the most probable date of *the 1260 years*.

Should the sect of the *Wahbees* continue to increase in numbers, *Mohammedism* must fall eventually by mere force of opinion. If its votaries gradually abandon it, we may easily conceive how, at *the time of the end*, it will be broken without hand.



At a Meeting of the Trustees of the Missionary Society of Connecticut, at Hartford, August 7, 1811.

Voted, That the thanks of this Board be presented to "A FRIEND OF MISSIONS," for his donation of 2950 copies of '*Beecher's Sermon on the divine government*,' for distribution among the inhabitants of the new settlements; and that the Editor of the Connecticut Evangelical Magazine and Religious Intelligencer, be requested to publish this vote in that work.

*A true copy of record,
certified by*

ABEL FLINT, *Secretary.*



Donations to the Missionary Society of Connecticut.

From a Friend of Missions, 2,950 *Beecher's Sermon on the Divine Government.*

From Rev. Doctor Trumbull, 12 Bibles.

CONNECTICUT
EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. IV.]

OCTOBER, 1811.

[No. 10.

*An Historical View of the first
Planters of New-England.*

NO. I.

Remember the days of old, consider the years of many generations : ask thy father, and he will shew thee ; thy elders, and they will tell thee ;—for the Lord's portion is his people : Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness : he led him about, he instructed him, he kept him as the apple of his eye.

FEW subjects can be more deserving of attention, than the character and history of our forefathers. Aside from the intrinsic importance of the subject, we can never be unmindful that to them we are indebted for all those moral and civil institutions, which constitute the basis of our social happiness. We do no more than build upon their foundation. In reference to the enjoyment of social and public blessings, it could never be said more truly, than of the

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present people of New-England, *I sent you to reap that whereon ye bestowed no labor : other men labored, and ye entered into their labors.* To the fortitude, to the labor of our ancestors, we are indebted for the inheritance of these fruitful fields, which were cleared by their toil and defended by their valor. From their wisdom and virtue have we received a more precious heritage in those social institutions, civil, moral, and literary, which are the source of our undisturbed prosperity. From their piety, their faith, their prayers, have been transmitted to their descendants, that order, improvement and purity of our churches, with all those ecclesiastical regulations and religious institutions, which now constitute the distinguishing ornament of this portion of our country.

To produce in the children a laudable desire of imitating the virtues of the fathers, to awaken a just sense of the worth of the privileges which we enjoy, especially, to raise our gratitude to God, from whom all blessings

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come, is the design of a few Essays on the Character and Institutions of the Fathers of New-England. For this purpose it will be necessary to take an historical view of the Puritans, previous and subsequent to their settlement in America; and to add such remarks as may be necessary to the elucidation of the subject. The historical account will be taken not from the writings of panegyrists, but from authentic documents, some of which are in very few hands.— Authorities may be occasionally brought into view, but a constant reference will not be tho't necessary.

It has been often said, that the first planting of New-England was for the sake of the undisturbed enjoyment of the privileges of the gospel of Christ. The testimony of one of the first English adventurers to America is thus recorded: "One main end of all these undertakings was to plant the gospel in these dark regions of America." To this, an early historian of our country adds, "I am now to tell mankind, that as for one of these English plantations, [meaning New-England] this was not only a main end, but the *sole end* upon which it was erected."—Our Fathers desired to serve the true God according to his own appointment. This they could not do in their own country without great molestation. In the western wilderness, therefore, they sought and found those privileges, which were denied them in the land of their nativity.

Among the first English Reformers, whose names will live in grateful remembrance in the latest annals of the church, there

was a difference of sentiment with regard to the lengths of Reformation, to which it was expedient for them to proceed. Some were of opinion that they ought to take the word of God for their only guide, and having broken off from the communion of the Church of Rome, endeavor to form their churches, exclusively, according to the model appointed by Christ and his apostles. Others thought it expedient to retain so much of the form and usages of the Church of Rome, as was not manifestly inconsistent with the holy Scriptures, and in things termed *indifferent*, to make no material innovations. The latter opinion, finally, prevailed, and, principally, for two reasons: One, that the minds of men might not be shocked by the greatness of the change, and so refuse to espouse the cause of the Reformation; the other, the indulgence of a hope, that a union might still be effected between the Catholic and the Reformed Churches.— Each of these opinions could be supported by plausible and sound arguments; and, when we consider the state of things at the time, it is not to be wondered that the sentiment of those who contended for a partial Reformation finally prevailed.— When we consider also, the danger of unfettering the minds of men by loosening the bonds of established institutions, we shall be very cautious in saying they did not pursue the wisest course. This opinion, however, which might have been correct in the age of Luther and Cranmer, was much abused in succeeding times, and has been used to bar all attempts at reformation in

the English Church, for a period of two centuries and an half. We cannot however withhold our admiration, nor our gratitude to the gracious interposition of the great Head of the Church, that in all the moral darkness of the sixteenth century, with the authority of usages sanctioned by the prescription of ages, with the necessary aversion to the dominant usurpations of the Church of Rome, and the indignation which must arise at the discovery of her diabolical impostures, the Reformed Churches were established on such wise, scriptural and excellent foundations. On the foundations laid by Luther, Calvin, Cranmer, and Knox, with their great coadjutors, whose souls are now with God, the greater part of Protestant Churches, in the enjoyment of the gracious influences of the Holy Spirit, rest to this day.— The difference of sentiment among their first Reformers, on the degrees of Reformation to which they should proceed, with a pertinacious adherence to the limits first prescribed, seem to have been the true cause of all the separations from the English Church.

Those who first appeared in this church as advocates for further Reformation, and for an alteration of their religious service, were denominated, by way of reproach, **PURITANS**. They were thus denominated by their opposers, in consequence of their exertions to effect a greater purity in religious worship and discipline, and a greater purity in manners.

The Puritans had their rise in the reign of Queen Mary,

A. D. 1555, among the numerous exiles, who fled for refuge to the protestant governments on the continent, from the persecutions of that bigotted princess. A number of these pious exiles fixed their residence in the town of Frankfort, in Germany. Being now subject to no Ecclesiastical authority but the word of God, they were at liberty to examine all those religious doctrines and practices, in which they had been instructed, and to compare them with the only standard of truth. On mature reflection, the small congregation at Frankfort became satisfied that some things contained in the Liturgy of the English Church, which had been established in the preceding reign by the good Prince Edward VI. with several of their ceremonies and practices, were unauthorized by the holy Scriptures, were of no advantage to the practice of piety, and were burdensome services in the duties of religion. They considered them also, to be the relics of Popery, which they felt bound to oppose in all its powers. They, therefore, by universal consent, adopted the doctrinal sentiments of the Church of England, as agreeable to the holy Scriptures, but in their modes of religious worship and divine ordinances, they resolved to dispense with several things appointed in the Liturgy, and enjoined in the ceremonials of that Church.

In the establishment of the English Reformed Church, under the auspices of King Edward, the Doctrines of Faith contained in their Articles were taken, principally, from the Confession of Faith of the Church of

Geneva, drawn by the great Calvin. But the Ecclesiastical hierarchy, with the greater part of the ceremonies and forms of worship prescribed by the Romish ritual, still remained.—At least, these things were as much retained as was thought could be consistent with the disavowal of the supremacy of the hierarchy of Rome.

The exiles at Frankfort, in the formation of their church, discarded, alike, the doctrines and the rites of the Romish Church, and adopted the Church of Geneva as their model, in forms of church government, in modes of religious worship, and in doctrines of faith. Of all the reformed churches, they esteemed that of Geneva, in all these respects, the most conformable to the divine standard. Thus while their articles of faith were conformable to those of the Church of England, their form of church government, and their modes of religious worship and administration of ordinances were materially different.

The religious congregation at Frankfort having become regularly organized, they sent to their brethren in exile, in various parts, inviting them to come and join with them in the service of their Lord, and in the enjoyment of those religious privileges, and that tranquillity which were denied them in the land of their nativity. This invitation brought many of their brethren to Frankfort. Several English Divines, residing at Strasburgh, having heard of the innovations in their religious establishment, made by the congregation at Frankfort, remon-

strated against any deviations from their former practices, and refused to afford them their Christian fellowship, unless these innovations were relinquished. They insisted that prayers should be read, and that the ordinances should be administered and all religious services performed in conformity to the prescriptions of the Liturgy. The church at Frankfort consulted the church at Geneva, and having obtained their approbation of their existing order, communicated by their revered Calvin, they determined to pursue the course which they had adopted. But in consequence of a large accession to their number, the advocates of the Liturgy, at length, prevailed, though not without some disturbance, and the rites of the Church of England were adopted. This produced a separation, and the most of the first members of the congregation removed to Geneva. Many efforts were made, by their illustrious friends in the foreign churches, as well as by the best men among the English exiles, to heal this division; but to little effect. The principles of the separation affected the greater part of those who had fled from the persecutions of England, and they naturally embraced those differences of sentiment on the subject of Reformation, which had previously existed. Still, it does not appear that these differences produced a breach of Christian charity, nor did it prevent their united and daily supplications to the throne of Almighty Grace, for the removal of the dark cloud which hung over their beloved

country, that the blood of their brethren might cease to flow at the stakes of martyrdom, that their country might be purified by her trials, and that the church of God might there find a resting place for ages to come.

O.

[To be continued.]



On the Blessedness of God.

TO bless is to make happy ; and to be blessed is to be happy. When we read of God's blessing any of mankind, the meaning is, that he has made or will make them happy. And when we read of his being blessed himself, as we often do in the scriptures, the meaning is that he is happy. To be blessed is the same as to be happy, whether applied to the Creator, who is blessed for ever, or to any of his intelligent creatures. But though it be easy to understand, that the term *blessed* signifies the same as happy, when applied to the Deity ; yet it is extremely difficult to form a clear and distinct conception of the blessedness, or happiness of a being, who is all mind, or a pure, immaterial Spirit. Such our Saviour represents our Creator to be. He says, "God is a Spirit." He is neither material, nor connected with any thing material, as our spirits are with our material frame. This constrains us to conceive of the divine felicity as purely intellectual. All his happiness consists in the exercises of his mind. And this naturally leads us to enquire, what those exercises are, which conspire to produce his essential blessed-

ness. And here I would observe,

1. He is necessarily happy in his benevolent feelings. "God is love." He not only possesses the natural perfections of intelligence, wisdom and power, but also the moral perfection of goodness, or true benevolence. He has a kind and tender heart, as well as a clear and capacious understanding. The feelings of his heart entirely correspond with the dictates of his mind. He has a clear and comprehensive view of all his own perfections, which necessarily produces self-approbation. He knows the infinite worth and importance of his own existence, and exercises both benevolence and complacency towards himself, according to his infinite greatness and goodness. But he constantly and necessarily views all other beings besides himself, and feels truly benevolent towards the immense number of individuals, who compose the great system of intelligent creatures. In short, his benevolence is as extensive as the universe, and reaches every proper object of it. Now, all who have felt any kind of benevolence, know by experience, that it affords great satisfaction to the mind. There is a selfish benevolence, and this is a happy feeling, so long as it continues. But there is a higher and purer pleasure in true disinterested benevolence. And such is the benevolence of the Deity. His benevolent feelings, therefore, towards himself and all his creatures must be a perpetual source of pure and permanent happiness.

2. God is necessarily happy in expressing his benevolent

feelings. This is something different from the simple feeling of benevolence. There are immanent exercises of benevolence, which are productive of no external act. Good men often exercise truly benevolent affections, which they never did, and never could express by actions. The benevolent feelings of the Deity, which we have already described, are of this kind. But he not only feels such immanent benevolence, but expresses his love to his creatures in ten thousand acts of kindness and mercy. He exerts his wisdom and power in diffusing happiness among the innumerable creatures he has formed. He incessantly employs his almighty power, in upholding and governing both angels and men, and in satisfying the desires of millions and millions of dependent creatures. And all these expressions of his goodness are gratifying to his benevolent feelings. He is truly happy in making his creatures happy. Christ took great pleasure in going about and doing good, by promoting the temporal and eternal happiness of the children of men. But God fills all places with his presence, and expresses his goodness to all the numerous family of heaven and earth, every moment. His expressions of love are more numerous than the sands on the sea-shore, which cannot be numbered by any being, but himself. Hence these manifestations of his goodness, by the exertion of his wisdom and power, must necessarily be a source of the divine felicity. Do parents feel a peculiar satisfaction in expressing

their love to their children? So does the kind parent of all in expressing his goodness and grace to his rational offspring. The prophet Micah says of God, "he delighteth in mercy." And it is written, "I am the Lord, who exercise loving-kindness, judgment and righteousness in the earth: for in these things I delight, saith the Lord." Much of the divine blessedness results from the great and numberless expressions of his goodness. All his acts are benevolent in the works of creation, providence and redemption, and all conspire to make him truly blessed. Besides,

3. God is necessarily happy in beholding the effects of his benevolence. As he loves to promote the happiness of his creatures, so he loves to see the happiness which he bestows upon them. And as all his works flow from his benevolence and tend to diffuse happiness among his intelligent and precipient beings, so all the effects of his power are no less effects of his love. Hence he enjoys real felicity, in beholding the works of his hands, and the effects of his goodness. Accordingly we are told, that when he had finished the works of creation, "He saw every thing he had made, and behold, it was very good." It perfectly pleased him and gratified his benevolent feelings. He constantly beholds all his creatures, and all his works, and sees all the happiness which exists in the whole universe. He sees all the joy and felicity, which fill the minds of saints and angels in heaven. And he sees all the happiness that is enjoyed by all

the inhabitants of this world. As heaven and earth are full of his goodness, so they are full of objects which entirely please and gratify the benevolent heart of the Deity. Thus in feeling and expressing his pure benevolence, and in contemplating the fruits and effects of it, through the whole circle of creation, God is truly blessed. His whole felicity results from, or consists in, these benevolent feelings. Such views and moral exercises must afford the purest happiness to the mind of the Deity. Nor can we conceive that a perfect Spirit should derive the least degree of happiness from any other source. His natural perfections without his moral, could afford him no true blessedness. His power, wisdom and intelligence, though infinitely great, could only enable him to do and see all things, without producing the least pleasure, or satisfaction. For the bare view of objects, without any feelings, and exercises of heart, can afford neither pleasure nor pain to a precipient being. Happiness is always seated in the heart, and not in the intellectual faculties. This is true of beings, who are composed of flesh and spirit, and much more of him, who is an uncreated and infinite mind. If this great, original and eternal Spirit be truly blessed, his blessedness must exist in his heart. And if it exist in his heart, it must be in his purely benevolent feelings; for no other kind of feelings can afford real happiness to any intelligent, moral being. Were the Deity a pure intelligence, as many heathen philosophers and Chris-

tian divines have supposed, it would be impossible in the nature of things, that he should be really blessed, or enjoy the least measure of any kind of felicity. But if he is possessed of true benevolence, he must be happy in feeling and expressing it, and in contemplating the happiness that flows from it. But we may be assured that God is not only sometimes, and in some measure happy, but most perfectly blessed. To show the perfection of the divine blessedness, several considerations may now be suggested.

1. The divine blessing must be unmixed.

We have shown that this flows from the benevolent feelings of the Deity; and if these are perfectly pure and unmixed, then his blessedness must be equally pure and unmixed. But God is love, and in him is no malevolence at all. Though the benevolence of saints in this world affords them some real happiness, yet it is mixed with pain, because their affections are mixed and diametrically contrary to each other. Their selfishness opposes their benevolence, and their benevolence opposes their selfishness. But there is no such contrariety and mutual opposition in the feelings of the Deity. His goodness is without alloy, his love is without defect; his benevolence has not the least tincture of malevolence. All the affections of his heart are uniform and perfectly harmonious. Though his affections are infinitely strong, yet his mind is infinitely serene. There is never the least perturbation in his feelings. And though his

feelings are as various as the immense variety of creatures and objects in the universe ; yet being all of the same benevolent nature, there never was and never can be the least discord in the affections of his heart. If, therefore, the benevolent feelings of the Deity afford him the least degree of happiness, they must necessarily afford him a pure and unmixed felicity, which is perfectly free from every disagreeable or painful sensation. The very nature of the divine blessedness is totally inconsistent with the least mixture of misery, and, in this respect, absolutely perfect.

2. The blessedness of the Deity must be uninterrupted. Among creatures there are a great many things, which serve to interrupt their happiness, besides the want of uniformity in their benevolent feelings. But there is nothing in the universe to interrupt the pure and unmixed felicity of the divine Being. He never slumbers nor sleeps, nor falls into a state of insensibility a single moment. He is not obliged to turn his attention from one object in order to view another, as all his intelligent creatures are. They cannot view two worlds, nor even two distant objects in the same world at once. But God can behold all things done in heaven and earth, and in all parts of the universe at one and the same time. He can feel and express his benevolence, and see all the effects of it through the universe, without a moment's interruption. He never finds any difficulty or obstacle in the way of extending his be-

nevolent regards to any of his creatures, they never being out of his sight, nor out of his reach. He never sees a good to be done, which it is out of his power to do. He never sees any evil to be removed from his creatures, which it is out of his power to remove. And he never meets with any resistance from other beings, which he cannot with infinite ease surmount. Hence there is nothing within himself, nor without himself, which can ever in a single instance, or for a single moment, interrupt the most free and perfect exercise of his benevolence. Hence it necessarily follows, that his happiness, which flows from his benevolence, must flow in a constant, uninterrupted and full river of delight. His perfect love is a fountain, from which perpetual streams of happiness must fill his infinite mind. Any interruption in the divine blessedness would be a great imperfection in it ; but this imperfection can never take place. God so absolutely fills and governs the universe, that he can never be disappointed, or obstructed in the gratification of his perfect benevolence, which constitutes his perfect felicity.

3. The blessedness of God is unlimited. The happiness of some creatures is unmixed and uninterrupted, but never can be unlimited. Their finite natures must for ever set bounds to their enjoyments. It must necessarily fall short of perfection in degree. But the blessedness of God can admit of no limitation. It is as great as possible. This is evident from the great scheme, or mode of ope-

ration, which God formed from eternity. Among all possible modes of operation, which stood present to his omniscient mind, his infinite wisdom chose the *best*, to give the most free, full and extensive expressions of his perfectly benevolent feelings. Among all possible things he determined to do all those, which would diffuse the greatest sum of pure and holy happiness through the universe. He determined to call into existence as many worlds, and to place as many creatures in them, and to give these creatures as great capacities for happiness, as would be necessary to form a system, which should contain the greatest possible sum of real happiness. In a word, he meant to exert his Almighty power and his infinite wisdom, to give the benevolence of his heart the largest possible field of operation. And by forming this scheme of operation, which would give the most unlimited indulgence to his benevolent feelings, he laid a foundation for unlimited indulgence and self-enjoyment. For he is so absolutely able to accomplish all his designs, that he views them all as absolutely certain of accomplishment. Hence he enjoys his whole benevolent scheme, before it is consummated and brought to a close. If infinite wisdom could have conceived of any creature, or object, or circumstance, that does not belong to that eternal scheme of operation, which God has adopted, he would certainly have taken that creature, or object, or circumstance into his original purpose of creation. Hence it is certain to a demon-

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stration, that the scheme which God has concerted and adopted to display his benevolent feelings, must be the source of his highest possible happiness. It is absolutely impossible to conceive, that the divine felicity should be more unlimited than it actually is. There never was, and there never will be any thing to restrain, or confine, or limit the blessedness of God. This leads me to observe once more,

4. That his blessedness is perfect in duration, as well as in degree. "He is of one mind and who can turn him? and what his soul desireth, even that he doeth." He can never see any reason to alter his designs and therefore it is certain he never will alter them. And he can never meet with any obstruction in carrying his designs into execution, and therefore it is certain he will finally accomplish them. And if he does finally accomplish them his joy will be full; his blessedness complete and eternal. God was blessed in forming his benevolent designs; he has been blessed in carrying them on; he will be blessed when he has brought them to a close, and he will be blessed in contemplating them through interminable ages. His blessedness will certainly be as great at the end as it was at the beginning of the world. At the end of the world, all the fruits and effects of his infinite benevolence will rise into view and appear in all their variety, excellence, magnitude and importance. As holy creatures will always be wholly dependent upon God for their preservation and advancement in knowledge, holiness and hap-

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pinness, there will for ever be an occasion for the constant and increasing exercise and expression of the divine benevolence towards the objects of his special love and delight. There is therefore reason to believe that in every future period, God will produce a greater degree of holy enjoyment in his creatures, than shall have been produced in any past period, since creatures were brought into existence. The created objects of divine delight and complacency, as they shall actually exist, will be for ever increasing in their beauty and glory. It is therefore certain that the divine felicity will continue for ever and ever.

From the preceding observations we may learn,

1. What we are to understand by God's acting for his own glory. This is the representation of scripture. We read "The Lord has made all things for himself. Of him and through him and to him are all things, to whom be glory for ever." God often declares that he will do things for his name's sake, for his praise, and for his glory. These representations are all of the same import, and mean not merely the display of his perfections; but the display of his perfections to promote his own felicity, which consists in the fullest expression of his benevolent feelings.

2. We may remark, that the glory of God, and the good of the universe, cannot be separated. Men are extremely apt to separate them and to imagine that God's acting for his own glory, prevents his acting for the good of his creatures. But this is not the case. His ac-

ting for his own glory, is acting so as to express his highest benevolence to his creatures in promoting their highest happiness. And it is impossible that God should promote his own glory to the highest degree, without promoting the highest good of the universe.

3. Since God means to gratify his own benevolence in all his conduct, we may be assured that he never has suffered and never will suffer any thing to take place in the universe, but what he knows is for the best. If any thing should exist, which should not, on the whole, be for the best, however evil in itself, it would be a proper reason for endless regret and sorrow. It would be for ever wounding to the benevolent feelings of God. God is therefore under a necessity, from a regard to his perfect holiness and happiness, to prevent the existence of every thing which shall not be wisest and best. He will never suffer the least degree of natural evil, nor the least degree of moral evil, but what shall, in its connections and consequences, gratify the divine benevolence, and promote the divine blessedness. Hence the Psalmist said unto God—"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

4. It is matter of joy that God is absolutely sovereign. If selfish creatures could in any instance control him, they would divert him from his most desirable purpose, and spread darkness and misery through the universe. But he says, "My counsel shall stand, and I will do all my pleasure." "The Lord

reigneth, let the earth rejoice." "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard, as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth,"

Finally, no creatures can be miserable in time or eternity, but those who are unwilling that the greatest good of the universe should be promoted. They, who desire what is best, will have communion with God in his perfect felicity, and their enjoyment will equal their capacity for happiness. They will dwell in the presence of God, where is fulness of joy, and at his right hand, where are pleasures for ever more. But, how great will be the anguish and torment of such creatures, as are wretched through their own unholiness and selfishness! "Let the children of Zion be joyful in their king. For the Lord taketh pleasure in his people; he will beautify the meek with salvation."

Spiritual Knowledge and Ignorance, with their Effects.

THE scriptures speak of two characters among those who have equal advantages for doctrinal knowledge; the good and the bad, the believing and the unbelieving. It is possible they may not only have equal advantages; but actually obtain equal information of the doctrines and precepts of religion.

Yet these two classes of people are uniformly described, as being very different; one as knowing, and the other as being ignorant in spiritual subjects; also, their ignorance is charged upon them as a sin. They are distinguished from each other by a variety of names. Sometimes they are called the spiritual and natural man. Of the spiritual man it is said "that he knows the things which are freely given to us of God; of the natural man, that he receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." Our blessed Saviour, describes these two characters, under the names of those whom the Father had given him, and the world. Of the former he says, "that they know the only true God, and Jesus Christ, whom he hath sent; of the latter that they know not God; and he adds, if they had known God, they would have known him to be the Son of God, and the Saviour of the world." At other times he said, "if any man will do his will, he shall know of the doctrine, whether it be of God."—"If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth." He here speaks of a kind of knowledge, which depended, neither upon native strength of reason, nor the most perfect means of instruction; but upon a disposition to do the will of God and to continue in his word. In the holy Scriptures, this knowledge is often mentioned, as going in company with love, faith and the other Christian graces. It is described as a fruit of sanc-

tification by the Spirit, and of a saving belief of the truth ; as an effect, and not a cause of the principles of religion existing in the heart. It is through this knowledge that Christians are blessed in the exercises of piety.

The ignorance of which we are speaking is found in all unholy men, in the learned and philosophical, as well as the unlettered ; in sinners under the bright shining of gospel light, as much as in the Heathen.

The Apostle in his Epistle to the Corinthians, very particularly describes, both the ignorance and the knowledge of spiritual things. Of ignorance he saith, "if our gospel be hid, it is hid to them that are lost ; in whom the god of this world hath blinded the minds of them that believe not ; lest the light of the glorious gospel of Christ, who is the image of God should shine into them." Of the knowledge he saith, "for God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ."

The knowledge and ignorance of which I am treating, arise entirely from the moral state of the heart. Holy beings know ; the sinful are ignorant, and must remain so, until they are renovated to moral purity. The first moment that a holy being falls from rectitude, he becomes ignorant. The doctrinal information previously possessed, will not give the least degree of the light of the knowledge

of the glory of God. The fallen spirits, whose doctrinal acquaintance with the character of God, is unquestionably greater than can be found in any saint on earth, see nothing of his moral glory and excellency. They can look in a clear manner on his greatness and majesty, and the sight makes them fear and tremble ; they know in what his truth and holiness consist, and can see the evidence that he possesses infinite rectitude ; but in the sight, there is to them nothing excellent, beautiful and glorious. It is the same with fallen men. Apostacy darkened the world. The greatest and most learned of men, are as ignorant of the beauty of holiness, as those who have no speculative knowledge. Some Heathen moralists, speak very rationally of the moral virtues ; they could see their usefulness in civil society ; but we do not find them describing that beauty of holiness, which the unlearned Christian beholds with delight. The Heathen writers attributed to their gods, the natural perfections, such as knowledge and power, with great propriety of description ; but of holiness, truth, justice and grace, they say nothing. They did not see the moral beauty and excellency of these perfections, therefore did not ascribe them to their gods ; but on the contrary, represented them to be under the power of such wicked principles and passions as are found in depraved men. Neither do learned Infidels, and wicked men in Christian lands, who are celebrated for natural science, appear to have any notion

of the beauty of holiness.— They have nothing of what the Scriptures call spiritual discernment. It is for this reason, that the gospel, appears to them as foolishness, although it is the brightest display of the glory of God.

Truth is perceived by the intellect or the natural powers of understanding ; but its beauty, excellence, or glory must be perceived by the heart. Where the heart is good, there appears a beauty in moral virtue, which makes it desirable and lovely. The moral perfections of God, which are infinite, appear infinitely lovely. Loveliness enlarged into infinite, is what we call glory, it is the moral glory of God. The Christian in a sight of divine righteousness, truth, justice and goodness, beholds infinite glory. Altho' he cannot comprehend that which is infinite, he sees it to be boundless, and is swallowed up in the blessed prospect. As he grows in holiness, the glory of God will apparently increase in his view. When he is made perfectly holy, he will be perfectly happy or blessed in beholding and adoring the glory of the Lord his God. His love, and his sense of divine glory will be commensurate. This sight of moral beauty, in God himself, in holy creatures, and in truth, is what the Scriptures mean by spiritual knowledge. It is a kind of knowledge the most valuable ; the only one which is necessarily productive of happiness ; and it is peculiar to holy beings. All other knowledge, however great in degree, may be attended with pains of mind, and under certain cir-

cumstances, the pains will increase with the knowledge.

Where the heart is sinful, spiritual ignorance is a necessary consequence. No beauty is seen in holy objects and truths ; but on the contrary, they appear to the mind undesirable. This undesireableness will increase, in proportion to the quantity of holiness which is seen, and to the strength of wicked principles and passions in the heart. In the progress of human depravity, the infinite rectitude of God will become more displeasing to the mind ; and at its consummation, the sight of that which is so glorious to his saints, will excite the enmity of hell. This is that ignorance, darkness, or blindness of mind, which the holy Scriptures ascribe to wicked men. It grows in proportion to their unholy principles ; which is the true reason why their ignorance is described as their sin. The degree of their ignorance is a true measure of the quantity of their ungodliness, and their desert of the Lord's righteous displeasure. They receive not the things of the Spirit of God, and they are foolishness to them, neither can they know them, because they are spiritually discerned. They have no love of God, no conformity to his holiness, therefore they see no beauty and glory in his character, his law, and in the gospel.

The light of the knowledge of the glory of God, is said to shine in the face of Jesus Christ ; because in the Gospel, his truth, justice and goodness, are most eminently displayed ; but as there is no beauty, no glory to sinners, in these per-

fections, the light of this knowledge cannot shine on their minds. To persons of this description, Christ may appear desirable as a Deliverer from misery, for all men do alike wish to escape misery ; but on no other principles can they admire him. It is entirely on other principles, and for other reasons, that he appears excellent to his saints, for he is their portion, their real good, as well as their deliverer from misery. They see his natural and mediatorial holiness, which is infinitely glorious ; on this account they choose him, and he is in their eyes the chief among ten thousand and altogether lovely. Also, he is the great agent, who, by his Gospel, discovers to them his Father's holiness or glory, the glory of his law, and of his government. To the sanctified Christian, holiness and glory, are words of the same meaning. By means of the Gospel, the light of the knowledge of the glory of God, will shine on the minds of all holy creatures, far brighter than by any other means. For this reason, the angels, although they are not saved from sin and misery by Christ, study with ardor the mysteries of redemption. Through the Gospel, they will become more happy and holy beings than they were before. Hence will appear the wisdom of God in so overruling sin, that through this, and the redemption of sinful men by his Son, the glory of his holiness, will for ever shine with increased splendor, and the moral glory and blessedness of the universe be increased through eternity.

This description of spiritual knowledge and ignorance, is a confirmation of sundry important Christian doctrines ; and of certain facts which constantly take place.

It shews that change which Christ called being born again, to be necessary for salvation.—Marvel not that I say unto you, ye must be born again. This is not a solitary testimony for the doctrine. The renovation of men's hearts to holiness, is described by all the sacred writers as the beginning of a divine work on the heart, which will issue in eternal life.—Christians, who have received the grace of God, cannot call in question the necessity of the change after they have experienced its effects on their own hearts, to destroy the reigning power of sin, and enlighten them into such a knowledge of God, as they never before conceived. But we are sensible that its necessity is doubted by many, who endeavor to represent it a doctrine both mysterious and unnecessary. They will not believe what they have not felt. This partly arises from a pride of heart, which is unwilling to be so dependent for salvation on the sovereign work of God ; and partly from ignorance of Christian views and happiness—They very falsely conceive the nature of true religion, and thence imagine they have a will to correct whatever is wrong within them.

In the scriptural sense of salvation, it consists in two things ; a deliverance from sin and punishment, with a recovery to happiness. If the first of these does not take place, the latter

cannot follow. An unsanctified man doubtless wishes to be happy, but he hath no desire to be holy. The most essential thing in Christian happiness, and the blessedness of saints in another life, is a sight and enjoyment of the moral glory of God. This is prevented by spiritual ignorance. So long as the heart remains in its natural unholy state, it does not see, and therefore cannot enjoy that glory of God, in which his people will rejoice for ever—Before any one can rejoice in God, he must see the beauty of his character, which never can be seen while the heart is unholy. This ignorance must remain until the heart is renewed which is that change called by our Saviour being born again; not of blood, nor of the will of the flesh, nor of the will of man, but of God. This is the reason, why we find a work of God on the heart, described in his word as enlightening the mind; also, why young Christians so often imagine, that a light of truth shines, which never shone before. The same light of truth hath shone doctrinally from the beginning, and they have beheld it; but their hearts being altogether unholy, they could see nothing of its beauty. Before their change they saw the truth; now they see its excellence and glory; and all sinful men must remain in this ignorance until they are divinely renewed.

The cause of spiritual ignorance shews that unholy persons must be incapable of understanding the nature of Christian happiness. They have neither seen nor felt it; and however studiously they spec-

ulate, can form no just conception, of that joy unspeakable and full of glory, which is experienced by the humble Christian. Ignorance of divine glory must necessarily produce ignorance of the Christian's comfort. They may believe that Christians are happy, but it is impossible to give them any true or adequate ideas what that happiness is, or what its effects are in the mind. When the unholy, by the power of God, are changed from their natural state, and brought out of darkness into marvellous light, they are ready to acknowledge that they knew nothing of the nature of Christian happiness, or of the true glory of God. Generally, such persons suppose, that Christian comfort consists in a sense of safety; freedom from the condemning sentence of the law, and from suffering its righteous penalties. We know this is a reason why Christians should rejoice; but it is a secondary cause of rejoicing, after having had some experience in the holy life, and never the first motive for joy in God, or the first thought after a true conversion.—Whenever this is perceived to be the only cause of happiness, we may determine the hope to originate in hypocrisy.—It is not strange the unsanctified should fall into this erroneous idea of Christian happiness; for they have no better principles than selfishness, and have always been in fear of punishment. Indeed a fear of punishment hath been the motive to all they have done under the name of religion. But it is far different with the Christian. The recompence of

reward to which he hath respect, the happiness which he feels and wishes to continue, is in a sight of God's moral glory, manifested in all his works of nature, providence and grace. It is in becoming more conformed to God in his whole temper, in consecrating himself to the service of his kingdom, and in a life of universal obedience.

The unholy are also ignorant of the effects which follow from being spiritually enlightened; especially of that humility, which necessarily follows a knowledge of the glory of God. It is impossible for an imperfect creature, in a comparison of himself, and all his attainments, with the glorious God, to be any other than humble and abased. He feels the description to be true, "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." By this means, a solemnity and reverence appear to be mingled with Christian joy, which are so unaccountable to the spiritually ignorant, that they wholly impute it to something gloomy in the nature of religion. God is so glorious in his holiness and fearful in his praises, that a true hope in him, will ever be mingled with a pleasing awe. Seriousness is not necessarily an indication of sorrow or fear. It may, it often doth accompany the most joyful frames of the mind. On the other hand; levity of spirit, discovers a mind engaged in things little and useless: it marks a deep ignorance of divine glory, shining forth in all the works of nature and providence; of the interest-

ing state in which we are placed, and the result of human life.

It is by a knowledge of the glory of God, that Christians are enabled to rejoice under the evils of the world. If they did not see something more satisfying and glorious in God himself, which is offered to their enjoyment and actually received; they could not exercise the patience and submission which is often seen under bitter trials; they could not pass unshaken through such temptations, as a sovereign God frequently appoints for the trial of their faith; they could not be so undismayed in the hour of pain and death as they are often seen.—There is nothing stoical in the temper or feelings of Christians. They know as well as other men, to what the pleasures of sense amount; they understand the value of all those worldly enjoyments, which tempt the passions, and enslave the hearts of mankind. They have renounced the pleasures of a sinful life, not from a contempt of the real good there is in the things around us. They have learned two things; the first, that we may derive the greatest good to ourselves from this world, by seeking and using it, as is directed in the laws of religion; the second, is, that they find a greater present blessedness, in their knowledge of the glory of God, than they can in all the pleasures of an unholy life.—They have greater happiness in submission, than the unholy have in the indulgence of their pride; more satisfaction in meditating on God and his law, than the sinful have in the vain imaginations and hopes, by which they

are held in a security, that portends their eternal death. It is holiness and unholiness of the heart, which draws that great line of separation between men, which is so often mentioned in the word of God. From this cause arise their different views, purposes, motives and conduct. So long as these opposing principles continue in the universe, there will be a division of creatures; to one part the rectitude of God will be a source of glorious joy; to the other, of unceasing pain. These different effects are so clearly seen and felt, they cannot be denied; and so long as the cause continues, the effects will be the same.—All those persons greatly deceive themselves, who imagine that the wisdom of being religious arises from an arbitrary law of the Creator, with which he might dispense if he pleased. This is not the case, for it is founded in the nature of God, and in the intelligent and moral nature of created minds. The holiness and wisdom of God forbid him to unmake his own universe; therefore the unholy may despair of happiness, so long as they act upon their own principles; for so long they must be blind to that glory which is the portion of the redeemed.



Remarks on the Promise, That all things shall work together for the Good of them who love God.

THERE are so many disagreeable things in life, it is very difficult to preserve an habitual sense, that all things

do really work together for the good of those who love God.—Christians, under the pressure of present afflictions, are subject to doubts on this subject, through the weakness of their faith, or from a defect of doctrinal information. It is yet more difficult to convince the irreligious, that this can be literally true of any set of men whatever. These would explain such descriptions, to man no more, than that much benefit will accrue from loving God, and this they would confine to another world; but a literal fulfilment of the promise they would suppose to be wholly incredible. Still there is reason to suppose the expression is literally true.—It is abundantly within the power and wisdom of God that this should be the case, it is according to his goodness; perhaps also, his glory requires it, for his glory eminently consists in the display of his goodness. The grace must be infinite which redeems guilty sinners from a most miserable state, into one, where every event of the divine government, in heaven and earth, in time and eternity, will conduce to their best interest.

With those, who do not understand the nature of Christian happiness, the present evils of life are an objection against the literal truth of the description. But although the natural means, and the paths through which the providence of God will lead his people to produce the event, are above the discovery of our reason; those who have true apprehensions of his infinite wisdom exercised in the abundance of his grace; to-

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gether with the nature of Christian happiness, will find no difficulty in believing the promise.

The two following things are necessary to be considered :

The character of those to whom the promise is made ; with the way and means through which it will be fulfilled.

The description given of those, for whom all things work together for good, is that they love God, and are called according to the purpose of his grace.

Who the called are, is clearly described by a number of things, which are connected in the counsels and application of redeeming grace. "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." When they are made gloriously free from sin, and admitted to the full enjoyment of God, it will appear that all things have worked together for their good ; so that if their faith in God, in the present life, had been sufficient, they would have rejoiced in such tribulation, as he is pleased to appoint them.

By being called, according to his purpose, is meant the formation and perfection of the Christian temper in their hearts. A visible calling is common to all, who hear the gospel ; effectual calling is peculiar to the saints of God. From a knowledge of the perfections of God, as well as the express declarations of his word, we

must conclude, that he hath appointed his people, and knows who they are from an eternity past ; but the end is not appointed without the means. In all his previous determinations what shall take place, the means are included with the end proposed. An absolute determination of any event, without the means for its accomplishment, would be inconsistent with that wisdom and reason which God uses in the government, both of the natural and moral world.—To suppose the contrary, is a false apprehension on this point, which makes the predeterminations of God concerning the happiness and misery of men, appear to some an unreasonable doctrine. It would indeed be an unreasonable thing to determine either happiness or misery to any, without regard to their personal character.—Their personal character is the means by which the purpose is carried into effect. In the present case, the personal character, or means are as clearly expressed in the word of God, as the end which is foreknown and determined. Whom he foreknew he predestinated. And to what did he predestinate them ? It was that through the effectual calling of his grace, they should be conformed to the image of his Son, that he might be the first-born among many brethren. This conformity must be before they can be justified, before they can be glorified, and know from experience the truth of the promise, that all things have from the beginning worked together for their good. Conformity to the moral character of Christ, is the preparation of his people,

without which all things cannot work together for their good. This, or their effectual calling, is a work of divine grace within their hearts, by the Spirit of God. It is what we mean by experimental religion.

In calling his people effectually, God convinces them they are sinners, condemned by his law and morally helpless. He renews them to holiness in the image or resemblance of his Son. He enables them to love himself supremely, and to delight in his holy laws. He assists them, by faith to receive Christ, in all his offices, and place their whole dependence for pardon, on free grace, and the Saviour's righteousness. He gives the indwelling presence of the Holy Spirit, to increase their graces, and preserve them from falling away; to enlighten their minds, and comfort their hearts in a knowledge of the truth. This work of God's grace within the soul, is that calling according to his purpose, which makes it possible all things should work for their good. When this conformity begins in principle, and is exercised in faith, God justifies them by his grace. His justifying sentence, is founded on that faith by which they receive Christ. It is the nature of faith to purify the heart from sin, thereby preparing them to receive a glorious good. We hereby see that personal holiness stands in a necessary connection with all the counsels and application of redeeming grace. Personal holiness, imparted by the Spirit, is connected with predestination; indeed, it is a principal thing contained in the predestinating act of

God. They were predestinated to be like him, or in his image, who is perfectly holy. The faith by which they are justified is a part, or exercise of personal holiness. Personal and perfect holiness is part of that glory which will be finally enjoyed. This clearly shews the character of those, for whose good all things work together by the power, wisdom and grace of God. The promise is full of glory and consolation only to those, who are obedient unto the faith of Christ. Indeed, it is naturally impossible, that a righteous government should produce this effect, in minds under the influence of sinful principles. These principles will reject that, which is the supreme good of God's kingdom. They are not prepared to receive the joys of the kingdom of heaven; so that if it were possible, they should be forgiven with their prevailing sinful temper, which we know it is not, this would disqualify them for receiving the promised good.

From the character of those to whom the promise is made, we learn the means by which it is fulfilled. The promise is that all things shall work together for their good.—Their happiness is their good. All things in the counsels of God; all in the works of nature; all the operations of universal providence; all God's laws, and the displays which he makes of himself, shall conspire to produce the promised event. This opens a boundless field for increasing blessedness, which must as much exceed our present weak conceptions, as the infinite fullness of God, and the

duration of eternity, surpass our comprehension.

To point out all the natural means, and the way in which this will be done, must therefore be utterly impossible. In contemplating the possibility of the thing, we must directly recur to the power, knowledge, wisdom and goodness of an infinite God. He is true and will not deceive; he is able and will not fail to fulfil.—Hitherto he hath not failed in the means to do what he hath promised; nor can we conceive it possible he ever should, so long as all nature, and every object which exists is perfectly according to his purpose.

When we speak of the way and the means by which this promise shall take place, we do not so much mean the instruments he will use, the particular paths into which he will lead his people, nor the unseen works of his providence which are yet to happen, for all these are among secret things which ought to remain with God, until unfolded to our knowledge by his operative efficiency. By the way and means through which this will be done, we principally regard the moral sources through which good will come to the mind. These are much more distinctly revealed, and can be better conceived, than the natural events which will contribute to the fulfilment of the description. A knowledge of the natural events would be of little assistance to us; but to know the moral sources through which the good is received into the mind, will be of great advantage in preparing ourselves. The char-

acter of those for whom all things shall work together for good, having been pointed out, the way and the means by which it is received into the mind become evident. The promise is to those who love God. Their minds are previously prepared for loving him, by being conformed to the image of his Son, according to his original and eternal purpose.

It will make the point clear to see what is implied and contained in loving God. It contains a delight in his infinite nature, in all his perfections which a finite mind can know. A choice of all his purposes made known to us, and of his whole will. A delight in the law that is appointed to be our rule; and in his government by which the state of all things existing is determined. Loving God supremely implies perfect satisfaction with our own state as he appoints, with the portion he gives, and the rule of conduct which he prescribes. Above all other things, it necessarily contains a trust in him through Jesus Christ, the divine intercessor in his presence. What evil, what want can remain, where this love reigns in the heart? Perfect love casteth out fear, it excludes all apprehension of danger, and opens all glory to the enjoyment of the mind. The blessed mind, in beholding God, will behold also his efficiency in glorious and eternal exercise, producing, upholding and directing all existence. The perfection and the glory of all things will appear to be from him. A love of God is, therefore, the way and

the means, through which all things shall work together for the good of his people. The deficiency of faith and love is the only reason why, a fulfilment of the glorious promise appears to any difficult. The new born Christian begins to have some faint conceptions how this may be done ; as his love increases, his knowledge of the subject grows, and when it is perfected in Heaven, he will say I perfectly know, I feel, within my own blessed mind, how all things do now, and ever shall work together for my good.—The reverse of this is the sinner's state, and it is no way strange, that there is something unaccountable to him in the subject.—He knows as little how it will be effected, as he doth of the moral glory of God; and even if God should be pleased to reveal to his knowledge all the natural events, which shall ever take place in the universe, the subject would be still involved in a cloud of darkness.—He will be ignorant, because he does not know the happiness or good, which is contained in loving God.

The good promised to God's people, shews their aggravated sin in distrusting his providence. That those, who hope well of their own state, often fall into this sin, cannot be doubted. Impatience under the appointments of God ; a distrust of his future dealings is a besetting sin of good men. Such portions of grace as are usually attained in this life do not prevent their frequent recurrence. There must be a faith superior to the afflictions of the world, and sufficient to keep the providence

of God in constant view, to make them patient, and prevent distrust of his fatherly care.—Such faith, in constant exercise, is rarely found, and perhaps never through the whole of a Christian's life. "Lord, increase our faith," is a petition often to be made, by those who would avoid impatience, ingratitude, and a distrust of divine love. But although these are so common, they are aggravated sins ; sins against much light and much love ; against much experimental evidence of the goodness of God, and the express promises of his word, that Christians need not fear, what will happen to them in this world. Those who have chosen God for their portion, can have no cause to apprehend that things are wrong. They may meet troubles ; they may experience deep afflictions in things pertaining to the flesh ; they may be denied earthly possessions, honors and pleasures, which they see others receiving ; but if they are God's covenanted people, these things are for their benefit. They are kind works of God in order to fulfil his promise, that all things shall work together for their good. By such dispensations, a most gracious Redeemer is weaning them from the world, and teaching them that it is a vain and unsatisfactory portion. If God be for them, if they are indeed his people ; who, or what event, what personal pains, what earthly afflictions can be against them, for these are all working for their good.

The subject solemnly warns the sinful of the loss they must suffer by disobedience to the

gospel. It is possible that in the hearts of such, something like envious feelings may arise; or they may be ready to charge the righteous Governor of the universe with partiality, in making all things work together for the good of those who serve him. If any entertain such apprehensions, they are false, and irreverent. There is no partiality in the divine government, for the Lord treats all men according to their character.—He will judge and reward them according to what they have practised, by such rules as are furnished in the gospel of infinite grace. Why do all things work together for the good of some and not of others? It is not from partiality in God, but the difference in their temper and practice. It is because some love him, while others do not. A love of God is the only possible preparation within the mind, to receive that good, which was ordained in his counsels, and is prepared in his government, to be the portion of the blessed. The same way lies open before all men, to have the promise become their own, that all things shall work together for their good.—The atonement of Christ is sufficient, and was made for the benefit of all who will be obedient. The invitation is general, Who-soever will let him come. He, or whoever cometh to me, I will in no wise cast off, are the words of the Son. I have no pleasure in the death of the sinner, are the words of the Father.—There is but one kind of address to men from God, whether they be saints or sinners, Believe, be obedient, ye shall be saved, and

all things shall work for your good; but if ye are unbelieving and disobedient, ye must remain under that sentence of condemnation, which is already passed in righteousness.—The system of means to instruct is for the use of all men equally, neither is there any thing but the sinner's own voluntary choice, which can cut him off from the glorious promise. Let not a holy God be, therefore, charged with partial treatment of his creatures. They are all unworthy, all undeserving and guilty. The truth is, these persons treat themselves differently. Life and death are set before all.—Some chuse that which will be life eternal; others that which must be death eternal; and the choice is made against light, against tender expostulations, against the best means, which infinite wisdom could appoint for our assistance. Whether these things be now believed or not, the time is approaching when all men will know and feel their truth.



The English Review of Buchanan's Researches.

[The Rev. Claudius Buchanan has lately published "Christian Researches in Asia, with Notices of the Translation of the Scriptures into the Oriental Languages."—For the purpose of information to our readers, we have made some Selections from the Review of this publication in the Christian Observer, an English Magazine.]

WE should be afraid of appearing extravagant to

our readers, were we to say all that we think respecting the importance of this work. But we wish them to judge for themselves, whether we exceed the bounds of moderation, when we rate its value above that of any other work, connected with our Oriental empire, which we have yet seen. When we speak of its value, we have no eye to its merits as a composition : although, in that view, every thing which proceeds from the pen of our author must be respectable ; but to the stupendous magnitude, and infinite moment, of the subject of which it treats, the means of establishing the empire of Jesus Christ, and diffusing the light of his Gospel, over, perhaps, four hundred millions of human beings, who now "sit in darkness." It has to do, not merely with the millions of India who are subjected to our government, and who therefore have a sort of filial claim on our regard ; but with the hundreds of millions in Asia, who are united to us by social ties more or less binding, to whose shores we have easy access, and who seem to demand from our compassion the light of life. Nor does it merely press upon us our obligations to these countless multitudes ; but it points out specifically how those momentous obligations are to be fulfilled.

Had Dr. Buchanan confined himself to the bare statement of his general views on this subject, he would have done no more than has often been done before ; and he would not have merited on that account any peculiar distinction. But he

has descended to particulars. He has uncovered to our view the gloomy recesses of Asiatic superstition ; he carries us with him, by turns, to the temple of Juggernaut, and the dungeons of the Inquisitions ; he shews us the "gross darkness" (darkness which may be felt) "that covers the people ;" he tells us what he has seen with his eyes, and heard with his ears ; and he is enabled by his own testimony, to contrast the horrid effects of the false religions of the East, with the benign influence of Christianity, as they are severally exemplified in different parts of Hindostan. And with respect to those parts of Asia which he was himself unable to visit, he has collected much valuable information, all tending to shew the greatness of the evil which calls for our compassionate interference. He is not content, however, with exposing to our view the existing evil, he points specifically, in each case, to the means by which that evil, if not completely subdued, may at least be combated with a hope of success ; by which the darkness, if not at once removed, may yet be gradually dispelled. He describes to us, in fine, what Christianity has already effected in the East, and what she has yet to do ; and he founds his hope, as to the effect of future, increased, and well concerted exertion, on the experience of the benefits which have flowed from the efforts, limited and desultory as they have been, already made to evangelize our Eastern empire. But it is time that we should make our readers more particularly acquainted with the

nature and result of Dr. Buchanan's researches.

The college of Fort William was founded in May, 1800. On the 1st of January, 1807. its establishment was so reduced, that the translations of the Scriptures, and some other literary works which had been commenced under its patronage, were suspended. Under these circumstances, the superintendents of the colleges resolved to encourage individuals to proceed with versions of the Scriptures, by all the means in their power, purposing, at the same time, not to confine this encouragement to Bengal, but to extend it to every part of the East, where fit instruments could be found. To promote this object, subscriptions were set on foot; representations were also made to the supreme government in behalf of the undertaking, and a correspondence was opened with intelligent persons in different parts of India. Nor was this all. With a view to obtain accurate information respecting the real state of religion, and to discover the means of disseminating the scriptures, in different parts of India, Dr. Buchanan resolved to devote the last year or two of his stay in that country to purposes of local enquiry. In pursuance of this design, he travelled by land from Calcutta to Cape Comorin, visited Ceylon thrice, thence pursued his journey along the Malabar coast, and into the interior of Malabar and Travancore. After this tour he returned to Calcutta, where he remained for nine months, and then visited Malabar and Tra-

vancore a second time, before his departure for England.

Dr. Buchanan, in prosecuting his researches, first adverts to the state of CHINA. "India," he says, "contains but a small part of the natives who seek the revelation of God" at our hands. "The Malayan Archipelago includes more territory, and a larger population, than the continent of India. China is a more extensive field than either." He details the means which were employed by the superintendents of the college, for obtaining a version of the Scriptures in the Chinese language. It was through them that Mr. Lassar, who is now employed in this work, in conjunction with the Missionaries at Serampore, was at first induced to engage in it. With the progress which he has made in the Chinese translation of the Scriptures, and with the flourishing state of the Chinese class at Serampore, our readers are already acquainted.

The HINDOOS are next brought under our view by the pious author; and he states it to have been one of the objects of his tour to ascertain what are the actual effects of Christianity in those interior provinces of Hindostan, where it has been introduced, and to compare the Hindoo Christians with such of their countrymen as remain in their pristine idolatry. "It was a chief object of his tour through India, to mark the relative influence of Paganism and Christianity;" and in order that the English nation may be able to form a judgment on the subject, he proceeds to give, in the way of extracts

from his journal, some account of the Hindoos of Juggernaut and the native Christians in Tanjore. The former continue to worship the idol Juggernaut; the latter, until the light of revelation visited them, worshipped an idol also, called the great Black Bull of Tanjore.

In our volume for 1807, p. 353, our readers will find a brief notice of the author's visit to the temple of Juggernaut and to the Christian churches at Tanjore. We will extract a few passages from the present account, in order to fill up the sketch which was then given of it.

"Buddruck in Orissa, May 30th 1806.

"We know that we are approaching Juggernaut (and yet we are more than fifty miles from it) by the human bones which we have seen for some days strewed by the way. At this place we have been joined by several large bodies of pilgrims, perhaps 2000 in number, who have come from various parts of Northern India. Some of them, with whom I have conversed, say that they have been two months on their march, travelling slowly in the hottest season of the year, with their wives and children. Some old persons are among them who wish to die at Juggernaut. Numbers of pilgrims die on the road; and their bodies generally remain unburied. On a plain by the river, near the pilgrim's Caravansera at this place, there are more than a hundred skulls. The dogs, jackals, and vultures, seem to live here on human prey. The vultures exhibit a shocking *tameness*. The obscene animals will not leave the body sometimes till we come close to them. This Buddruck is a horrid place. Wherever I turn my eyes, I meet death in some shape or other. Surely Juggernaut cannot be worse than Buddruck.

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"In sight of Juggernaut, 12th June.

"—Many thousands of pilgrims have accompanied us for some days past. They cover the road before and behind as far as the eye can reach. At nine o'clock this morning, the temple of Juggernaut appeared in view at a great distance. When the multitude first saw it, they gave a shout, and fell to the ground and worshipped. I have heard nothing to-day but shouts and acclamations by the successive bodies of pilgrims. From the place where I now stand I have a view of a host of people like an army, encamped at the outer gate of the town of Juggernaut; where a guard of soldiers is posted to prevent their entering the town, until they have paid the pilgrim's tax.—I passed a devotee to-day who laid himself down at every step, measuring the road to Juggernaut, by the length of his body, as a penance of merit to please the god.

"Juggernaut, June 14.

"I have seen Juggernaut. The scene at Buddruck is but the vestibule to Juggernaut. No record of ancient or modern history can give, I think, an adequate idea of this valley of death. It may be truly compared with the 'valley of Hin-nom.' The idol called Juggernaut has been considered as the Moloch of the present age, and he is justly so named." "This morning I viewed the temple, a stupendous fabric, and truly commensurate with the extensive sway of the horrid king." "The walls and gates are covered with indecent emblems in massive and durable sculpture. I have also visited the sand plains by the sea, in some places whitened by the bones of pilgrims: and another place, a little way out of the town, called by the English the Golgotha, where the dead bodies are usually cast forth, and where dogs and vultures are ever seen." "The senses are assailed by the squalid and ghastly appearance of the famished pilgrims, many of whom die in the streets of want, or of disease: while the devotees with clotted hair and painted flesh are seen practising their various auster-

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ities and modes of self torture." "There is scarcely any verdure to refresh the sight near Juggernaut." "All is barren and desolate to the eye, and in the ear there is the never-intermitting sound of the roaring sea."

We cannot pretend to follow Dr. Buchanan through all his account of this horrid scene of impurity and blood, but must refer the readers to the work itself. A few short extracts, however, we feel almost compelled to give.

"June 20. The horrid solemnities still continue. Yesterday a woman devoted herself to the idol. She laid herself down on the road in an oblique direction, so that the wheel did not kill her instantaneously, as is generally the case; but she died in a few hours. This morning as I passed the Place of Skulls, nothing remained of her but her bones.

"And this, thought I, is the worship of the Brahmins of Hindostan! And their worship in its sublimest degree! What then shall we think of their private manners, and their moral principles! For it is equally true of India as of Europe. If you would know the state of the people, look at the state of the Temple."

June 21. "The idolatrous processions continue for some days longer, but my spirits are so exhausted by the constant view of these enormities, that I mean to hasten away from this place sooner than I at first intended.—I beheld another distressing scene this morning at the Place of Skulls; a poor woman lying dead or nearly dead, and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing the children. I asked them where was their home. They said, 'they had no home but where their mother was.'—O, there is no pity at Juggernaut! no mercy, no tenderness of heart in Moloch's kingdom! Those who support *his* kingdom, err, I trust, from ignorance. 'They know not what they do.'

As to the number of worshippers assembled, Dr. Buchanan does not attempt a calculation of them. The natives themselves, when speaking of the number, usually say that "a lack of people (100,000) would not be missed." "How can I tell," said a Brahmin who was questioned on the subject, how many grains there are in a handful of sand?"

We cannot deny to our readers the relief, after the above horrid details, of reading the following passage. It is dated Chilka Lake, 24th June.

"— I felt my mind relieved and happy when I had passed beyond the confines of Juggernaut. I certainly was not prepared for the scene. But no one can know what it is who has not seen it.—From an eminence on the pleasant banks of the Chilka Lake (where no human bones are seen), I had a view of the lofty tower of Juggernaut far remote; and while I viewed it, its abominations came to mind. It was on the morning of the Sabbath. Ruminating long on the wide and extended empire of Moloch in the heathen world, I cherished in my thoughts the design of some 'Christian Institution,' which being fostered by Britain, my Christian country, might gradually undermine this baleful idolatry, and put out the memory of it for ever."

The rites of Juggernaut are not, however, confined to this chief temple. "He has many a tower in the province of Bengal, that fair and fertile province, which has been called the Garden of Nations. Close to Ishera, a beautiful villa on the river's side, about eight miles from Calcutta, once the residence of Governor Hastings, and within view of the present Governor General's coun-

try house, there is a temple of this idol, which is often stained with human blood." Dr. Buchanan visited it in 1807. One of the victims of that year was a handsome young man, who, after dancing awhile before the idol, and singing in an enthusiastic strain, rushed suddenly to the wheels, and was crushed beneath them. While this was passing, the Missionaries from Serampore (which is only a mile and a half from the temple) were preaching to a crowd of people at no great distance, and distributing printed papers among them. Dr. Buchanan sat down on an elevated spot, to contemplate the contrast, "the tower of blood and impurity on the one hand, and the Christian preachers on the other."

"I thought on the commandment of our Saviour, 'Go ye, teach all nations.' I said to myself, 'How great and glorious a ministry are these humble persons now exercising in the presence of God! How is it applauded by the holy angels, who 'have joy in heaven over one sinner that repenteth;' and how far does it transcend the work of the Warrior or Statesman, in charity, utility, and lasting fame! And I could not help wishing that the Representatives of the Church of Christ, in my own country, had been present to witness this scene, that they might have seen how practicable it is to offer Christian instruction to our Hindoo subjects."

Dr. Buchanan then adverts to that other sanguinary rite of the Hindoo superstition, the immolation of females. Some idea may be formed of the extent of this horrid practice, from an actual enumeration which took place of the numbers sacrificed, only in certain districts, within

thirty miles of Calcutta, between April and October, 1801. It amounted to 115. An account is given by Dr. Buchanan of one of these sacrifices; but we omit the insertion of it, as a similar account appeared in a former number of our work.

It is impossible to contemplate these enormities, without inquiring why no attempt has been made to repress them? Are these things understood by the Court of Directors, and by the Proprietors of India Stock, and has nothing been done even to ascertain the practicability of abolishing them? The Marquis Wellesley abolished a still more criminal practice, which was considered by the Hindoos as a religious rite, namely, the sacrifice of children, by drowning them or exposing them to sharks and crocodiles. A Regulation was published in August, 1802, declaring the practice to be murder punishable by death. The regulation has proved effectual, and not a murmur has been heard on the subject. Now would it not be as easy to prevent the sacrifice of women as the sacrifice of children? The abolition of the practice, Dr. Buchanan affirms to be practicable: the means by which it might be abolished, were pointed out by the Brahmins themselves, when a measure to that effect was under the contemplation of Lord Wellesley. Until the abolition take place therefore, or until its impracticability shall have been fully ascertained, the author pledges himself that he "will not cease to call the attention of the English nation to this subject."

But we must return to the

Temple of Juggernaut. Our readers will have perceived, from some incidental expressions in the course of this review, that the idolatrous worship practised there, is a source of revenue to the East India Company. A Regulation was passed in April, 1806, for levying a tax on pilgrims resorting thither. The tax had been proposed to the Marquis Wellesley, but his Lordship disapproved of it. It was agreed to by the succeeding Government, but not without the solemn and recorded dissent of one of the members of that government, Mr. Udney. The Temple of Juggernaut is thus placed under the immediate management of the British Government, who defray, from the public revenue, the expences incident to the worship of this idol. The following is a statement of a year's expense, extracted from the official accounts presented to the Government.

	L. Sterling.
Expense of the idol's table	- 4514
His wearing apparel	- 339
Wages of his servants*	- 1259
His elephants and horses	- 478
His state carriage†	- 839
Contingent expences	- 1373

L 8702

We give publicity to these opprobrious circumstances, not with a view to censure the conduct of the Court of Directors, or of the Court of Proprietors; but with the view of exciting

* This includes the wages of the courtézans kept for the service of the temple.

† The car, or tower, on which the idol is placed, and under the wheels of which the self-devoted victims are crushed to death.

their attention to the subject, and of leading them to investigate, in order to rectify, the evil. If, indeed, they should either refuse to inquire into the various enormities which have thus been exposed to view; or if, having ascertained their existence, and holding, as they do, the sword of justice in their hands, they should not use all the means in their power to repress such criminal acts, then would the responsibility and the guilt be theirs. Until, however, we are compelled to adopt a contrary persuasion, we shall expect the most favorable results from the known humanity and liberality of the East-India Company. It is due to them to state, that they have resisted, and been ready to punish, every attempt which has been made to carry on a slave trade within the limits of their jurisdiction. We entertain a confident hope that the murderous practices which have been denounced by our author, will excite a similar resistance; and that the degrading regulation which draws a revenue from the idolatrous worship of Juggernaut, will be erased from the statute book of our Indian empire.

Having accompanied Dr. Buchanan, through all the sickening horrors of Juggernaut, we will now attend him through a very different scene, a view of the Hindoo Christians of Tanjore. With much of the early history of this church our readers are already acquainted.—Ziegenbalg was founder of it. The encouragement he received from King George the First, from Archbishop Wake, and

from the Society for promoting Christian Knowledge, has been already recorded. In the year 1719 he finished the Bible in the Tamul tongue, having devoted fourteen years to this "grand work." He died in 1720, and was followed by a succession of other zealous and learned men, among whom were Schultz, Jænicke, Gericke and Swartz, who were made the instruments of adding many to the Church of Christ.

Dr. Buchanan observes, that the Tanjore mission is at present in a languishing state. The war on the continent of Europe has dried up two of its former sources of supply, the Royal College of Copenhagen, and the Orphan-house at *Halle*, in Germany. "Their remaining resource from Europe is the stipend of the Society for promoting Christian Knowledge, whom they never mention but with emotions of gratitude and affection; but this supply is by no means commensurate with the increasing number of their churches and schools." Whence then does the mission derive its support? Dr. Buchanan answers this question; and that answer may well shame the Christians of England, as well as the English Christians of India.

"The chief support of the mission is derived from itself. Mr. Swartz had in his life-time acquired a considerable property, through the kindness of the English government and of the native princes. When he was dying, he said, 'Let the cause of Christ be my heir.' When his colleague, the pious Gericke, was departing, he also bequeathed his property to the mission. And now Mr. Kohloff gives from his private funds an annual sum; not that he can well afford it; but the mission is so exten-

ded, that he gives it, he told me, to preserve the new and remote congregations in *existence*."

Mr. Kohloff greatly lamented the want of Bibles for the ten or twelve thousand Christians of Tanjore and Tinavelly, as well as of a printing press, that grand instrument in the diffusion of Christian light. Something has already been done to supply the want of Bibles, and much more, we doubt not, may be expected from the zeal of the British and Foreign Bible Society, whose attention has been particularly drawn to this quarter of India. A printing press, we trust, the missionaries will also obtain.— "They justly observed, if you can no longer send us missionaries to preach the Gospel, send us the means of printing the Gospel."

"The mission press at Tranquebar," adds Dr. B. "may be said to have been the fountain of all the good that was done in India during the last century. It was established by Ziegenbalg. From this press, in conjunction with that at Halle in Germany, have proceeded volumes in Arabic, Syriac, Hindostanee, Tamul, Telinga, Portugueze, Danish, and English. I have in my possession the Psalms of David in the Hindostanee language, printed in the Arabic character; and the history of Christ in Syriac, intended probably for the Syro-Romish Christians on the sea-coast of Travancore, whom a Danish missionary once visited, both of which volumes were edited by the missionaries of Tranquebar. There is also in Swartz's library at Tanjore, a grammar of the Hindostanee language in quarto, published at the same press; an important fact which was not known at the College of Fort-William, when professor Gilchrist commenced his useful labours in that language."

There is so much that is grat-

ifying in the following extract, which concludes the account of Dr. Buchanan's visit to Tanjore, that we cannot withhold it from our readers. It will serve incidentally to illustrate two points; first, that there is no such danger to be apprehended in attempting to promulgate the Gospel in India, as many have supposed; and secondly, that the happiest effects attend its progress.

"*Tanjore, Sept. 3, 1806.*—Before I left the capital of Tanjore, the Rajah was pleased to honor me with a second audience. On this occasion he presented to me a portrait of himself, a very striking likeness, painted by a Hindoo artist at the Tanjore court.—The missionary, Dr. John, accompanied me to the palace. The Rajah received him with much kindness, and presented to him a piece of gold cloth. Of the resident missionary Mr. Kohloff, whom the Rajah sees frequently, he spoke to me in terms of high approbation. This cannot be very agreeable to the Brahmins; but the Rajah, though he yet professes the Brahminical religion, is no longer obedient to the dictates of the Brahmins, and they are compelled to admit his superior attainments in knowledge.—I passed the chief part of this morning in looking over Mr. Swartz's manuscripts and books: and when I was coming away Mr. Kohloff presented to me a Hebrew Psalter, which had been Mr. Swartz's companion for fifty years; also a brass lamp which he had got first when a student at the college of Halle, and had used in his lucubrations to the time of his death; for Mr. Swartz *seldom preached to the natives without previous study.* I thought I saw the image of Swartz in his successor. Mr. Kohloff is a man of great simplicity of manners, of meek deportment, and of ardent zeal in the cause of revealed religion, and of humanity. He walked with me through the Christian village close to his house; and I was much pleas-

ed to see the affectionate respect of the people towards him; the young people of both sexes coming forward from the doors on both sides, to salute him and receive his benedictions."*

* "That I may give to those who are interested in the promotion of Christianity in the East, a more just view of the character of Swartz's successor, the Rev. Mr. Kohloff, I shall subjoin an extract of a letter which I have since received from the Rev. Mr. Horst.

"*Tanjore, Sept. 24, 1807.*—The Rev. Mr. Koloff is sometimes rather weak, on account of so many and various cares that assail him without ceasing. He provides for the wants of this and the southern missions (Tritchinopoly excepted) by disbursing annually upwards of one thousand pagodas (about 350*l.* sterling) out of his private purse, partly to make up the difference between the income and expenditure of this and the southern mission (of which I annex an abstract), and the rest in assisting the deserving poor, *without regard to religion*; and for various pious uses. To him, as arbitrator and father, apply all Christians that are at variance, disturbed from without or from within, out of service or distressed; for most of our Christians will do any thing *rather than go to law.*

" "All these heterogeneous, but, to a missionary at Tanjore, unavoidable avocations, joined to the ordinary duties of his station, exercise his mind early and late; and if he be not of a robust constitution, will undermine his health at last. Happily, several neighboring churches and new congregations, belonging to the mission of Tanjore, afford Mr. Kohloff frequent opportunities to relax his mind, and to recruit his health and spirits, by making occasional short excursions to see these new Christians, *who were professed thieves only a few years ago, and many of them are now an honor to the Christian profession, and industrious peasants.* It is pleasing to be-

"September 4th, 1806.—Leaving Tanjore, I passed through the woods inhabited by the Collaries (or thieves) now humanized by Christianity. When they understood who I was, they followed me on the road, stating their destitute condition, in regard to religious instruction. They were clamorous for Bibles. They supplicated for teachers. 'We don't want bread or money from you,' said they; 'but we want the word of God.' Now, thought I, whose duty is it to attend to the moral wants of this people? Is it that of the English nation, or of some other nation?"

Dr. Buchanan takes occasion to observe, in this stage of his progress, that there are five principal languages spoken by Hindoos in countries subject to the British empire, viz. the Hindostanee, which pervades Hindostan generally; the Bengalee, for the province of Bengal; the Telinga, for the Northern Sircars; the Tamul, for Coromandel and the Carnatic; and the Malayalim, or Malabar, for the coast of Malabar and Travancore. Of these, there are two into which the Scriptures are already translated; the Tamul, by Ziegenbalg; and the Bengalee, by the Baptist missionaries from England. The remaining three are in progress of translation.

Our author next conducts us to the island of Ceylon. The population of this island, subject to the British government, is estimated at a million and a

hold the anxiety with which a great number of our Christian children inquire at such times when their father will return; and how they run several miles to meet him with shouts and clapping of hands, and hymns of thanks to God as soon as they discern his palankeen at a distance."

half, of which one-third is supposed to profess Christianity. The Dutch divided this population into 240 churchships, three native schoolmasters being appointed to each. It was the policy of the Dutch government never to give an official appointment to any native who was not a Christian. This wise policy is continued by his Majesty's government in Ceylon. A very contrary course appears to be pursued by the East-India Company's governments. They "do not," says Dr. Buchanan, "patronize the native Christians;" nay, "they give official appointments to Mahomedans and Hindoos generally in preference to natives professing Christianity." Can this indeed be so? If it be, we cannot wonder at the difficulties which the teachers of Christianity experience in their attempts to convert the natives. Such a system must serve, as Dr. Buchanan observes, to confirm their prejudices, to expose our religion to contempt in their eyes, and to preclude the hope of the future prevalence of Christianity at the seats of government. This reminds us of a remark made to Dr. Buchanan by the missionaries at Tranquebar, "Religion," they observed, "flourished more among the natives of Tanjore and in other provinces where there are few Europeans, than at Tranquebar and Madras; for we find that European example in the large towns is the bane of Christian instruction." This then being the case, not only the influence and authority of government, as far as that influence can be exercised, short of ac-

tual persecution, but the general example of Europeans, being adverse to the propagation of Christianity, we have more cause to wonder that Christianity should have made any progress at all, than that it should have made so little. We do not, by any means, venture to say, that it would be the duty of the government of India to give any exclusive preference to persons professing Christianity. But surely such persons ought not to be placed in a worse situation, by that government, for having adopted its own faith. When we consider the direct and ample support given by a government calling itself *Christian*, to the institutions of Hindooism and Mahomedanism, and the favor shewn to the professors of these religions; and then advert to all the circumstances of discouragement under which the Christian cause continues to labor; we can only ascribe it to the divine power and efficacy of the Gospel, that it maintains even its present contracted sphere. The time, we trust, is not far distant, when a more becoming line of policy will be pursued; and when the rulers of our Asiatic empire also will be nursing-fathers of the church of Christ. But to return to Ceylon.

The following important extract is taken from Dr. Buchanan's Journal, dated at Jaffnapatam, Sept. 27, 1806.

"I have had the pleasure to meet here with Alexander Johnstone, Esq. of the Supreme Court of Judicature, who is on the circuit; a man of large and liberal views, the friend of learning, and of Christianity. He is well acquainted with

the language of the country, and with the history of the island; and his professional pursuits afford him a particular knowledge of its present state; so that his communications are truly valuable. It will be scarcely believed in England, that there are here Protestant churches, under the king's government, which are without ministers. In the time of Baldaus, the Dutch preacher and historian, there were thirty-two Christian churches in the province of Jaffna alone. At this time there is not one Protestant European minister in the whole province. I ought to except Mr. Palm, a solitary missionary, who has been sent out by the London Society, and receives some stipend from the British government. I visited Mr. Palm, at his residence, a few miles from the town of Jaffna. He is prosecuting the study of the Tamul language; for that is the language of this part of Ceylon, from its proximity to the Tamul continent. Mrs. Palm has made as great progress in the language as her husband, and is extremely active in the instruction of the native women and children. I asked her if she had no wish to return to Europe, after living so long among the uncivilized Cingalese. No, she said; she was 'all the day long happy in the communication of knowledge.' Mr. Palm has taken possession of the old protestant church of Tilly-Pally. By reference to the history, I found it was the church in which Baldaus himself preached (as he himself mentions) to a congregation of two thousand natives; for a view of the church is given in his work. Most of those handsome churches, of which views are given in the plates of Baldaus's history, are now in ruins. Even in the town and fort of Jaffna, where there is a spacious edifice for Divine worship, and a respectable society of English and Dutch inhabitants, no clergymen has been yet appointed. The only Protestant preacher in the town of Jaffna, is Christian David, a Hindoo Catechist sent over by the mission of Tranquebar. His chief ministrations are in the Tamul tongue; but he sometimes

preaches in the English language, which he speaks with tolerable propriety; and the Dutch and English resort to hear him. I went with the rest to the church; when he delivered extempore a very excellent discourse, which his present majesty George the Third would not have disdained to hear. And this Hindoo supports the interests of the English church in the province of Jaffna. The Dutch ministers who formerly officiated here, have gone to Batavia or to Europe. The whole district is now in the hands of the Romish priests from the college of Goa; who perceiving the indifference of the English nation to their own religion, have assumed quiet and undisturbed possession of the land. And the English government, justly preferring the Romish superstition to the worship of the idol *Boodha*, thinks it right to countenance the Catholic religion in Ceylon. But whenever our church shall direct her attention to the promotion of Christianity in the East, I know of no place which is more worthy of her labor, than the old Protestant vineyard of Jaffna-Patam. The Scriptures are already prepared in the Tamul language. The language of the rest of Ceylon is the Cingalese, or Ceylonese."

[To be continued]

FROM THE ADVISER.

Revival of Religion in Montpelier.

THE first settlement in this village, was made in the year 1788.

The first settlers not being disposed to encourage an attention to religious concerns, no religious order was observed in the place for a number of years.—The inhabitants, as might be expected, became generally dissipated, and a deplorable state

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of morals was the result.—The sabbath, instead of being observed as a day of holy rest, was improved as a season of relaxation from ordinary business, only for the purpose of amusement, convivial entertainments, at public houses, or shops, sleigh-riding, trading, or gambling; and the language of profanity was the common dialect. Previous to the year 1800, there had rarely been any preaching in the town, except by the Methodists. At this time, the inhabitants, having increased to a very considerable number, were divided into various sects, the largest of which, I believe, professed universalism. Those of the Congregational order, or rather, such as were disposed to support the worship of that order, living principally in, and about the village, petitioned the Legislature to be incorporated into a local society; but the measure excited opposition from the other parts of the town, and was abandoned. Afterwards several candidates were successively employed, in the village, for short periods, and whatever sums were expended above those arising from public funds, were advanced by about five or six individuals.—Meetings were very thinly attended, few paying any respect to them, or to the sabbath. This state of things continued till the latter part of the year 1804, when a number of inhabitants of the village met and adopted the following resolutions, viz.

“Resolved unanimously, That we will take all due and reasonable measures to enforce the laws of this State respecting the

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duc observation of the Sabbath, or Lord's day, so far as to prevent unnecessary labor and recreation on said day, in this vicinity."

"Also resolved, That we will constantly, when circumstances will admit of it, attend meeting, every sabbath, at the Academy in Montpelier, and promote the attendance of our families and friends; and, when we are destitute of preaching, we will attend to singing and reading of sermons; and, that, in token of our assent to the foregoing resolutions, the individuals assenting thereto sign their names to this instrument."

These resolutions were signed by twenty-nine persons; and from them may be dated the first symptoms of order. Religion as yet had no place here. Prayer was not heard in any family in the village, and very rarely in their meetings on the sabbath. In the year 1806—7 a preacher was employed in the village, but left the place in the autumn of 1807.

In February 1808, I was invited to spend a few sabbaths with this people. Three or four professors of religion had by this time settled in the village, and several lived in the adjoining neighborhood. The assembly on the sabbath was at first small, but the people appeared to listen with a marked attention. Seldom, if ever, had I seen an assembly more still and solemn than here. No special impressions, so far as I could learn, appeared to be made on the hearers, from sabbath to sabbath; and the solemnity of the congregation continued no longer than the public services.

Still, however, the appearance of the assembly on the sabbath, together with the consideration that the people had enjoyed but little instruction hitherto, and were free from inveterate prejudices, strongly impressed my mind that here was a good field for ministerial labor. Finding the people disposed to employ me, I have ever felt satisfied that the providence of God called me to bestow my services here, and have ever felt a degree of encouragement in my labors.

In the summer following my first arrival here, a degree of seriousness was excited in the minds of some individuals, and in August a church was organized consisting of seventeen members, of both sexes, a majority of whom were members of other churches. The public examination of the candidates for church-membership, together with the solemn transactions of professing faith in the several articles of the religion of Christ, and entering into covenant with God and each other, appeared to solemnize the minds of numbers, and several soon after were hopefully brought to embrace the gospel. Here and there, a solitary individual was powerfully wrought upon by the Spirit of God, and brought to the knowledge and love of Jesus, and thus the church received additions at almost every communion, till the time of my ordination in August 1809, when its number amounted to twenty-nine. Several were hopefully converted in the ensuing autumn, and united with the church some time in the winter.

In April 1810, two young Ladies, having for some months been exercised with serious impressions, obtained a hope of forgiveness through the blood of a Saviour. At a conference attended by an unusual number of people, they made a declaration of what they hoped the Lord in mercy had done for their souls, and freely confessed their wickedness in having hitherto rejected the offers of the gospel, and passed their days in vanity. They affectionately warned their young companions not to do as they had done; entreated them to forsake the ways of sin, and embrace Jesus Christ, assuring them that all the gay amusements of youth were vanity and vexation of spirit, that they had followed them to the dishonor of God, and the wounding of their souls, and that they now found more enjoyment in a few moments communion with their Saviour than they had previously enjoyed in the whole of their lives. Many were affected, and expressed their emotions in floods of tears. No permanent effects were known to follow. It was hoped, however, as it afterwards appeared, that, in the minds of some, serious concern was excited. At this time a work of God's Spirit was progressing in Berlin. It increased gradually, from week to week, and could not fail of being noticed in Montpelier. May 18, a conference being holden in Berlin, in a neighborhood adjoining Montpelier, a number of young persons from the latter place attended. It was discovered that the minds of some of these were solemnized. On the next Lord's

day, the assembly was larger than ever before known on a like occasion, and peculiarly attentive. A conference was holden at five o'clock, at which also a greater number attended than at any conference ever before in the place. In the intermission, at noon, information was received of the death of a young man at Moretown, who till within a few weeks had resided for several years in Montpelier, and I was requested to attend his funeral on the next day. After the opening of the conference by prayer, singing, and some words of exhortation, the death of the young man was announced. Its effect was like the shock of an earthquake. Wild consternation appeared in the eyes of numbers, while from others tears copiously flowed.

After some further exhortations, prayer and singing, a young man rose, and wished to address the assembly. He was desired to proceed, but tears and sobs choked his utterance. At length, his voice became audible, and he informed that he had found a dying and a risen Saviour. He received a wound at the preceding conference in Berlin, which nothing could heal but the blood of Christ. He confessed his sins, in the most feeling manner, and especially his opposition to the preached gospel, begged forgiveness of the preacher, and of all present, informed that he, with another young man whose mind was equally affected with his own, had spent a considerable part of the preceding day in a retired place, in the field, in reading and prayer—spoke largely of his former

wickedness and obstinacy in rejecting Christ, and resisting the Spirit, whose striving he had often felt, and entreated all the youth present to come to Jesus, and taste the sweetness of his love. He was seconded by his companion, who expressed himself in nearly the same manner. Till this moment, it was not known that these youth were the subjects of any spiritual impressions.

The effect of their appearance and addresses can be realized by those only who were present, and saw and felt. Tears flowed like rivers from almost every eye, and, in every direction, we heard heaving sighs, and broken sobs: Joy sparkled in the swimming eyes of the friends of Zion, and their hearts seemed to triumph in the belief that God was with us of a truth.

On Monday morning, walking the streets, I perceived that instead of the usual noise and bustle, the place was still as a sabbath; and with emotions not to be described, I was constrained to exclaim, How dreadful is this place! Surely the Lord is in this place, and I knew it not! On Tuesday a conference was holden at the State House, very fully attended by our people, and by a considerable number from Berlin. Exhortations of Christian brethren were solemn and impressive, the out-pouring of the Spirit was afforded and some were pricked in the heart.

On the next day I was informed that several young persons had passed the two last evenings together for religious purposes; that they proposed

meeting that evening, and wished me to attend with them. I complied with their wishes, and, to my surprise, instead of a few individuals, I found a large dining hall filled. At this conference, it appeared that eight or nine young men were the subjects of pungent conviction, nearly all of whom have since made a public profession.—At this, and several succeeding meetings, the passions were greatly excited, and we several times saw the whole assembly in tears. The progress of the work was rapid, but we saw no appearance of disorder or wild enthusiasm.—A deep conviction of guilt, rather than a fearful apprehension of danger, was the cause of that distress which the subjects of the work experienced, and which, in many cases, was remarkably pungent and severe.

Some, whose distress was most extreme, have since declared, that, during that season of distress, the idea of punishment or misery was not in their minds; and that all their distress arose from a view of the wickedness of their hearts, and the unreasonableness of their conduct. Some, for a considerable season, were sensible of the most violent opposition to God, his cause and people, and felt their enmity rise peculiarly in times of attendance on public worship, and on witnessing the enjoyment of such as had obtained peace in believing. Others seemed to have their hearts broken at once, being almost instantaneously changed from a state of entire stupidity, to a conviction that they were

undeserving of the smallest favor, and that God would be just and good in separating them unto all evil for ever, and a willingness to be in his hands, and to be disposed of according to his pleasure.

This was the case with several of the first subjects of the work ; and these found immediate relief, although they afterwards experienced seasons of great distress, in a view of the wickedness of their hearts. Since September last, the work has been generally declining with some intervals of transient revival, and some additions to the number of hopeful converts. It has been confined also wholly to this little village consisting at present of about sixty families. The number added to the church, since the beginning of the revival, is thirty-three, and the whole number of members is seventy. Six or seven more have appeared to give evidence of a change. No age has been excluded from a share in the work, from fifty years to twelve. But much the largest share has fallen to the age of between eighteen and twenty-four. The addition to the church is small, when compared with the additions which have been made in many places ; but, when we consider the narrow limits to which the reformation has been confined, the change which is effected by regeneration, and especially, the importance of the salvation of a single soul bound to the retributions of an eternal existence beyond the grave, we are constrained to pronounce that the work is great. Confident that it is the Lord's doing,

we are no less confident that it is worthy of a God, and deserves ever to be holden in grateful remembrance. Even here, "Lo, it shall be said, what hath God wrought !" There has been a remarkable unanimity of sentiment among the hopeful subjects of this work. They have been born into the doctrines of grace. With one voice they have declared that the sovereign mercy of God alone has made them to differ from their former selves, and from the multitude around them who are yet in their sins ; and that, when wandering from God, with the whole strength of their affections, the mercy of God arrested and overcame them, and saved them from destroying themselves. Relieving this, and believing in the perfect attributes of Jehovah, they clearly perceive that if they are saved, their salvation must be according to the eternal purpose of God, who according to his abundant mercy had, from the beginning, chosen them to salvation, through sanctification of the Spirit and belief of the truth. Convinced that they, and all others, naturally choose the road to destruction, they see no ground to hope that any will be saved, were it not for the gracious and eternal purpose of God to display his mercy in subduing within them the power of sin, and transforming their hearts from enmity to love. It is delightful to observe the change which this revival has produced in our society. In a considerable number of families, the worship of God has been established, and the morning and evening sacrifice

is regularly offered in the name of Jesus.—Young men of loose and dissipated habits have become industrious, sober and devout: and numbers, to whom the language of profanity was lately familiar, now speak the language of prayer and praise. A large proportion of our singers, all the males and not less than eight females are members of the church. To see and hear them perform on the sabbath, to hope their hearts are tuned to the praise of God, and to anticipate the time when they will join the church triumphant in the “Song that never closes,” is truly delightful. Religion has also greatly improved our social intercourse. Neighbors enjoy the society of each other with a relish never known before, and feel that attachment and mutual concern for each other, which render their visits far more interesting and pleasant, as well as profitable, than in former days, when they were strangers to the benevolent spirit of Christianity.

It is time to close this narrative, which would not have been thus particular but for an apprehension that our situation excited in the friends of religion, in this State, a peculiar solicitude respecting the prosperity of Zion among us.

Notwithstanding the great mercy of God towards us, we have to lament the awful prevalence of iniquity, and forgetfulness of God. But a small part of the inhabitants of this village, compared with the whole,* are even by profession,

* The number of souls in the village is 450.

followers of Christ. How many of this small part will at last be weighed in the balance and found wanting, is known to him only who seeth not as man seeth. But if these have reason to tremble, what have those to expect who cast off fear and restrain prayer? If judgment begin at the house of God, what shall be the end of those, who obey not the gospel?

Let the friends of Zion pray for the peace of Jerusalem. They shall prosper that love her. And may those of this character, who read the above, remember us at the throne of mercy, with fervent desires, that Christ may not be wounded in the house of his friends, and that perishing sinners here, may be plucked as brands from the burning.

CHESTER WRIGHT.

Montpelier, June 6, 1811.

We understand, that at the present time, there are very pleasing revivals of religion, in Hollis, Townsend, New Ipswich, Hopkinton, and sundry other towns of the State of New Hampshire, of which we shall give a more particular account, in some future number of this Magazine.

A Remarkable Conversion.

CAPTAIN N. MILLWARD engaged in a voyage across the western ocean, in a vessel belonging to Dartmouth. About midway a leak was discovered, which notwithstanding all their exertion at the pumps, gained so rapidly, that they were ne-

cessitated to trust to the precarious refuge of a small boat in which they had scarcely embarked (six of them in number) before the ship foundered. In this little boat they continued six days, their bread and water, the only provisions they had, almost exhausted, when to their great joy a ship hove in sight, but for some time took no notice of them. At length by their repeated signals with hats and handkerchiefs, she saw them, came to their assistance, and afforded them a most seasonable asylum, for soon after, a heavy gale came on, which must have dashed their little skiff to pieces, or have swallowed them all up. This was an American vessel bound to America. Being short of provisions, and their number increased, they were kept on half allowance and great fears were entertained, that should the winds prove contrary, their sufferings must be great before they reached the continent; but Providence appeared for them again, they had not sailed many days before they fell in with an American ship bound to England, commanded by Captain Wickes, who had previously conducted some of the Baptist Missionaries to India. Captain Wickes generously offered them a passage to England, which they thankfully embraced. In what follows, we are called to notice the benevolent, active, and pious tendency of the religion of *Christ*, and the distinguishing grace of *God*; no sooner had these released sufferers related their great deliverance, but Captain Wickes invited them to his cabin, read the 107th Psalm, and

spoke with great animation on the part that particularly described their past condition, and, in the most fervent and pointed manner prayed that the providence might be sanctified to their conversion. Captain Millward felt the force of truth; while astonished and convinced that there was a divine reality in the religion of the Bible (Capt. M. had drunk deeply into the infidel scheme, but this afforded him no support during the six days, that an half inch board was the only partition between him and death) those convictions were much matured and increased by the conversation, religious exercises, and pious exhortation of Captain W. during the passage. Favored with propitious winds and weather, they were soon safely landed within a few miles of Dartmouth, without the least expense or charge. Capt. M. was received by his pious wife as one from the dead, while she especially adored the grace of *God* which had made this wonderful providence to subserve the best interest of his soul. She now discovered in him what had been the subject of her fervent prayers for many years; from this time he embraced every opportunity of hearing evangelical preaching, and revered the scriptures as the true sayings of *Jesus Christ*. Christians, let this stimulate us to embrace every occasion to impress eternal things on the minds of our fellow men, and especially on those whose hearts are broken up by adversity and trouble.

ORDINATIONS.

ON the 11th of September last was ordained, by the Presbytery of Cayuga, to the work of the gospel ministry, the Rev. NATHANIEL SWIFT; and installed pastor over the Church and Congregation in the *Skaneateles Religious Society*, town of Marcellus, (N. Y.) The parts of the public exercises were performed by the following Ministers, viz. Mr. Phelps of Sempronius made the introductory prayer; Mr. Smith of Genoa preached the Sermon, from 2d. Corinthians v. 20.; Mr. Chadwick of Onondaga addressed the throne of grace in the consecration of the Candidate; Mr. Higgins of Aurelius presided and gave the Charge; Mr. Pomeroy of Brutus gave the Right hand; Mr. Lane of Locke addressed the Church and Congregation; and Mr. Lansing of Onondaga-Hollow made the closing prayer. The day was fine; the audience was large and solemn; the music excellent; and all the performances were appropriate and satisfactory.

ON the 12th of September last was ordained to the work of the gospel Ministry, the Rev. CALVIN BUSHNELL, over the church and congregation in Vernon, county of Oneida (N. Y.) The parts of the public exercises were performed by the following Ministers, (viz.) The Rev. Israel Brainerd of

Verona made the introductory prayer; the Rev. Joshua Williams of Harwinton, (Conn.) preached a Sermon from 1st Cor. iii. 5.; the Rev. Mr. Carnahan of Utica made the prayer of consecration; the Rev. Mr. Oliver of Springfield gave the charge, and made an Address to the people; the Rev. Mr. Smith of Cooperstown, gave the right hand of fellowship; the Rev. Mr. Cooley of Cherry Valley made the concluding prayer.

ON Wednesday the 25th of September last, the Rev. JOHN SEWARD was set apart to the work of the gospel ministry, with particular reference to his laboring as a Missionary in New Connecticut. He was ordained at West Hartford by the North Consociation of Hartford County, at the request of the Trustees of the Missionary Society of Connecticut. The Rev. Ebenezer Porter, who was present as a Representative of the Trustees, made the introductory prayer; the Rev. Henry A. Rowland preached the Sermon from John v. 35. "He was a burning and a shining light.;" the Rev. Nathaniel Gaylord made the consecrating prayer; the Rev. Nehemiah Prudden gave the Charge; the Rev. Andrew Yates gave the Right hand of Fellowship; and the Rev. Isaac Porter made the concluding prayer.

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Donations to the Missionary Society of Connecticut.

1811.

Sept. 14.	Received from Rev. John Spencer, collected in New settlements,	\$ 16 25
	From Rev. James Boyd, do. do.	6

CONNECTICUT
EVANGELICAL MAGAZINE;
AND
RELIGIOUS INTELLIGENCER.

Vol. IV.]

NOVEMBER, 1811.

[No. 11.]

*An Historical View of the First
Planters of New-England.*

No. II.

(Continued from p. 365.)

THE reign of Queen Elizabeth was an eventful period in the history of the Puritans. The accession of this great princess to the throne of England, diffused the highest joy among all her protestant subjects, and added new vigour to the cause of the Reformers through Christendom. While the plains of Smithfield had scarce ceased to smoke with the fires of martyrdom, a princess, whose former character had inspired the most animating hopes, who was believed to be firmly attached to the protestant religion, appeared at the head of the realm, the lawful possessor of the sceptre. With the exception of a few of the most servile devotees of the papacy, all orders of men re-

joiced that the government of the nation was now to be administered by a sovereign, possessing a vigour of mind, a firmness of character, and an unalterable attachment to the true interests of her own country. And whatever might have been their hopes, in no prince, were such anticipations ever more fully realized. But while the reign of Queen Elizabeth was distinguished with as able an administration, with as wise counsels, as ever managed the government of England, by an unaccountable error in her policy, the Puritans, than whom no class of her subjects were more deserving of royal favor, were oppressed and abused during the whole period of her government. During a reign of forty-five years, which was equally steady in its errors and its wisdom, the Puritans were incessantly harrassed with oppressive laws, with the tyranny of the prelates, with the resentment of

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the court, and, so far as it could be excited, with the odium of the populace. These measures compelled the Puritans, after a long endurance of oppression, with great reluctance, to separate from that Church, in whose bosom they had been born and spent their lives, in whose communion they hoped to die, and to commit their cause to the holy protection of God their Saviour.

After an importunate reign of five years, Queen Mary died in the year 1558, and was succeeded in the government of the kingdom by her half-sister, Elizabeth. On the news of the peaceable succession of Elizabeth, the English Exiles on the continent, who had fled from the persecutions of her bigoted predecessor, generally, determined to return to their native country. The rise of the Puritans at Frankfort and Geneva, with the dissensions which arose in consequence, were briefly stated in our last number. As they were preparing for their return, letters of condescension and mutual forgiveness passed between the different parties, and there was every appearance of a cordial reconciliation.— They determined to return to their own country, and unite their efforts to banish all the institutions of Popery, and to establish the English Church on the true foundation of the Gospel of Christ. And there is still reason to believe, had the Divines been properly supported by the government, though there might have been some minor differences of sentiment, the English Church would have received the best constitution

which the light of that day could have produced, which would have prevented that fatal separation, which finally issued in the overthrow of the monarchy.

The different sentiments which had been imbibed by the Exiles, on the subject of ecclesiastical discipline and divine worship, during their residence among the foreign Reformed churches, they brought with them on their return to England. As the ferment of the public mind, occasioned by the death of the late princess and the accession of the present, began to subside, and the banished sufferers for the cause of truth, were returning to the embraces of their friends, it soon appeared that the sentiments of those who were for disburdening the services of religion from all the impositions of Popery, were generally popular. In some churches the service-book of King Edward was restored, and the popular preachers addressed the people without reserve, before any law had been passed to set aside the old religion, which had been established in the late reign, by which all worship and preaching by Protestants had been prohibited. The forwardness of the Reformers to improve the liberty which they now expected to enjoy, was not pleasing to the government; and a public proclamation was issued, by which, the most of those exercises were prohibited, till the meeting of Parliament. At the first meeting of the Parliament, the laws of the late reign for the establishment of the Catholic religion were repealed. But the

nation soon learned that while the government were equally ready with the people to take the supremacy of the church from Rome, the Queen was determined to hold and exercise it herself.

At an early period of the session, the Parliament passed an Act of Supremacy, by which the supreme power of all matters Ecclesiastical and Spiritual was vested in the Crown. By this Act, the Queen became the supreme head and governor of the church, through the realm, as Henry VIII. and Edward VI. had been before her. "By this Act," says Mr. Hume,* "the Crown might repress all heresies, might establish or repeal all canons, might alter every point of discipline, and might ordain or abolish any religious rite or ceremony.—In order to exercise this authority, the Queen, by a clause of the Act, was empowered to name commissioners, either laymen or clergymen, as she should think proper; and on this clause was afterwards founded the court of ecclesiastical commission; which assumed large discretionary, not to say arbitrary powers, totally incompatible with any exact boundaries in the constitution. Their proceedings indeed, were only consistent with absolute monarchy; but were entirely suitable to the genius of the Act on which they were established; an Act that at once gave the Crown alone all the

power which had formerly been claimed by the Popes." By a clause of this Act, all persons in any public employment, civil or ecclesiastical, were required to take an oath in recognition of the Queen's supremacy as set forth in the statute. By virtue of the power thus conferred, the Queen named her commissioners for the cognizance of all ecclesiastical causes, which constituted the court of High-Commission, from which proceeded the greater part of the sufferings of the Puritans in this and the two succeeding reigns.

Another important Act was passed by the first Parliament under Queen Elizabeth, commonly called the Act of Uniformity. The object of this act was to establish an uniformity in religion, in doctrine and ceremonies through the realm. By this statute, the Liturgy of King Edward, with a few alterations, was re-established, and all the respective rites, ceremonies, holidays, forms, and habits of the church were appointed, and thus established by law. In the second year of the reign of King Edward, 1543, a Book of common prayer and modes of worship for the church was composed and established by authority. This was allowed, at the time, to be imperfect. In the last year of his reign, this Liturgy was revised, and considerably altered and improved, with an expectation of further improvements, according to the progress of public sentiment in the light of the Reformation. In the preface of one of the service books, it was observed, "that they had gone as far as they could in reforming the church, considering

* I choose to refer to the authority of Mr. Hume, when it can be done with convenience, in consideration of his high standing as an historian, and as it is well known that he had no partiality for the Puritans.

the times they lived in, and hoped they that came after would, as they might, do more." "King Edward in his Diary laments, that he could not restore the primitive discipline according to his heart's desire."* It appears, on good evidence, that the English Reformers of King Edward's time, with the great Cranmer at their head, were not fully satisfied with the Liturgy, and the lengths of Reformation, generally, to which they advanced; expecting to make still greater improvements. By the untimely death of that hopeful prince, Divine Providence cut off all their prospects. The primitive church used no Liturgies, nor is there any account of their introduction till late in the fourth century. Nor was there then, or ever after, any general uniformity of the Liturgies in use. It seems many of the English Reformers contemplated the establishment of their church agreeably to the practices and sentiments of primitive times. According to which, they supposed there were but two orders of the Clergy, that forms of prayer, though not essentially wrong, were unnecessary, that there should be no prescribed modes of divine service, or appointed habits for public ministrations.

In the revisal of the Liturgy, there were some alterations in the last Liturgy of king Edward, in favor of the one established in the second year of his reign. Some few things which were offensive to *fastists* were expunged, but no alterations in favor of those who wished for

further improvements could be obtained. The doctrines of faith, now reduced from forty-two Articles to thirty nine, about which there appears to have been no difference of sentiment, remained unaltered. "And thus the book was presented to the two houses and passed into a law, being hardly equal to that which was set out by King Edward, and confirmed by Parliament in the fifth year of his reign. For whereas in that Liturgy all the garments were laid aside except the surplice, the Queen now returned to King Edward's book, wherein caps and other garments were ordered to be used."* In reference to the Act of Uniformity, Mr. Hume observes, "The protestants ventured on the last and most important step, and brought into parliament a bill for abolishing the mass and re-establishing the Liturgy of King Edward. Penalties were enacted, as well against those who departed from this mode of worship, as against those who absented themselves from the church and the sacraments."† A few remarks of another writer, of great authority, may be here introduced. "When it was proposed, under the reign of Edward VI. to give a fixed and stable form to the doctrine and discipline of the church, Geneva was acknowledged as a sister-church; and the theological system there established by Calvin, was adopted, and rendered the public rule of faith in

* Neal.

† History of England, Elizabeth, Chap. I.

* Neal's History of the Puritans.

England. This, however, was done without any change of the form of episcopal government, which had already taken place, and was entirely different from that of Geneva; nor was this step attended with any alteration of several religious rites and ceremonies, which were looked upon as superstitious by the greatest part of the Reformed.* The act of Uniformity, rigorously enforced, was the fatal Rock on which the English church foundered, and was the cause of the lasting dissention between Conformists and Non-conformists.

There were two principal causes which, finally, produced the separation of the Puritans from the established church. One was, the Queen being tenacious of the supremacy, was also peculiarly fond of the pomp and splendor of the Popish service. The ceremonies of the Romish worship, their decorations, their vestments, "glaring in gems and gay in woven gold," were not less grateful to her feelings, than many of the civil and religious sentiments of the Catholics, were congenial to her own. Thus, notwithstanding the whole body of the papists were her determined enemies during the whole of her reign, she even treated them with uncommon lenity, and inclined to lessen rather than widen the breach between the English and the Catholic churches. The Puritans viewed the Romish church as Antichrist, and felt themselves called in the provi-

dence of God, to *come out of her*, entirely, and to *be not partakers of her sins*. "The Queen's commissioners ventured to assert, that the church of Rome was a *true church*.— This was a point, which the English bishops thought it absolutely necessary to maintain.— But the *Puritans* entertained very different notions of this matter; they considered the Romish hierarchy as a system of political and spiritual tyranny, that had justly forfeited the title and privileges of a true church; they looked upon its pontiff as *Antichrist*, and its discipline as vain, superstitious, idolatrous, and diametrically opposite to the injunctions of the gospel."*— The other cause of the separation was, the enforcing by the arm of authority such things, consisting principally in modes and forms, as were confessed by one party to be unessential, and by the other believed to be, at least in their effects, unscriptural and wrong.

The first Primate of England, appointed by Queen Elizabeth, was Archbishop Parker. The Archbishop of Canterbury was always at the head of the court of High-Commission. Archbishop Parker was a man of violent principles, a zealous advocate of prerogative, and a great stickler for uniformity. Naturally averse to the sentiments and manners of the Puritans, he was a proper instrument for the execution of the laws and the royal mandates that were made against them. The difference of sentiments, already noticed between the Queen

* Mosheim's Ecclesiastical History, Cent. xvi. chap. II.

* Mosheim.

and the Puritans, must necessarily produce a degree of disaffection towards them, in the mind of their sovereign.—Under these circumstances, it is easy to perceive that the court of High-Commission, under the presidency of Archbishop Parker would be sufficiently ready to execute the laws against Non-conformists, and would experience no want of countenance from the Crown. It was soon found that many of the stricter characters in the church, who now began to be denominated *Puritans*, neglected a compliance with the act of Uniformity, in several particulars. Several were summoned before the High-Commission, and there questioned, reprov'd, threatened, and commanded to comply with the ceremonies appointed by law. The Puritans uniformly pleaded a conscientious refusal, they declared their sincerest belief that a compliance would be a violation of their duty to God, and begged to be left unmolested, while they did not disturb the public peace. The ecclesiastical court would make no concession, nor give any allowance to Non-conformists. Accordingly a large number of ministers, many of whom were among the most learned, pious, and popular preachers in the nation, were suspended from their ministerial functions, and subjected to such penalties as the court thought fit to impose. Informers were encouraged to make presentments, and very few that were presented escaped punishment. The severities of the High-Commission, abetted by the Crown, constantly increa-

sed. And though there was a very great want of preachers, in most parts of the country, and many of those who were admitted to orders were in all respects unqualified for the sacred office, many pious and laborious ministers were suspended and deprived, every year, for not conforming to the prescribed ceremonies. Many were subjected to fines and costs which reduced them to poverty, Many were separated from their families and endured long confinements in the common prisons. Many others were compelled to fly to Scotland and to foreign countries, where they might enjoy the privilege of preaching the gospel of Christ, and by that means, obtain their bread. Many of the deprived ministers, being excluded from the churches, preached in their own houses, or in any convenient place that might be found, where they might assemble unmolested, with those who hungered for the bread of life. The venerable Coverdale, one of the worthiest divines in the nation, who with the celebrated martyr, John Rogers, and William Tyndal, made the first translation of the whole bible into English, had been indulged a place in a small parish in London, though he did not use the habits which were prescribed for ministers. Being removed from this place for non-conformity, the people "were obliged to send to his house on Saturdays, to know where they might hear him the next day. The government took umbrage at this, insomuch that the good old man was obliged to tell his friends, that he durst not inform them

any more of his preaching for fear of offending his superiors.*" A little after this, at the age of eighty-one, he was removed from his afflictions, and rested with the people of God. John Fox, the well known historian of the English martyrdoms, as he scrupled to comply with the clerical habits, could obtain no preferment in the church, tho', on account of his eminent services, no divine in England was in higher esteem, but was obliged to subsist on a small living at Sarum; and even this, he held not without considerable molestation.—That he might make thorough work with the non-conforming clergy, Archbishop Parker called in all licences within his Archiepiscopal district, and directed all preachers to take out new licences, which, of course, were given to none who neglected to comply with the prescribed ceremonies.

While the crown and the prelates, united their efforts in pressing conformity, it is doubtful whether their measures had the concurrence of the majority of the nation. No prince in England was ever more popular, and, probably, no one ever had greater influence than Queen Elizabeth. Her religious sentiments were well known, her power was almost unlimited, of course, very little opposition to these measures was to be expected from parliament. In the second year of her reign, the subject of religion was debated by the national convocation of the clergy. In the doctrines contained in the thirty-nine Articles, there was a general

agreement. When the rites and ceremonies of the church came under consideration, there were various motions for alterations. At length several propositions were introduced in convocation, for alterations in the ceremonies of the church, which embraced the principal subjects of difference between the Prelates and the Puritans. After long debate, on taking the voices, it was found that fifty-eight were in favor of the propositions, and fifty-nine were against them. So nearly were the parties balanced, notwithstanding the well known sentiments of the crown. From the great aversion to Popery, which had been imbibed by the people, on account of the cruelties of the late reign, popular sentiment seems to have been much against the controverted ceremonies, as they were generally, the relics of the Romish establishment.—With the two Universities, the court of High-Commission met with no small difficulty in enforcing conformity. The University of Cambridge was a constant sanctuary of the Puritans, and produced many preachers of great eminence, who were the steady opposers of all prelatical usurpations. In the University of Oxford, there were also many persons of distinction who favored the sentiments of the Puritans. It was not without much labor and difficulty, that the Universities were reduced to tolerable conformity.—Nor was the Puritan cause destitute of powerful interests at court. Several of the first characters in the administration favored those sentiments. But all this weight of

* Neal.

influence could never move the inflexible purpose of the Queen. "There was another set of opinions adopted by these innovators, which rendered them in a peculiar manner the object of Elizabeth's aversion. The principles of civil liberty, which, during some reigns, had been little avowed in the nation, and which were totally incompatible with the present exorbitant prerogative, had been strongly adopted by this new sect." Scarcely any sovereign before Elizabeth, and none after her, carried higher, both in speculation and practice, the authority of the crown; and the puritans (so these sectarians were called on account of their pretending to a superior purity of worship and discipline,) could not recommend themselves worse to her favor, than by inculcating the doctrine of resisting and restraining princes. From all these motives, the Queen neglected no opportunity of depressing those zealous innovators; and while they were secretly countenanced by some of her most favored ministers, Cecil, Leicester, Knolles, Bedford, Walsingham, she never was to the end of her life, reconciled to their principles and practices.* The Queen had the support of all the zealous advocates of prerogative, of those who secretly favored the catholic interest, of such as would render religion a creature of the state, and of those who preferred the devices of human invention to the purity of the gospel. In the execution of her purposes, the most of the pre-

lates afforded their cordial cooperation. Attired in the gaudy decorations of Rome, the church appeared more pleasing to the Queen, than when arrayed *in the simplicity that is in Christ*. It is the opinion of most historians that had it not been for the persevering remonstrances of her secretary Cecil, she would have enjoined celibacy on her clergy. The sufferings of the deprived clergy, in their families, never excited her compassion, or produced any concessions in their favor.

After long exertions under the most painful discouragements, after enduring accumulated sufferings, finding every effort which had been made wholly abortive, seeing no prospect of a reformation of the church in conformity to their wishes, a number of the Puritans, in the year 1566, after solemn consultation and prayer, looking to heaven for divine guidance, resolved "to break off from the public churches, and to assemble, as they had opportunity, in private houses or elsewhere, to worship God in a manner that might not offend against the light of their consciences."— To this Mr. Neal adds, "Had the use of habits and a few ceremonies been left discretionary, both ministers and people had been easy; but it was the compelling these things by law, (as they told the Archbishop,) that made them separate."

We will now mention the particular grounds of this separation. The Puritans generally disliked the Hierarchy of the English Church. They believed the scriptural mode of

* Hume.

Church government was Presbyterian. As they disliked Episcopal government, still less did they approve of the numerous offices and the various degrees of dignity which existed in the established church. They complained of the power of spiritual courts, of the want of proper discipline in the church, and of the numerous festivals which were enjoined. They did not approve a confinement to forms of prayer, and several things in the services of the Liturgy, especially in the burial and marriage services, they maintained to be particularly exceptionable. Had they been indulged with some discretionary liberty, it is probable that, for these things, they would not have separated from the church. The rites and ceremonies, which under existing circumstances, the Puritans supposed to be wrong, which were acknowledged by the imposers to be indifferent, being enforced under the pains and penalties of law, constituted the breaking point. The principal of these were, 1. The sign of the cross in baptism. 2. The use of godfathers and godmothers, to the exclusion of parents, in the dedication of children. 3. The confirmation of children. 4. Kneeling, at the sacrament of the Lord's supper. 5. Bowing at the name of Jesus.— 6. The ring in marriage.— 7. Wearing the surplice and other appointed vestments in public ministrations. The Puritans contended that the most of these rites were the appendages of Popery, and as such had been used for the purposes of superstition and idolatry. That their use was countenancing

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those corruptions, and therefore criminal. They referred to the case of the Brazen Serpent which was set up by Moses. Being abused to idolatrous purposes in the times of Hezekiah, that good king caused it to be destroyed. All these institutions of the church, the Puritans contended, were unauthorized by Scripture, that some of them were clearly inconsistent with the divine word, and a manifest violation of the ordinances of God. Their adversaries maintained that these ordinances were merely not unscriptural, that the church, by the national sovereign as head of the church, had a right to ordain such institutions, and, being thus appointed, it was the solemn duty of all to render obedience.

It does not appear that, at this time, the true principles of religious liberty were understood by either party. Both parties maintained that the national church had a right to ordain articles of faith, and appoint the general modes of ecclesiastical discipline and divine worship. The Puritans contended that this power belonged to ecclesiastical Conventions and Synods; their opponents maintained that the right was vested in the civil government. The Puritans held that in things indifferent, liberty of conscience should be allowed. The others believed that these things ought to be regulated by public appointment. Both parties would have the aid of the civil power to enforce their ecclesiastical regulations.

Archbishop Parker died in the year 1575. He was succeeded in the see of Canterbury

D d d

by Archbishop Grindal. Unlike his predecessor, he was a man of moderate temper, of a charitable disposition, and by many supposed to be, secretly, a favorer of the Puritans.— During his primacy, the laws against non-conformity were executed with much less rigour than in the preceding years. On account of this lenity he incurred the displeasure of the Queen, and was, for some time, sequestered from his episcopate, till he made his submission. Still, the Puritans, in a greater or less degree, were constantly oppressed.

Dr. Grindal died in 1583, and was succeeded by Archbishop Whitgift, a man of very different character. His temper, naturally severe, inclined to arbitrary principles, had been highly excited against the Puritans, by a long controversy which had been carried on in writing between him and Mr. Cartwright, the great champion of the Puritans, in which Dr. Whitgift had no advantage of his antagonist, in learning or argument. He was now prepared to use other means to produce conformity. In his elevated station he could so far forget the dictates of ingenuousness, as to persecute Mr. Cartwright, so that he was obliged to fly beyond sea for safety.

It was soon perceived that in the hands of Archbishop Whitgift the whole rigour of the laws would be executed against the non-conformists.— At his request, the High-Commission court was newly organized by the Queen, with more extensive and more arbitrary powers than it had previously

possessed. Of this court, at this time, Mr. Hume observes, “ The jurisdiction of the court extended over the whole kingdom, and over all orders of men; and every circumstance of its authority, and all its methods of proceeding, were contrary to the clearest principles of natural equity. They were directed to make enquiry, not only by the legal means of juries and witnesses, but by all other means and ways which they could devise. And the punishments which they might inflict, were according to their wisdom, conscience and discretion. In a word, this court was a real *inquisition*; attended with all the iniquities as well as cruelties, inseparable from that tribunal.” While Archbishop Whitgift presided in this court, it seldom neglected to exercise its powers. In his first visitation of his archiepiscopal district, the archbishop caused two hundred and thirty-three ministers to be suspended from their ministerial functions, for not subscribing certain articles of conformity which he prescribed. The non-conforming clergy were summoned before the High-Commission, in great numbers, and were suspended, deprived, fined, and imprisoned. A great number of churches were shut up, thousands were hungering for gospel instruction; according to a statement made in Parliament, there were not more than 3000 licensed preachers to supply 9000 parishes. The numerous suspensions of the clergy, with the severe sufferings of many most worthy men, some of whom died in prison, and others under the hard pressure of their afflictions,

together with the high-handed proceedings of the ecclesiastical courts, produced loud complaints in the nation, which at length reached the ears of Parliament and the Queen's Council. Several members of the administration endeavored to soften the Archbishop in favor of some of the deprived ministers. But, confident of the secret approbation of the Queen, he was inflexible. Various and repeated attempts were made in Parliament, to make some further progress in the reformation of religion, to modify the laws in favor of conscientious non-conformists, to reduce the powers of the court of High-Commission, or at least to make some provision for the supply of the destitute people with a preached gospel. Several bills for these purposes were introduced in the Commons, enforced by the most moving petitions, and some of them passed that house. The Queen firmly resisted all these attempts. She informed the Commons that the management of the interests of religion belonged to herself, that upon this subject her mind was fixed, that she would suffer no innovations, that in these transactions the Commons had transgressed their proper bounds, that they deserved a severe reprimand, and she ordered the Speaker to suffer no more bills of that nature to be read before the house. Some of the members for their bold speeches on these bills, were committed to the Tower. Petitions of various kinds, supported by the best authority, were presented to Parliament, to the Queen's Council, to the

Archbishop, but they were of no avail. The press was restrained, no books were allowed to be published, under severe penalties, without a license from the Archbishop of Canterbury, or the Bishop of London.

The Puritans held meetings for preaching and the administration of the sacraments, and religious worship, in private places, wherever they could avoid public notice. Some of these meetings were called *Prophesyings*, much like our conferences. Archbishop Grindal incurred the displeasure of his Mistress for not putting a stop to these prophesyings.— Under Archbishop Whitgift, they were all suppressed, wherever they could be found.

In the early part of this reign, the observation of the Sabbath was greatly neglected. About the year 1585, the parliament passed a bill *for the better and more reverent observation of the Sabbath*. This was rejected by the Queen. But "the religious observation of the sabbath grew into esteem with all sober persons, and after a few years became the distinguishing mark of a *puritan*."* Towards the close of Elizabeth's reign, the doctrine of the morality of the sabbath was publicly maintained. "All the *puritans* fell in with this doctrine, and distinguished themselves by spending that part of sacred time in public, family, and private acts of devotion. But the governing clergy exclaimed against it, as a restraint of Christian liberty; as putting an unequal lustre on the *Sunday*, and tending to

* Neal.

eclipse the authority the of church in appointing *other festivals*.* During the reign of Popery, the sabbath had been reduced to a level with their superstitious festivals.

At the time of the first separation of the Puritans from the established church, there appears to have been no difference of sentiment on the subject of doctrines. In the latter part of the reign of Elizabeth, the doctrines of Arminius were broached and began to prevail. Some of the episcopal divines embraced those sentiments and would insinuate that they were consistent with their Articles of faith. Says Mr. Neal, "All the Puritans to a man maintained the articles of the church to be Calvinistical, and inconsistent with any other interpretation, and so did far the greatest number of the conforming clergy; but as the new explications of Arminius grew into repute, the Calvinists were reckoned old-fashioned divines, and at length branded with the character of DOCTRINAL PURITANS.

The measures of severity with which they were oppressed, do not appear to have diminished the number of the Puritans. Though they constantly endured various kinds of suffering, they were steadfast in the maintenance of truth, committing their cause to God. They established some ecclesiastical regulations among themselves, as far as their depressed state would permit, principally on the model of the church of Geneva, which had been the model of the church of Scot-

* Neal.

land.—The suspensions and deprivations of this long reign are said to have amounted to several thousands. Of the ministers who were thus deprived of their public office, some fled into other countries, some betook themselves to other employments, many of them continued to preach the gospel whenever they could have opportunity, and to testify against the errors and corruptions of the times. The greater part of them were reduced to poverty, and wandered about, destitute, afflicted, tormented.

O.
[To be continued.]

Parents and their Children meeting at the Day of Judgment.—
The substance of a SERMON,
delivered in Granville, (Mass.)
Lord's-day, May 20, 1810, at
the funeral of NANCY TINKER,
who died in the triumphs of
Christian hope, May 18, aged
13 years.....BY TIMOTHY M.
COOLEY, Pastor of a Church in
Granville, (Mass.)

2 SAMUEL XII. 23.

But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he will not return to me.

AFFLICTIONS, sorrow and death, are the common lot of all the human family. David, the man after God's own heart, was raised from a shepherd's tent to the throne of Israel, but even in this elevated condition, the arrows of the Almighty reached him. His palace afforded no security from death.—The youngest in his family, an infant scarcely a span long, was smitten with disease, and lingering for a while gave up the ghost.

Now the child is dead, wherefore should I fast? can I bring him back again? We are to pray and fast for our children, while they live, but when dead, they are no longer the subjects of prayer.

I shall go to him to the state of the dead. I shall go to him in heaven. I shall go to him to the judgment-seat, where we shall be judged, according to the deeds done in the body. The words may imply either of these three things, and I shall embrace the last sense, and attempt to improve this funeral occasion, by illustrating this impressive truth, That parents will meet their children at the day of judgment.

I. In what manner? And

II. For what purposes will parents and their children meet at the day of judgment?

I. The meeting of parents with their children will be exceedingly different from their interviews here on earth.

Here they meet to make provision for the wants of the body; but no such wants attend them there. Mouldering bodies will be raised to immortal life, in a new condition. No hunger, nor thirst will then distress them; no food nor raiment will be requisite, to nourish or to cover them. "In the resurrection they are as the angels of God in heaven."

Parents now meet their children in a preparatory state, but then in an unchanging state. They are now on probation, the proper subjects of instruction, counsel and prayer. Pious parents collect their offspring around them, to teach them the truths and duties of Christianity, and impress them with a sense of the worth of their souls. These means they use, because their hearts are susceptible of change—a change from supreme hatred to supreme love to God—a change which will fit them for the society and joys of heaven. But they will meet at the future tribunal, in a state unchanging and unchangeable. There will be no conversions then; no place for repentance, though it be sought for carefully and with tears. "He that

"is unjust let him be unjust still, "and he that is holy let him be holy "still."

Parents and their children meet in this world to worship an unseen God, but they will then meet in the full presence of the visible Deity.— "No one hath seen God at any time, "nor can see him and live." But at the judgment of the great day, they will not only see God and each other, but they will see Him with a full view of his great and terrible majesty. "Behold he cometh with "clouds and every eye shall see "him."

When families shall be reassembled at the tribunal of heaven, no one will be slumbering or sleeping. In their religious interviews here on earth, luke-warmness and indifference are often apparent. What discouraging inattention is manifest among children, under the pathetic expostulations of parental faithfulness! When parents instruct, how slow are they to learn the mysteries of godliness! When they advise, how inattentive to their counsel! When they persuade, how unwilling to yield to motives drawn from the realities of the world to come! And when they warn them, how fearless of danger! Even parents as well as children, are liable to rest contented with the forms of godliness, while strangers to its power. In those seasons which are externally devoted to prayer and praise, the fire often goes out on the domestic altar. But there will be no inattention, when parents and their children shall meet before God hereafter. Saints and sinners will be all attention to the amazing objects which will then pass in review before them.

II. For what purposes will parents meet their children at the day of judgment?

Every family has distinct and mutual concerns in this probationary state, which immediately relate to the business of the judgment day.— They will then meet, to render an account of all their deeds towards each other. Much of our conduct is confined within our domestic walls. Here we begin to live; here we spend

a great proportion of life ; here we die. Here we find most of the duties we owe to God, and to our fellow creatures. Here parents are either faithful or unfaithful in the immense charge of religious education ; here children are either submissive, obedient and pious, or disobedient, stubborn and profane ; here brothers and sisters either promote or discourage in each other, the great work of salvation. All these things will be brought into judgment.

Parents and children will meet at the last decisive day, to hear their final sentence. When their doom is pronounced and sentence executed, how will earthly connections be sundered ! How will those who have been united by the bonds of nature and affection, be removed to a returnless distance from each other ! How rending is the thought, but how will the reality wring the human soul with anguish, when parent and child, husband and wife, brother and brother shall separate to meet no more for ever ! Or is there no separation likely to take place ? Shall we all in a body be acquitted in that day ? Are all the members of our respective families prepared for such a glorious sentence ? Happy then are we, and for ever happy. But will the most liberal charity allow us to indulge a hope so pleasing ? Oh, no. We are not all good. Many children, many parents, and perhaps whole families, have all their work of repentance yet to do. And may the Holy Spirit work effectually on every heart. May the Lord "turn the hearts of parents to children, and the disobedient to the wisdom of the just, and make ready a people prepared for himself."

IMPROVEMENT.

The conduct of parents and children towards each other will be attended with eternal consequences. Their interviews though short are lasting in effect. They do much, very much towards forming the character of the rising generation. They have a tendency either to reform and sanctify our children, and

fit them to become scraps in heaven, or to harden and blind their hearts and prepare them for an eternity of sorrow.

"God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." It will then be known who among us have been faithful, and who have been negligent in the sacred duties we owe to God and one another. Relatives will then reproach and accuse each other for being accessory to their eternal ruin. Children, whose everlasting interests have been neglected, and who find themselves undone, will then fly to parents, not with looks of joy and gratitude, but with anguish and despair, and reproach them with their cruelty and neglect. Then will they be heard to say, "O my parents, how could you adorn my body, while my immortal soul was miserable, blind and naked ? How could you behold my levity, my undoing sins, my neglect of repentance and prayer, without counsel or reproof ? Now I am lost ; lost without hope ; lost by your neglect." Reproaches of this kind will be heard at the day of judgment. And what confusion will cover the faces of those who have brought forward a lovely family to inherit an eternal curse ? How can they then behold their offspring whom they have destroyed by neglect, or corrupted by an evil example ! How many thousand stings will then pierce the souls of unfaithful parents, and their ruined children !

*"In gloomy orbs, their trembling eyes will roll,
And tell all worlds the anguish of their soul."*

But let us bring to view a different scene. Contemplate the happy meeting of pious families at the day of judgment. Hear children acknowledging the care and fidelity of parents in their religious education. Hear them declaring with what tenderness they prayed for them, and wept over them. Hear them recount those interesting seasons, when a pious mother led them to her closet, and with eyes full of affection,

pressed them to love and fear God, and with a heart ready to break, and a voice sweeter than

“ *Ten thousand harps that tun'd
“ Angelic harmony”*—

called down upon them blessings from on high. Hear them pour out their gratitude and praise to the Judge of all for these blessed means of their salvation. Cases of this kind without number, will be disclosed, when parents and their children shall meet at the day of judgment. And could we all meet our children in this happy condition, with what composure could we behold their dying agonies, and resign them to the grave!

We will turn our thoughts to the child, whom we have just now committed to the ground. In speaking of the dead our words should be few, and they should be the words of truth. If we are not much deceived, there were many things in this departed youth, which demand the attention of the living. From a child thirteen years old, there is generally little expected, and little realized; but here we find an exception. Here we meet with an instance of one, who had but just left behind her the years of infancy, speaking and acting like a Christian of mature age. Christians have gone from the bedside of this languishing youth, refreshed with her humble and spiritual conversation, and ashamed of themselves in the lustre of this babe in Christ.

She possessed, by nature, a sedate, humane and affectionate disposition, and wore a constant smile, which scarcely disappeared, after her countenance was covered with the shades of death. She was never known to speak a falsehood, and she felt it a severe correction, and would sometimes burst into tears, to be told she had done a wicked deed.

In the fifth year of her age, she was offered up to God, in the sacrament of Christian baptism. Of how much importance this dedication might have been to her precious soul, is not for mortals to determine. It was a subject on which her own mind had been considera-

bly exercised, even at this early period of her life. One Lord's-day returning from the house of God, where she had seen this ordinance administered, she enquired with much engagedness, whether she had been baptized? On being told she had not, she enquired the reason, and dwelt upon the subject with a concern, which indicated, at least, a reverence for the institutions of religion.

“ Train up a child in the way
“ he should go, and when he is old
“ he will not depart from it.”
The great worth of an early religious education, is evident from the concurring testimony of the sacred scriptures, and universal experience. In this respect the deceased was richly favoured. She was blessed with parents, who gave religious instruction to their children, and felt in some measure the worth of their souls. It was her delight to receive instruction, and she was a constant attendant, on those seasons, when children and youth were catechized in public. Many pious hymns and portions of scripture, were treasured up in her memory. Her mind was richly furnished with religious knowledge.

After all that could be said concerning the natural or acquired endowments of the deceased, if nothing more could be added, we might, with the pious Watts, pour forth a “ lamentation over an amiable youth falling short of heaven.”* *Nature* refined, instructed, and even dedicated by the sacramental seal, is but *nature* still. A sedate mind, a pleasant countenance, an amiable disposition, a rich store of useful knowledge, are not the qualifications for admission into the kingdom of glory. “ Ye must be born again.” The amiable as well as the rough, the infant sinner, as well as the veteran, who has whitened in his guilty career, “ must be born again.” Our hopes that this child is now a pure and happy spirit in heaven, will bear an exact proportion to

* An allusion to one of Watts' Sermons.

the evidence she exhibited, that she was the subject of a change of heart.

In the beginning of the present year, (1810) there commenced a pleasing and encouraging attention to religion in some parts of this place, and the enquiry with a number has been, what shall we do to be saved? This reformation has extended to some of every age, old and young and even to children. The *deceased* was not indifferent to this blessed work of the Spirit of God. She said one night to a pious old gentlewoman she used to sleep with, "I shall not sleep much to-night, I am so distressed for my sins that I cannot sleep." One day when her parents were gone to a lecture, she read to a younger brother, a passage in one of Russel's sermons, where he describes eternity. After reading the description, she descanted upon it, in such a moving and impressive manner, as is not to be easily described or forgotten. Returning from a conference, she made the following serious remarks to one of her companions. "We must all die. We don't know who will die first. Perhaps it will be myself. We don't intend to go to hell, but we must if we don't repent and reform."

"Perhaps it will be myself." There was something in this expression doubtless beyond the knowledge of the speaker. This *perhaps*, this *may be* has proved a solemn reality. In the month of April she was seized with a wasting disease, which in six weeks and four days broke down a vigorous constitution, and brought her to the end of life. He who has all hearts in his hands, was pleased, in the early part of her sickness, to "light up a ray of hope, serene, mild and cheerful as the garden of Eden, in her anxious soul." When she was first told of her danger, her reply was "Don't be concerned for me, I am going to live with Christ which is better than all."

As the violence of the disorder increased, she gave increasing evidence that the love of the dear Re-

deemer was the ruling passion of her soul. To her minister who visited her, she said that she loved Christ more than father or mother or brothers or sisters. And being asked a few days before her death, whether the excellency she saw in Christ would compensate for her bodily distress, she exclaimed in an imperfect sentence, "O yes, thousands of thousands of thousands;" by which it was understood that she would represent the inexpressible beauty of Christ. Her love to the divine character made her, in a measure, lose sight of all other objects.

Prayer was her delight and her prayers were pertinent, solemn and affectionate.*

She had a strong hope of heaven and strong desires for the salvation of others. Many of her youthful visitants, received some pious words from her lips which were "like apples of gold in pictures of silver."

Submission to the will of God under sufferings, and in the near

* She made the following prayer a few days before her death. "O most merciful Father, wilt thou be pleased to look down in mercy upon us this morning. We thank thee that our lives are spared to behold the light of another day. O Lord, be pleased to shower down thy spirit in a plentiful manner. Wilt thou be with this youth on a bed of languishing, and if consistent with thy will, raise her to health, but above all have mercy on her never-dying soul. Enable her parents to give her up to God. May she live to be an ornament to thy church here in this world. O Lord, wilt thou have mercy on sinners, open their blind eyes that they may see the situation they are in.—Wilt thou have mercy on the sick and distressed, and comfort mourners. Wilt thou fit the living for life and the dying for death. O Lord, if consistent with thy will, raise me up to health to be a member of thy visible church in this place, not my will but thine be done."

prospect of eternal scenes, is a very consoling part of experimental religion. This alone will disarm death of his sting. This young Christian discovered a sweet and submissive temper, through her distressing sickness, and in view of the gradual, but certain approach of death. When others wept for her she pleasantly re-pressed their tears. To a weeping friend she said, "Don't pity me." To a relative who stood weeping by her bed, she said with a smile, "Can't you give me up to God?" The next day she called her into her room, and said, "How do you feel now, can't you give me up to God? He will do us no injustice."

She was naturally timid, and much affected with the death of others, but grace triumphed over her natural timidity, and smiles were on her pallid cheeks, while she spoke of her own dissolution. Just before her death, her father said to her, "Do you think you are dying?"—"I hope I am." At another period, when she was thought to be dying, and her brothers and sisters were called to her bed, addressing each of them separately, she said, "I am going to live with God. You must mind your parents, and seek an interest in Christ. I am going to die, and be buried, and you must go to my funeral." To the youngest she said, "Phinehas, you will never remember Nancy." May God remember him.

About ten days before her death, between twelve and one o'clock at night, when sleep was upon all except this child and her attendant, she sung an hymn ;

*"Jesus my all to heaven is gone,
He whom I fix my hopes upon,"*
&c.

She was heard by some of the family in adjoining apartments, and before she had concluded this joyful solemnity, several of them united with her in the alleluias of that delightful hymn. O my Saviour ! thou wast not displeased, when children in the temple cried, saying, Hosanna to the son of David. Out of the mouths of babes and sucklings thou hast perfected praise.

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Friday morning May 18th, it was apparent that she was struck with death. Mortification was seen on some parts of her body, but a sweet smile of peace in her countenance. She repeated the following lines,

*"Then will I tell to sinners round,
What a dear Saviour I have
found ;
I'll point to thy redeeming blood,
And say, behold the way to God."*

Nothing now remained but to dismiss the soul from "its clay tenement." Restless, and filled with pain, she was silently waiting for the angel of death. Being removed from one bed to another, one said to her, "You can get a little sleep." "NO. I SHALL SLEEP NO MORE
"TILL I SLEEP IN JESUS." Soon after this, without a struggle or a groan, she "SLEPT"—We believe she "SLEPT IN JESUS."—Scarcely a tear was shed on the occasion—For who could weep, to see a youthful Christian, ripened by the grace of God, *fall asleep* in the Saviour's arms !

*"Now mounting she soon will
descry,
The regions of pleasure above ;
Her spirit triumphing shall fly,
And dwell with her Saviour
above."*

THE PARENTS of the deceased have a claim to our sympathy, counsel and prayers. For many years your family has been mercifully spared, and death has not entered your windows. You have met together morning and evening, and all your children have been with you. But death has made a great change. One is now gone and left a blank which can never be filled.

And "is it well with the child?" Has she done with sin, and pain and sorrow ; and gone, as she said "to live with God?" How then can you wish her back again, or for a moment entertain a desire, that what God hath done should be reversed ? Though she is lost from your family, she is not lost from the great family of God. She lives, and you will see her in that day when parents and their children

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meet, and when pious parents and pious children meet to part no more. You have reason to mourn, and much reason to be comforted. The amiable and pious Cowper said, "That those who were prepared to die were eminently prepared to live." Such persons are both an ornament and a blessing, to our families. If our children become pious, we want them with us, and yet we can more cheerfully part with them. The piety of the child increases your loss, and immensely increases your consolation. We sensibly feel that your disappointment is great, and your grief pungent. We commend you to the blessed Jesus, who "can speak a word in season to the weary and the heavy laden." He was a man of sorrows and acquainted with grief; and why should we wish to go to heaven in any other way than that which he hath consecrated and endeared by his own example? May you possess a liberal portion of *his* spirit, who said, "The cup which my heavenly Father hath given me, shall I not drink it?" The grace of God can turn this affliction into a blessing. Be exhorted to humble yourselves before him, and in due time he will lift you up. Make it your care to become well prepared for that momentous day when you will meet this and your other children, at his tribunal. Use every hopeful mean to promote the salvation of your family, and may a blessing attend your endeavours.

The CHILDREN who have now witnessed the death and burial of a sister, must not be forgotten on this occasion. We mourn with you, and we will endeavour to pray for you. We advise you to remember the dying words, prayers and example of your departed friend. She will speak to you no more, and what more could she say, if permitted to speak!—You hope your little sister has gone to be associated with the spirits of just men made perfect. And does she not desire to see you following her to the world of glory? And do you wish, when you die, to go and join her society? Do you desire to die in peace, and enter into peace in

heaven? You must then forsake all your sins and repent of them—You must become the true friends and followers of Christ. "Behold! now is the accepted time, behold! now is the day of salvation."

The great God will take notice what improvement you make of this death. It is the loudest call that has ever reached your ears, and Oh, that it might reach your hearts. The warnings of your dying sister *must not be forgotten*. Be advised to read and pray. Love God and honor your parents. Love one another. Think much of death, and "put not far away the evil day." Be wise and you will be happy. Listen to the counsel of Christians, and follow their pious example, and you shall be the children of your Father which is in heaven.

The CHILDREN and YOUTH in this congregation are taught by this death, that they are not too young to die, nor too young to make their peace with God. Death is diminishing your circles, and peopling the burying ground from your numbers. Many of your age have gone to the world of spirits, and you are "drawing after them." Do not undertake to extinguish serious thoughts by rushing into sinful amusements. These are costly pleasures which are purchased with the blood of your souls.

Christ died for you, and he lives again. Heaven is a blessed place, and thither he will bring all the virtuous. You have just seen your Nancy buried, and you know how cheerfully she died. Has she gone to heaven? She beckons you to follow her.—Dear children, "prepare to meet your God." And when the last trumpet shall sound, and the dead shall be raised, and parents and children shall meet at the judgment day, may you all be admitted into that "rest which remaineth for the people of God."

AMEN.

Religious Intelligence.

DOMESTIC.

Meeting of the American Board of Commissioners for Foreign Missions.

PURSUANT to the Constitution of the American Board of Commissioners for Foreign Missions, the following members of that Board convened in Worcester, Massachusetts, Sep. 18, 1811; viz.

The Hon. JOHN TREADWELL, Esq.
 Rev. SAMUEL SPRING, D. D.
 Gen. JEDIDIAH HUNTINGTON,
 Rev. JOSEPH LYMAN, D. D.
 Rev. JEDIDIAH MORSE, D. D.
 Rev. SAMUEL WORCESTER, &
 Rev. CALVIN CHAPIN.

The meeting was opened with prayer by the Vice President.

Certificates of appointment for the ensuing year were exhibited.

Minutes of the last session were read.

The Hon. JOHN TREADWELL, was elected President of the Board; The Rev. Dr. SPRING, Vice President;

WILLIAM BARTLET, Esq. } Prudential
 Rev. Dr. SPRING, & } Commit-
 Rev. SAMUEL WOR- } tee.
 CESTER,

Rev. CALVIN CHAPIN, Recording Secretary;

Rev. SAMUEL WORCESTER, Corresponding Secretary.

JEREMIAH EVARTS, Esq. Treasurer, and,

Mr. JOSHUA GOODALE, Auditor.

The Rev. Dr. Morse, the Rev. Dr. Lyman, and Gen. Huntington, were appointed a committee to consider whether any, and, if any, what, alterations of the Constitution may be expedient.

The prudential Committee presented their report, which is as follows:

The Prudential Committee of this Board beg leave to submit the following Report.

AGREEABLY to the direction of the Board, the doings of their meeting at Farmington, together with

their address to the public and the form of subscription for promoting the object of their institution, were printed without delay, and extensively circulated. Though a disposition favorable to the great object was very soon discovered on the part of charitable individuals, yet the Committee perceived, that considerable time must elapse, before they could be in possession of funds adequate to the support of a mission upon a promising scale, in any part of the heathen world. Four young brethren, however, viz. Messrs. Adoniram Judson, jun. Samuel Nott, jun. Samuel Newell, and Gordon Hall, held themselves in readiness for the service, and only waited to be sent where Providence should direct. Under these circumstances, that as little time as possible might be lost, and with a view to the missionary interest at large, the Committee after consultation on the subject, judged it advisable to send one of the four brethren to England to confer with the Directors of the London Missionary Society. Mr. Judson was designated for this purpose, but as a precautionary and preparatory measure it was thought proper, that the four missionary brethren should all be examined by the Committee relative to their qualifications for the service, to which they held themselves devoted. Accordingly they attended a session of the Committee, and were examined and approved. In the mean time arrangements were made for Mr. Judson's special mission to England; and he was fitted away with all convenient despatch. The precise views of the Committee, in this measure, will more distinctly be seen by the letter of instructions which was given to Mr. Judson, and which in this place the Committee beg leave to submit.

Mr. Adoniram Judson,

As you and your brethren, Samuel Newell, Samuel Nott, and Gordon Hall, have professed to hold yourselves sacredly devoted to the service of Christ, in some part or parts of the heathen world, as in Divine Providence a door may be opened to you, and as, with refer-

ence to this important object, you have chosen to place yourselves under the superintendence and direction of the American Board of Commissioners for Foreign Missions; the Prudential Committee of the said Board, after obtaining satisfaction in regard to your qualifications severally for the contemplated service, and seriously consulting on the subject at large, have judged it advisable to have a full and distinct understanding with the Directors of the London Missionary Society, in relation to the general object. For this purpose they have determined on sending you, dear Sir, to England, under the following instructions.

Agreeably to arrangements made, you will sail for England in the ship Packet, and on your arrival at her port of destination, you will proceed, as soon as convenient, to London, and deliver your letter of introduction to the Rev. George Burder, Secretary of the London Missionary Society. Mr. Burder, we doubt not, will receive you with Christian courtesy, and from him, and his brethren of the Board of Directors, you will receive such notices as will enable you to accomplish in the best manner the design now in view. A principal object of your attention will be to ascertain, as distinctly as possible, whether any and what arrangements can be made for a concert of measures in relation to Missions, between the American Board of Commissioners and the London Missionary Society. Particularly, whether, if circumstances should render it desirable, you and your brethren can be supported in Missionary service for any time, by the London funds, without committing yourselves wholly and finally to the direction of the London Society. Or whether it may be in any case consistent for the mission to be supported partly by them, and partly by us. And if so, under whose direction it must be held. On these points you will possess yourself of the views of the Directors of the London Society, and receive their propositions for our consideration. You will also, during your stay in England, avail yourself of your op-

portunities and advantages for obtaining ample and correct information, relating to missionary fields, the requisite preparations for missionary services, the most eligible methods of executing missions, and generally, to whatever may be conducive to the missionary interest; and the most important parts of such information as you may obtain, you will commit to writing, for the use of the American Board.

As it is not expected that you will be at your own charge in this engagement, you will keep a full account of your expenditures, for adjustment on your return.

We commend you, dear brother, to the Providence and the grace of God, with fervent prayers for your safety, your success, and your happiness. In behalf of the Prudential Committee of the American Board of Commissioners for Foreign Missions,

Yours, dear brother, with great affection,

SAMUEL WORCESTER.

These instructions were accompanied by an official letter from the Corresponding Secretary to the Secretary of the London Missionary Society, which for the further satisfaction of the Board, it may be proper in this connexion to exhibit.

Salem, Jan. 3, 1811.

REV. AND DEAR SIR,

Inclosed with this you will receive a printed paper, in which you will see in general what has recently been done in this country in relation to foreign missions. Four young gentlemen, Messrs. Adoniram Judson, jun. Samuel Newell, and Samuel Nott, whose names you will find in the paper referred to, and Mr. Gordon Hall, have offered themselves as candidates for missions to the heathen, under a solemn profession that they have devoted themselves to God for this arduous service, wherever in his Providence he may see fit to employ them. These beloved brethren have all passed through a course of collegial education and received a collegial degree. Since leaving the universities they have comple-

ted a course of studies at the Theological Institution in this vicinity, where they have acquitted themselves to the high satisfaction of their instructors and friends. According to our established order, they have been regularly licensed for the Christian ministry; and for a considerable time they have all preached in our churches to good acceptance. Their moral and Christian reputation is good, and their talents and attainments are respectable. Before the Prudential Committee of the American Board of Commissioners for Foreign Missions they have passed an examination in form, relative to their religious sentiments, their religious feelings, and their views in offering themselves for the missionary service: and their answers and declarations throughout were highly satisfactory. They profess their full belief in the articles of faith which are established in the Theological Institution, a copy of which you will receive; and the Prudential Committee have great confidence that they have received the truth in love; that they are persons of sincere and ardent piety; that they have offered themselves for the missionary service from the best motives; and, in a word, that they have qualifications for distinguished usefulness. The manner in which these young men have come forward, together with a similar disposition manifested by several others, has made, extensively, a deep impression, and excited a lively interest. It is gratefully hailed as an indication that the Lord is about to do something by his friends in this country, in furtherance of the great design in which their brethren in England have been so nobly and so exemplarily engaged.

On our own continent, indeed, there are many millions of men "sitting in darkness and in the regions and shadow of death," and our brethren in England may wonder that, while such is the fact, we should turn our views to any other part of the world. But the attempts which have been made to evangelize the aboriginal tribes of the North American wilderness, have been attended

with so many discouragements, and South America is yet in so unpromising a state, that the opinion very generally prevalent is, that for the Pagans on this continent but little can immediately be done. Hence, though the hope is entertained, that the time is coming when the benevolent exertions of the Redeemer's friends here, for spreading the knowledge of his name, may be successfully employed nearer home; yet at present the Eastern world is thought to offer a more promising field.

As yet however we have no adequate funds established, for the support of distant and expensive missions. What may be done in the course of a short time we know not. It is the desire and the prayer of many, that American missionaries may have American support; and we are not without hope that HE, to whom the silver and the gold belong, will open the hearts of the rich among us for this interesting purpose. Should this hope be realized, and missionary funds to any considerable amount be raised, they will probably be placed under such an arrangement as to be employed either in the East or on our own continent, as Divine Providence may direct.

Under existing circumstances, the American Board are desirous to open a communication with the London Missionary Society, whose knowledge of missionary concerns is ample, and the praise of whose liberality and persevering exertions is in all parts of the world. For this purpose Mr. Judson, one of the missionary brethren, of whom you have already some knowledge, and who has been favored with a letter from you, has been appointed to go to London. To your courtesy and Christian attention he is most affectionately and respectfully recommended; and for the particular objects for which he is sent, I beg leave to refer you to his letter of instructions.

Besides the official testimonial contained in this letter, Mr. Judson will carry with him others, and particularly one from the Faculty of the Theological Institution at Andover; an Institution which, though young, is fast rising in importance;

and in which, both on account of the principles on which it is founded, and the ability and piety with which it is conducted, great confidence is reposed. Should these testimonials be satisfactory, and should it in the event be thought best that our young brethren should be resigned to the patronage and direction of your society, your venerable and highly respected Board of Directors will judge, whether, after the course of studies through which they have passed, it will be expedient for them to spend any time at your school at Gosport, and whether, for any purpose, it will be necessary for the other three to go to England, before they shall be actually engaged in your service.

It may not be improper to state, that some of the young men propose to take wives with them to the missionary field. If this meet the approbation of your Board, as we are not unapprized of the laudable care which you take in regard to the character not only of your missionaries themselves, but also of their wives, we shall certainly consider it important that similar care be taken here.

With great personal consideration, and in behalf of the American Board of Commissioners for Foreign Missions, I tender to you, dear Sir, and through you to your brethren of the Board of Directors the most affectionate and respectful salutations.

SAMUEL WORCESTER, *Cor. Sec'y.*

*Rev. George Burder, Secretary
of the London Miss. Society.*

Agreeably to his instructions Mr. Judson sailed in the ship Packet of Boston, about the first of January. On her passage out, the Packet was captured by a French privateer.— Mr. Judson was taken out and carried first to Passage in Spain, and thence to Bayonne in France, where he was cast into close prison. By the favor of Providence, however, he soon obtained a release from his confinement; but it was so long before he could obtain permission to depart from France for England, that he did not arrive in London until May, just in season to be present

at the annual meeting of the London Missionary Society. He staid in England about six weeks, had repeated conferences with the Directors and the Secretary of the London Society, and returned to this country in August. His reception by the Directors, and the result of conferences with them, will appear in part by the official letter which he brought with him from their Secretary to the corresponding Secretary of this Board, which it may be proper to introduce in this place.

London, June 11, 1811.

To the Rev. Mr. Worcester.

REV. AND DEAR SIR,

WITH peculiar pleasure I received your letter of Jan. 3d by the hands of our worthy young friend, Mr. Judson, who happily obtained his liberty just time enough to be present at our annual meeting.

I rejoice greatly, with my brethren in the Direction of the Missionary Society, in the disposition which has been manifested by Messrs. Judson, Newell, Nott, and Hall, towards the poor heathen in the East. We hail it as a token for good, that the Lord has mercy in store for myriads, when he thus inclines young men of talents, piety, and education, to consecrate themselves to the service of Christ among Pagan nations; and the Directors, feeling the most perfect satisfaction with the full and decided testimonies given by you, Sir, your colleagues, and other reverent gentlemen, to the character of the young men, have most cordially received them as Missionaries, and they unite with them in wishing that they may proceed with all convenient despatch, from your shores to those of India.

By the official letter of instructions which I hope will be ready for Mr. Judson before his departure (which we lament is so hasty) you will perceive that the Directors wish they may proceed to Calcutta (or rather to Madras, if possible,) and from thence to Vizagapatam, which we consider as our Head-Quarters; and there to abide for a time, as various advantages, we think, will accrue from conversation with those who

have been sometime there. We have thought it a matter of too great importance hastily to be decided upon, in what particular place they shall labor, and after all that we are now able to say on the subject, we must allow some latitude to the brethren, to determine, upon the most deliberate consultation, what stations may probably be found the best and most promising.

We have long had in view the great city and populous neighborhood of Surat; but have been repeatedly disappointed in our attempts to send missionaries thither. Mr. Spratt, one of our missionaries lately gone from America, has been thought eligible for that station; but he must not go alone.

We have also had in view, for some years, Prince of Wales's Island* (or Penang) which has lately become a place of great consequence, and promises to be the key of Asia, especially of the vast countries of the Malays, the importance of which has appeared to us, since our acceptance of your young friends, in a stronger light than ever, in consequence of what Dr. Buchanan has just published on that subject.

But we must intreat, that the young men be advised by you, as well as by us, not to think of going all together to any one station, in the

* PRINCE OF WALES'S ISLAND is thus described in *Dr. Morse's Gazetteer, on the authority of Sir Home Popham*: It lies in the Straits of Malacca. The Proprietors of the East India stock have agreed, in consequence of the recommendation of Sir Home Popham, to make this island the seat of a marine establishment. This island offers great advantages as a military station; also for the building of vessels, and possesses great commercial capabilities, and will probably at some future day, become the depository of all the merchandise of China, and of India beyond the Ganges. This island has the advantages over every other in India, of climate, of approach for shipping, of watering, of safety of harbor (capable of containing the whole British navy) and of luxuriance of supplies.

first instance. We are too well aware of the jealousy entertained against missions by many gentlemen both in India and in Britain, to venture on a step which might excite unnecessary alarm. Such is the good sense of the young men and such their regard to the ultimate success of their endeavors, that we confidently hope they will be satisfied in observing the apostolic pattern; and proceed to their work; two and two.

The young men have expressed their inclination to enter into the married state before their departure. On some accounts this is certainly desirable; but where new stations are attempted, we have always been of opinion that it is safest and best for a missionary to go alone: This, however, would not be insisted upon in the present case, as they are going to a civilized country, where they will enjoy the protection of a regular government.

But it is of immense importance that the females chosen for their companions, should be truly pious persons, of tried integrity and unblemished character; prudent, domestic, humble; not looking for great things in this world; such as will be willing to deny themselves, and to take up their cross and follow the lowly and diligent Son of God: it is also proper, that they should be persons who have manifested some zeal for God, in their attention to the education of poor children; visiting the sick, or in some other way; for without some ardent love to Christ and religion, we cannot expect that they will prove helpers to Missionaries, but miserable hindrances.

Now, my dear Sir, on you and the other gentlemen of the Prudential Committee, or others who may be thought adequate, the Directors must and do rely with confidence, that the greatest care and caution may be observed, and that, if any doubts arise, a reasonable time be allowed more fully to develop the character, even though the union should be for a time deferred, and the young woman afterwards go out to join her intended partner. But such, Sir, appears to have been the prudence and care with which your

committee have proceeded with regard to the missionaries, that we feel confident equal care will be employed respecting their partners.

So many are the objects of our attention, that we are obliged to pay a sacred and constant regard to economy, in order that we may support missions already established, and if possible commence many more. Already our expenditure is about 7,000*l.* annually, and it is likely that this year we shall expend 10,000*l.* Whether the liberality of the British public will keep pace with our exertions, we know not. We hope it will. We cannot, therefore, but wish that prudent and zealous endeavors may be made in America for the support of Foreign missions, and we entertain so favorable an opinion of our good friends in the United States, that we cannot suppose they will permit the London Society to serve alone; and we stand fully prepared to hear of general and liberal contributions, as soon as it is known in the American churches, that four of their brethren, "flesh of their flesh and bone of their bone," and animated with their own spirit of independence, are engaged in this service. We hope the religious public will come forward, and so fill your funds, that not four only, but forty may go forth with apostolic zeal—with the zeal of Eliot, Mayhew, Brainerd, (names dear to us as to you) and spread abroad in many places, the sweet savor of the name of Jesus—ours and yours.

Indeed we have just heard that a pious lady, one of the first promoters of the Foreign Missions among you, has bequeathed a noble sum for this purpose. Ere this, I doubt not, the example has been followed by others, and a foundation laid for the most generous exertions.

However, should the Commissioners not find it convenient at present to undertake the support of the four brethren, the Directors will agree to allow them the same annual salaries as are given to their missionaries; viz. 100*l.* a year to a single, and 150*l.* a year to a married missionary; that is, until they are able, by some means, not incompat-

ible with their missionary engagements, to procure their own support; which we consider to be the bounden duty of every missionary to attempt, as soon as possible; and without which missions can never be very widely extended.

We shall be happy, dear Sir, to hear from you as fully, and as frequently as possible.

Be pleased to present the cordial respects of the Directors, to all the ministers and gentlemen of the Board, or who are otherwise engaged in this good and great work.

I am, Sir, with sincere esteem, your affectionate brother and fellow laborer,

GEO: BURDER, *Secretary.*

The Board will perceive, that though the London Directors gave the most favorable reception to our messenger, and shewed the most Christian zeal towards the general object, yet in this letter of the Rev. Mr. Burder, nothing is said in direct reference to the points on which Mr. Judson was instructed to confer with the Directors, relating to a co-operation in the support and conduct of missions. Though the Committee have not received any written communication from Mr. Judson, yet they have learned from him in general, that the London Directors are of opinion, that a joint conduct of missions will not be practicable; and that although they are ready to receive our young brethren under their patronage, and would gladly have aid from us in respect to their support, yet they do not think it consistent to admit this Board to a participation with them in the direction of the mission. The Prudential Committee have always perceived, that a co-operation between the London Society and this Board in the conduct of a mission must be attended with difficulty. They thought it possible, however, that the Directors of the London Society, with their more perfect acquaintance with missionary concerns, might point out some way in which a co-operation might be practicable and useful; and if not, yet a hope was entertained, that it might be consistent with the

views and means of the Directors to afford some pecuniary aid to a mission to be directed by this Board, until adequate funds could be raised in this country. It now appears, that nothing of this kind is to be expected; the plans of the London Board are so extensive as to require all the funds at their command; and if any concert of measures be had with them, it must be in the way of our giving pecuniary aid to missions under their direction, rather than that of receiving aid from them to missions under our own direction.

On the whole then, it now rests with this Board to determine, whether it will be expedient to resign the four missionary brethren, or any of them, to the London Directors; and in that case what aid, if any, it will be proper to give towards fitting them out for a mission and supporting them in it; or whether it will be better to retain the young gentlemen under the direction of this Board, and trust, under Providence, in the liberality of the Christian public in this country for the means of supporting them. It is the opinion of the Committee, which they beg leave respectfully to submit, that the latter is to be preferred. The grounds on which this opinion rests are briefly the following. By raising up young men among us endowed with the spirit and qualifications for missions, Divine Providence seems distinctly to call on the Christian public in this country for the requisite means of their support, and upon this Board to apply the means and direct the missionary labors. From this view of the subject, and from what has already come to our knowledge of the disposition of individuals towards the object, the Committee feel a confidence that He, to whom the silver and the gold belong, will open the hands of the rich and liberal among us, so as shortly to provide the means for supporting a foreign mission upon a promising scale. Though at present the Eastern world appears to hold out the most favorable prospects for missionary efforts; yet the Committee presume, that this Board will not lose sight of the

heathen tribes on this continent, but will make it an object in their arrangements to be in readiness to meet the openings of Providence for imparting the knowledge of the Gospel to them. And, finally, it is believed by the Committee, that if the missionary brethren are retained under the direction of this Board, a greater interest will be excited in the American public, greater liberality for the support of missions will be displayed, and greater exertions for the missionary cause will be made, and, on the whole, more will be done for the spread of the Gospel and the promotion of the Redeemer's kingdom.

The Committee have expressed a confidence that adequate missionary funds may be raised in this country; not indeed because funds to any considerable amount have been actually realized. But the Committee feel themselves bound thankfully to express that for the time, which has intervened since the institution of this Board they think the encouragement good. It is known to this Board, that a bequest to the amount of thirty thousand dollars for the foreign missionary use was left by the late Mrs. Norris of Salem. That bequest indeed is at present under litigation. In addition to this, several smaller donations have been made to the amount of about fourteen hundred dollars, making the whole amount of the funds already given to this Board about thirty one thousand and four hundred dollars. This, given in the short space of a few months after the Board became known to the public, presents itself to the Committee in the light of a providential intimation, that a reasonable reliance may be placed on American funds for the support of American missionaries. The London Missionary Society have for some years past expended about £7,000 sterling, annually, in the support of foreign missions; and this year it is expected that they will expend £10,000. Shall the four American missionaries then be cast upon the London funds? Is not the American public as well able to supply £600 annually, the sum estimated to be sufficient for the support of four mis-

sionaries, as the British public is to supply £10,000? Would it not indeed be a reproach to our character as a Christian nation, as well as shew an ungrateful distrust of Providence, should we resign our missionaries to the London Society, under an apprehension that we could not support them?

If, however, it should be determined to retain the missionary brethren with a view to employ them in a mission to be supported and directed by this Board, it readily occurs, that exertions must be made upon an extensive scale, and with zeal and perseverance, for raising the requisite funds. In conformity with the views of the Board at their former meeting, the Committee are still of opinion that the best way to raise the funds will be by application to individuals, especially to the rich, but not to the neglect of the less wealthy, in all parts of the country. And it is respectfully submitted whether some measures may not be taken by the Board to engage the clergy and other influential characters, extensively, to attend zealously to this subject.

The Committee have made it an object of their attention and inquiry, to obtain information with respect to the best stations for missionary establishments. The Eastern world, especially Hindostan, the Malayan Archipelago, and the Birman empire, presents most extensive fields for missionary labors; fields which appear to be fast whitening for the harvest. All those vast regions are full of people *sitting in darkness and in the region and shadow of death*, and by experiments already made it has been abundantly evinced that it is by no means a vain thing to attempt to spread the Gospel of salvation among them. But the most favorable station for an American mission in the East would probably be in some part of the Birman empire. The population of that empire is great and somewhat advanced in civilization; the character and manners of the people are perhaps as favorable to the reception of the Gospel as will be found in any part of the heathen

world; and what deserves particular consideration, they are not within the limits of the British empire, and therefore not so much within the proper province of the British missionary Societies.

On our own continent, it is well known to the Board, there are many tribes of men in Pagan darkness. Notwithstanding the discouragements which have hitherto attended the efforts which have been made to evangelize the American Indians, there are many reasons which forcibly press upon an American Missionary Board a very tender and serious attention to this portion of the Pagan world.

On the whole, therefore, the Committee beg leave to submit whether it would not be best for this Board to fix upon some place in the Birman empire for a missionary station in the East, and upon some place within the territories of the Indians of this continent, for a missionary station in the West; and direct their attention to these two points with a view to follow the intimations of Providence in regard to them, respectively, and to establish missions in them as soon, and upon as extensive a scale as their means will admit.

The mission of Mr. Judson to England was attended with expense; to what amount exactly the Committee are not able to state, as the want of a treasurer, and the shortness of the time since Mr. Judson's return, have rendered it impracticable to complete a seasonable adjustment of his accounts.

In the close of this report, the Committee would devoutly congratulate the Board on the evident smiles of Providence upon the design of this infant institution. The cause is God's and it must succeed. The object is the salvation of men; the furtherance of the great purpose for which the Redeemer came down from heaven and died, the extension of his kingdom and the advancement of his glory. In this cause therefore we have every Christian inducement to be *steadfast and immovable, always abounding in the work of the Lord, for as much as*

we know, that our labor will not be in vain in the Lord.

SAMUEL SPRING,
SAMUEL WORCESTER,
Prudential Committee.

Voted, That this Board will remain under their care, the young gentlemen, who last year, "devoted themselves to the service of God for life, as missionaries in foreign parts."

The Committee appointed to consider the expediency of amending the constitution, reported the following article to be added to the constitution, a year hence, if the Board shall then judge it best.

The Treasurer shall give bonds to the Board in such sum as the Prudential Committee shall judge sufficient; and shall receive such compensation for his services as the Board shall determine.

Voted, To accept the report of the Prudential Committee.

The Rev. Dr. Morse, the Rev. Mr. Worcester, and the Treasurer, were appointed a committee to prepare extracts from the doings of this session for publication in the Panoplist, the Connecticut Evangelical Magazine, and other periodical publications, as they shall judge expedient.

The same committee were also appointed to prepare and publish 1500 copies of an address, and form of subscription, relative to the procurement of funds for the purposes of the Board.

Voted, That the Prudential Committee draw up a report proper for the Board to make to the General Association of Massachusetts Proper and of Connecticut, and present the same to the consideration of the Board, at their meeting in 1812.

Adjourned, to meet at seven o'clock to-morrow morning,

Thursday, Sept. 19.

Met according to adjournment.

Voted, That this Board will pay particular attention to the condition of the Caghnawaga tribe of Indians in Canada, and establish as soon as practicable, a mission among them: and to forward this design, that one

hundred dollars be appropriated to aid the education of Eleazer Williams, a native of that tribe, and his preparation to enter on that mission; and that this hundred dollars be paid in the present year, and be committed to the management of the Rev. Dr. Lyman, and the Rev. Richard S. Storrs.

Voted, That twenty-five cents a mile, reckoning the distance one way only, be allowed to each Commissioner to defray the expenses of travel, in attending the sessions of the Board.

Voted, That the next annual meeting of this Board shall be holden at Hartford.

Voted, That every special meeting of the Board shall be holden at the place of the annual meeting next preceding the said special meeting.

Voted, That the Prudential Committee take bonds of the Treasurer to the amount of Ten Thousand Dollars, for the faithful discharge of the duties of his office.

Voted, That this Board do not advise Messrs. Adoniram Judson, junr. and Samuel Nott, junr. to place themselves at present, under the direction of the London Missionary Society, but to wait the further intimation of Providence relative to our means of furnishing them with the requisite support in the proposed Foreign Mission.

Messrs. Adoniram Judson, junr. Samuel Nott, junr. Samuel Newel, and Gordon Hall, were appointed missionaries, to labor under the direction of this Board in Asia, either in the Birman Empire, or in Surat, or in Prince of Wales Island or elsewhere, as in the view of the Prudential Committee, Providence shall open the most favorable door.

Voted, That each of the married missionaries receive an annual salary of six hundred and sixty-six dollars and sixty-seven cents; and that each unmarried missionary's annual salary be four hundred and forty-four dollars and forty-five cents; each salary to commence on the arrival of the missionary in the field of his labors.

Voted, That an outfit of six hundred and sixty-six dollars and sixty-seven cents be allowed to each mar-

ried missionary, and to each unmarried missionary an outfit of four hundred and forty-four dollars and forty-five cents.

Voted, To appropriate a sum, not exceeding three hundred dollars, to purchase books for the use of the missionaries.

Voted, That the missionaries present be allowed the same sum per mile, as the Commissioners for their expenses in attending the present session; together with their necessary expences during the session.

Whereas Messrs. James Richards, jun. and Edward Warren, students in the Theological Seminary, have expressed a disposition to engage personally in preaching the Gospel to the heathen, and present themselves to this Board, and solicit their advice, direction, and patronage;

Voted, That this Board cordially approve the disposition manifested by the two young gentlemen, and cheerfully comply with their solicitations, and do take them under our direction and patronage, on the following conditions, viz.

1. That they complete their Theological course at the seminary, agreeably to the statutes.

2. That they be permitted to attend a course of Medical Lectures at Dartmouth College, with the consent of the Faculty of the Theological Seminary.

The report of the Prudential Committee prepared to be submitted to the General Association of Massachusetts Proper, and to the General Association of Connecticut was read, accepted, and ordered to be submitted to those General Associations, respectively, at their next sessions, by the Recording Secretary.

Voted, That this Board submit to the General Assembly of the Presbyterian Church in the United States, the expediency of forming an institution similar to this; between which and us there may be such a co-operation as shall promote the great object of missions among unevangelized nations; and that the Corresponding Secretary be re-

quested to transmit a copy of this vote to the general Assembly.

The meeting was closed with prayer by the Rev. Dr. Morse.

DONATIONS TO FOREIGN MISSIONS.

In the foregoing report the sum of *fourteen hundred dollars* is mentioned as having been given to be expended in Foreign Missions. The particulars of this sum are as follows:

Money collected in Hadley, received by the hands of the Rev. Dr. Lyman	\$ 47,98
From individuals in the Society of West brook, (Conn.) received by the Rev. Mr. Chapin	8,00
Donation from a friend to Foreign Missions, received by Mr. Chapin	410,25
Donation from William Woodbridge, Stonington, (Conn.) by the hands of Gen. Huntington	10,00
From two young ladies, New London	4,00
From the Rev. Doctor Woolworth, Long Island	15,00
From a friend to missions, New London	50,00
From another friend to missions, New London	250,00
From a friend to missions, Norwich	50,00
From sundry persons unknown	9,72
From individuals, by the hands of the Rev'd. Mr. Huntington of Boston	212,00
From Dea. Samuel H. Walley, Boston	100,00
	\$ 1,166,90

Mr. Bartlett, Mrs. Norris, and others, gave to fit out Mr. Judson, more than sufficient to make up the sum specified.

THE BIRMAN EMPIRE, Which is repeatedly mentioned in the foregoing documents, lies on the great peninsula beyond the Ganges, and comprises the kingdoms of Ava and Pegu. It has been known to Geographers but a few years by

that name. It is said to contain 17,000,000 inhabitants. The people are brave, industrious, and ingenious. Their laws are excessively severe and cruel, and very rigidly executed. Their religion has a great affinity with that of the Hindoos. Rangoon is a principal port. At this place Messrs. Chater and Felix Carey, son of Dr. Carey, are established as missionaries under the London Society.

FOREIGN.

.....
The English Review of Buchanan's Researches.

[Continued from p. 393.]

DR. BUCHANAN, on his second visit to Ceylon, in March 1808, found the south side of the island in the same state of destitution, as to religious instruction, with the north. He found but two English clergymen in the island. "What wonder," said a Romish priest to him, "that your nation should be so little interested about the conversion of pagans to Christianity, when it even does not give teachers to its own subjects who are already Christians." Numbers of the native Protestants, every year, apostatize to Boodha. Governor Maitland expressed his conviction, that some ecclesiastical establishment ought to be given to Ceylon. Both he and the senior chaplain at Columbo, the Hon. Mr. Twisleton, afford their patronage in the most liberal manner to three missionaries of the London Society, established in different parts of the island; and the government allows to each of them an annual

stipend. The whole of the New Testament has been translated into Cingalese, and three books of the Old: but even this portion is not circulated; "there is no supply of books for the use of the people." Dr. Buchanan justly expresses his astonishment, that, though there are 500,000 native Christians in Ceylon, there should not be one complete copy of the Scriptures in the language of that island. Did the professional engagements of Sir Alexander Johnstone* permit, Dr. Buchanan thinks him the fittest person to superintend the further translation of the Scriptures. "It is a proof," he adds, "of the interest which this gentleman takes in the progress of Christian knowledge, that he has caused Bishop Porteus's Evidences of Christinity to be translated into the Cingalese tongue, for distribution among the natives."

Every line of this information is important, and deserves the serious notice of our bishops and our statesmen. Is it possible they should not see the responsibility which attaches to them, in the sight of God and man, while they neglect the moral culture of such a vineyard as Ceylon? But what can be done? will probably be asked; and with this interrogatory many will satisfy their consciences. But we would ask in return, What have you attempted to do? Have you ever seriously deliberated on the subject?

* This amiable and excellent person has lately passed some time in England. He is now on his return to Ceylon, full of those benevolent purposes which Christianity never fails to inspire.

Have you ever set yourselves to consult about the means of preserving and promoting Christianity in Ceylon? If these questions must be answered in the negative, as we fear they must, will no blame attach to those whose proper province it is, as heads of our church and state, to watch over the interests of true religion in every part of the empire? But can nothing then be done? Can the government of this country do nothing? Is the erection of a Cingalese college, for the purpose of supplying native teachers to the desolate churches of Ceylon, a thing impossible? Why should not the same efforts be made, and the same funds applied, for the promotion of Christianity by the British, as by the Dutch government? We had been accustomed to regard the Dutch as so absorbed in the pursuit of mercantile gain, as to be dead to every other consideration. But when we enter on their colonial possessions, we find that a large part of that gain had been consecrated to the noblest of purposes, the diffusion of the knowledge of the only true God, and Jesus Christ, whom he has sent. It is to the Christian a heart-sickening consideration, to reflect on the different policy pursued at present by Great Britain. The Christian establishments of Ceylon have withered under our touch.—And is there nothing in the power of our bishops? They may at least lift their voices, and call on parliament and the nation to consider what can be done for their Protestant brethren of Ceylon. We have seen the Bishop of St. David's

founding a seminary for supplying Wales with pastors. What might not be done, were all our bishops to unite in forming an establishment for the education of teachers for our foreign dominions! That would be an institution worthy of the British episcopate, and which would enshrine them in the affections of every Christian in the land. In the mean time, let those who feel, with us, that we are bound, by every consideration which ought to affect us as men or as Christians, to aid the languishing cause of Christianity in Ceylon, contribute in the only way which is at present open to them. The attention of the Society for Missions to Africa and the East has lately been drawn to this island; and it may be in their power, if adequate pecuniary means are afforded them, to send some missionaries thither. We recommend the perusal of that Society's last Report to those who may wish to inform themselves on the subject.

Dr. Buchanan next adverts to the state of the Malayan Archipelago. The Dutch possessions in the Indian Ocean are devolving on Great Britain. These islands contain great numbers of Protestant Christians; for wherever the Dutch established themselves, they endeavored to christianize the natives, and they succeeded. A large proportion of the natives profess the religion of the Bible; and the Bible already exists in a Malay version. Here then there is room for the benevolent exertions of both the Bible Society, and the Society for promoting Christian Knowl-

edge. "One hundred thousand Malay Bibles will not suffice to supply the Malay Christians." The Scriptures were translated by the Dutch into the Eastern Malay only, that being the general language of their extensive possessions in that quarter. But the language of Sumatra differs from this, and is called the Western Malay. In the college of Fort William, T. Jarret, Esq. of the Company's service, who had resided twelve years in Sumatra, was preparing a version in the Western Malay, when his progress was interrupted by the reduction of the college establishment. He still prosecutes his work, however, at Madras, with the aid of a learned Malay of rank. Dr. Buchanan suggests, that as there is a college in Bengal for instructing the English in the languages of Hindostan, there should be an institution in Penang, or Prince of Wales's Island, for cultivating the Malay tongue. This settlement being placed in the centre of British navigation in the East, may be expected to become the emporium of Asiatic commerce. Dr. Buchanan resided there for about a month, and was surprised by the variety of languages; and of races of men, he met with in Penang. He considers it as a most favorable station for the study of the Malay and Chinese languages, and for pouring forth from the press useful works for the civilization of maritime and austral Asia; and its diversified population appeared to him to possess a communicative disposition, and an unusual thirst for knowledge.

The contrast between the

Christian and Pagan Malays is very striking. Such is the barbarism of the latter, especially in the interior of such large islands as Sumatra, that they actually kill and eat their criminals and prisoners of war. Nay, they frequently eat their own relations, when aged and infirm; and that not so much to gratify appetite as to perform a pious ceremony. The following account of this extraordinary ceremony is given by the learned Dr. Leyden in his *Researches*.

"When a man becomes infirm and weary of the world, he is said to invite his own children to eat him in the season when salt and limes are cheapest. He then ascends a tree, round which his friends and offspring assemble, and as they shake the tree, join in a funeral dirge, the import of which is, 'The season is come, the fruit is ripe, and it must descend.' The victim descends, and those that are nearest and dearest to him deprive him of life, and devour his remains in a solemn banquet." p. 195.

Dr. Buchanan is at the same time of opinion that no quarter of the globe is more favorable for Christian missions than the Malayan Archipelago. The Dutch have proved that success is attainable, and the facilities, which we now possess for conducting such undertakings are very great.

But besides the Eastern and Western Malay, there are two other languages spoken in this immense cluster of islands,—the language of Java, which is a third dialect of the Malay; and that of the Celebes, called the Bouguese language. Literature was formerly cultivated in the Celebes, and their songs

and romances are said by Dr. Leyden to be famous among all the islands of the East. "The man," observes our author, "who shall first translate the Bible into the language of the Celebes, will probably be read by as many islanders as have read the translation of Wickliffe."

We now come to Dr. Buchanan's account of the Syrian Christians in India. A part of this most interesting account has been already anticipated in our volume for 1807, pp. 654 and 751, to which we refer our readers. We have before us, however, much that is new.

'When the Portuguese, under Vasco de Gama, arrived at Cochin, they were agreeably surprised to find upwards of a hundred Christian churches on the coast of Malabar. But when they became acquainted with the purity and simplicity of their worship, they were offended. 'These churches,' said the Portuguese, 'belong to the Pope.'—'Who is the Pope,' said the natives, 'we never heard of him.' The European priests were yet more alarmed, when they found that these Hindoo Christians maintained the order and discipline of a regular church under episcopal jurisdiction; and that, for 1300 years past, they had enjoyed a succession of bishops appointed by the patriarch of Antioch. 'We,' said they, 'are of the true faith, whatever you from the West may be; for we come from the place where the followers of Christ were first called Christians.'

The persecuting zeal of the Portuguese, directed by the inquisition at Goa, succeeded in compelling the churches on the sea-coast to acknowledge the supremacy of the Pope, but they insisted on retaining their

own language and liturgy: and this point was conceded to them. But the churches in the interior would not yield to Rome, and preferred to seek protection from the native princes. Dr. Buchanan having obtained leave from the Rajah of Travancore, proceeded to visit those churches. From his journal while on this tour, we will make a few extracts.

"*Chinganoor, a Church of the Syrian Christians, November 16, 1806*—When we were approaching the church of Chinganoor, we met with one of the *cassanars*, or Syrian clergy. He was dressed in a white loose vestment with a cap of red silk hanging down behind.—Being informed who he was, I said to him in the Syriac language, 'Peace be unto you.' He was surprised at the salutation; but immediately answered, 'The God of peace be with you.' He accosted the Rajah's servants in the language of the country, to know who I was; and immediately returned to the village to announce our approach. When we arrived, I was received at the door of the church, by three *kasheeshas*, that is, presbyters, or priests, who were habited in like manner, in white vestments. Their names were Jesu, Zecharias, and Urias, which they wrote down in my Journal, each of them adding to his name the title *Kasheesha*. There were also present two *shumshanas* or deacons. The elder priest was a very intelligent man, of reverend appearance, having a long white beard, and of an affable and engaging deportment. The three principal Christians, or lay elders belonging to the church were named Abraham, Thoma, and Alexandros. After some conversation with my attendants they received me with confidence and affection; and the people of the neighboring villages came round, women as well as men. The sight of the WOMEN assured me that I was once more (after a long absence from England)

in a Christian country. For the Hindoo women, and the Mahomedan women, and in short, all women who are not Christians are accounted by the men an inferior race; and, in general, are confined to the house for life, like irrational creatures. In every countenance now before me I thought I could discover the intelligence of Christianity. But at the same time, I perceived, all around, symptoms of poverty and political depression. In the churches, and in the people there was the air of fallen greatness. I said to the senior priest, 'you appear to me like a people who have known better days.' 'It is even so,' said he, 'We are in a degenerate state compared with our forefathers.' He noticed that there were two causes of their present decay. 'About 300 years ago an enemy came from the West bearing the name of Christ, but armed with the inquisition; and compelled us to seek the protection of the native princes. And the native princes have kept us in a state of depression ever since. They indeed recognize our ancient privileges, for we rank in general next to the *Nairs*, the nobility of the country; but they have encroached by degrees on our property, till we have been reduced to the humble state in which you find us. The glory of our church has passed away; but we hope your nation will revive it again.' I observed that 'the glory of a church could never die, if it preserved the Bible.' We have preserved the Bible,' said he; 'the Hindoo princes never touched our liberty of conscience. We were formerly on a footing with them in political power; and they respect our religion. We have also converts from time to time; but, in this Christian duty we are not so active as we once were; besides it is not so creditable now to become a Christian, in our low state.' He then pointed out to me a Namboory Brahmin, (that is, a Brahmin of the highest cast) who had lately become a Christian and assumed the white vestment of a Syrian priest. 'The learning too of the Bible,' he added, 'is in a low state amongst us. Our copies

are few in number; and that number is diminishing instead of increasing; and the writing out a whole copy of the sacred Scriptures is a great labor, where there is no profit and little piety.' I then produced a printed copy of the Syriac New Testament. There was not one of them who had ever seen a printed copy before. They admired it much; and every priest, as it came into his hands, began to read a portion, which he did fluently, while the women came round to hear. I asked the old priest whether I should send him some copies from Europe. 'They would be worth their weight in silver,' said he. He asked me whether the Old Testament was printed in Syriac, as well as the New. I told him it was, but I had not a copy. They professed an earnest desire to obtain some copies of the *whole* Syriac Bible; and asked whether it would be practicable to obtain one copy for every church. 'I must confess to you,' said Zecharias, 'that we have very few copies of the *prophetical* Scriptures in the church. Our church languishes for want of the Scriptures.' But he added, 'the language that is most in use among the people is the Malayalim, (or Malabar) the vernacular language of the country. The Syriac is now only the learned language, and the language of the church; but we generally expound the Scriptures to the people in the vernacular tongue.'

"I then entered on the subject of the translation of the Scriptures. He said 'a version could be made with critical accuracy; for there were many of the Syrian clergy who were perfect masters of both languages, having spoken them from their infancy. But,' said he, 'our bishop will rejoice to see you, and to discourse with you on this and other subjects.' I told them that if a translation could be prepared, I should be able to get it printed, and to distribute copies among their fifty-five churches at a small price. 'That indeed would give joy,' said old Abraham. There was here a murmur of satisfaction among the people. If I understand you right, said I, the greatest blessing the

English church can bestow upon you, is the Bible. 'It is so,' said he. 'And what is the next greatest,' said I. 'Some freedom and personal consequence as a people.' By which he meant political liberty. 'We are here in bondage, like Israel in Egypt.' I observed that the English nation would doubtless recognize a nation of fellow-Christians; and would be happy to interest itself in their behalf, as far as our political relation with the prince of the country would permit. They wished to know what were the principles of the English government, civil and religious. I answered that our government might be said to be founded generally on the principles of the Bible. 'Ah,' said old Zecharias, 'that must be a glorious government which is founded on the principles of the Bible.' The priests then desired I would give them some account of the history of the English nation, and of our secession from their enemy the Church of Rome. And in return, I requested they would give me some account of their history.—My communications with the Syrians are rendered very easy by means of an interpreter whom I brought with me all the way from the Tanjore country. He is a Hindoo by descent, but is an intelligent Christian, and was a pupil and catechist of the late Mr Swartz. The Rev. Mr. Kohloff recommended him to me. He formerly lived in Travancore, and is well acquainted with the vernacular tongue. He also reads and writes English very well, and is as much interested in favor of the Syrian Christians as myself."

"Romnel, (a Syrian Church), Nov. 12, 1806.—I have now visited eight churches, and scarcely believe sometimes that I am in the land of the Hindoos. I attended divine service on the Sunday. Their liturgy is that which was formerly used in the churches of the patriarch of Antioch. During the prayers there were intervals of silence, the priest praying in a low voice, and every man praying for himself. These silent intervals add much to the solemnity and appearance of devotion."

"Here, as in all churches in a state of decline, there is too much formality in the worship. But they have the Bible and a scriptural liturgy; and these will save the church in the worst times. These may preserve the spark and life of religion, though the flame be out. And as there were but few copies of the Bible among the Syrians (for every copy was transcribed with the pen) it is highly probable that, if they had not enjoyed the advantage of the daily prayers, and daily portions of Scripture in their liturgy, there would have been in the revolution of ages, no vestige of Christianity among them."*

"The doctrines of the Syrian Christians are few in number, but pure, and agree in essential points with those of the Church of England; so that although the body of the church appears to be ignorant, and formal, and dead, there are individuals who are alive to righteousness, who are distinguished from the rest by their purity of life, and are sometimes censured for too rigid a piety. In every church, and in many of the private houses, there are manuscripts in the Syriac lan-

* "In a nation like ours overflowing with knowledge, men are not always in circumstances to perceive the value of a scriptural liturgy. When Christians are well taught, they think they want something better. But the young and the ignorant, who form a great proportion of the community, are edified by a little plain instruction frequently repeated. A small church or sect may do without a form for a while. But a national liturgy is that which preserves a relic of the true faith among the people in a large empire, when the priests leave their ARTICLES and CONFESSIONS OF FAITH. Woe to the declining church which hath no Gospel Liturgy! Witness the Presbyterians in the West of England, and some other sects, who are said to have become Arians and Socinians to a man. The puritans of a former age did not live long enough to see the use of an evangelical formulary."

guage; and I have been successful in procuring some old and valuable copies of the Scriptures and other books, written in different ages and in different characters."

Our limits will not permit us materially to extend the review of this work in our present Number; but before we close the book, we wish to present our readers with one more extract from Dr. Buchanan's Journal. It is dated at

"*Cande-nad, a Church of the Syrian Christians, November 23, 1806.*—"This is the residence of Mar Dionysius, the metropolitan of the Syrian Church. A great number of the priests from the other churches had assembled by desire of the bishop, before my arrival. The bishop resides in a building attached to the church. I was much struck with his first appearance. He was dressed in a vestment of dark red silk; a large golden cross hung from his neck, and his venerable beard reached below his girdle. Such, thought I, was the appearance of Chrysostom in the fourth century. On public occasions he wears the episcopal mitre, and a muslin robe is thrown over his under garment; and in his hand he bears the crosier, or pastoral staff. He is a man of highly respectable character in his church, eminent for his piety, and for the attention he devotes to his sacred functions. I found him to be far superior in general learning to any of his clergy whom I had yet seen. He told me that all my conversations with his priests, since my arrival in the country, had been communicated to him. 'You have come,' said he, 'to visit a declining church, and I am now an old man; but the hopes of its seeing better days cheer my old age, though I may not live to see them.'—I submitted to the bishop my wishes in regard to the translation and printing of the Holy Scriptures. 'I have already fully considered the subject,' said he, 'and have deter-

mined to superintend the work myself, and to call the most learned of my clergy to my aid. It is a work which will illuminate these dark regions, and God will give it his blessing'. I was much pleased when I heard this pious resolution of the venerable man: for I had now ascertained that there are upwards of 200,000 Christians in the south of India, besides the Syrians who speak the Malabar language.—The next subject of importance in my mind, was the collection of useful manuscripts in the Chaldaic and Syriac languages; and the bishop was pleased to say that he would assist my inquiries, and add to my collection. He despatched with great satisfaction on the hope of seeing printed Syriac Bibles from England; and said they would be 'a treasure to his church.'"

[*To be continued.*]

Seventh Report of the Committee of the British and Foreign Bible Society.

YOUR Committee have now to report to the Members of the British and Foreign Bible Society, their proceedings during the Seventh year of its institution. Adopting the same course of arrangement which has been observed in former Reports, as best calculated to connect the transactions of successive years, your Committee, under the general head of Foreign Connexions, will first advert to the information received from the Continent of Europe.

Under this head, they have the satisfaction to report the completion of the Polish Bible. This event is announced in a letter from the Bible Society at Berlin, dated the 14th of last October. The notification is accompanied with the warmest thanks of the Berlin Society to the Parent Institution, for its very liberal contributions in aid of this sacred work, together with nine copies of the Polish Scriptures, as the first fruits of the labors of that Society in the Polish vineyard. The whole ex-

pence of printing 8000 Polish Bibles, and 4000 extra copies of the New Testament, amounted to about 1600*l.*, to which the British and Foreign Bible Society contributed 960*l.* : and for this sum, the inhabitants of Poland have received a gift of inestimable value, which, in the present situation of affairs, they had no prospect of obtaining by any other means.

The Report of last year stated the recommendation of your Committee to the Bible Society at Berlin, to form a Committee at Königsberg, for the express purpose of printing a Bible in the Lithuanian language, and the promise of assisting the execution of that work, by a donation of 300*l.*

The recommendation was readily adopted; but the Königsberg Committee, in despair of obtaining from a country impoverished by war the additional funds required for printing a Lithuanian Bible, hesitated to enter on the immediate commencement of an undertaking which they saw no prospect of being able to complete.

Under these circumstances, they addressed your Committee; stating at the same time, that among the Lithuanian peasants there were numbers who earnestly sought the salvation of their souls. They therefore pathetically implored the further assistance of the British and Foreign Bible Society.

An appeal of this nature could not be resisted. It was, therefore, determined to furnish the Königsberg Committee with the further sum of 200*l.* The letter informing them of this additional grant arrived at a most seasonable period, and determined them immediately to proceed to the printing of 3000 copies of the Lithuanian Bible. The desire of obtaining it is so great, that no less than 1300 copies have already been subscribed for.

The correspondence of your Committee with the German Bible Society at Basle, during the last year, is restricted to a single letter, dated in October 1810. After expressing the most grateful acknowledgments for the liberal assistance of the British and Foreign Bible So-

ciety, it communicates the following interesting intelligence :

That the subscriptions opened for the purpose of a gratuitous distribution of Bibles and Testaments, not only continue, but increase; that hence the German Bible Society has been enabled to distribute, from year to year, many hundred Bibles and New Testaments; and that the French Bible, the printing of which was assisted by a grant of 300*l.* from the British and Foreign Bible Society, is almost finished.

Your Committee have accommodated the German Bible Society with an additional donation of 200*l.*, for the purpose of printing an Italian New Testament. This measure was adopted in consequence of a desire expressed by that Society to convert the sum of 200*l.*, originally voted for the Old Testament in the Romanese dialect, to the purpose of printing an Italian New Testament, as more immediately wanted. Your Committee, anxious to secure the accomplishment of the latter of these objects, without superseding the former, resolved to furnish the additional grant of 200*l.* as above described; and thus both works, it is hoped, will proceed without obstruction or delay.

The Members of the Society will recollect the intimation expressed in the Second and Third Annual Reports, of an intention to promote an edition of the Scriptures in the languages of Esthonia and Livonia, part of the Russian dominions.

Your Committee most sincerely regret, that the execution of this design has been retarded by unavoidable impediments; as the state of the poor in those provinces, with respect to religious knowledge, and the means of acquiring it, seems truly deplorable.

Without detailing all the information which has been received on this subject, it will be sufficient to state the following circumstances, on the authority of a Correspondent and native, well acquainted with the two provinces in question.

The poverty of the lower classes is extreme; many of the peasants are ignorant even of the existence

of the Bible; at all events, from its price and scarcity, it is unattainable by them; not one family in a hundred possesses a copy; and there are FOUR HUNDRED THOUSAND FAMILIES in Esthonia and Livonia absolutely without a Bible. It appears also, that, for the last forty years, almost every individual in Esthonia and Livonia has been taught to read; and that there are many respectable and benevolent persons, both among the clergy and laity, who are anxious for the religious improvement of their countrymen, and from whom an active co-operation may be expected.

Under all these circumstances, your Committee have earnestly recommended the formation (if practicable) of a Livonian Bible Society. And deeply feeling the pressing wants of so many thousand poor in those parts, they have determined immediately to transmit the sum of 600*l*. for the purpose of printing 10,000 Testaments in the Lettonian and Esthonian dialects.

The liberal and well-timed assistance furnished to the Evangelical Society at Stockholm, for the purpose of enabling them to print the Swedish Scriptures on standing types, has had the most beneficial influence all over the country, as will appear from the printed Report of that Society, which has been recently received. This Report, which contains highly interesting facts and observations, will be communicated in the Appendix. Suffice it, therefore, in this place to state, that the Evangelical Society proceeds with the greatest zeal and activity; that it has already printed three editions of the Swedish Testament to the amount of 10,600 copies; that a fourth edition of the same is in the press; that the printing of 5,000 copies of the whole Swedish Bible is considerably advanced; and that the demands for the Swedish Scriptures, from all quarters, are much greater than can be satisfied, and are daily increasing.

Your Committee, in their last Report, stated, that they had availed themselves of the assistance of the Evangelical Society, to print the

New Testament in the language of Lapland; they have now the pleasure to announce the progress of this work, and the prospect of an early completion of it. From the information of their Correspondent, it appears, that half of it was finished in November last; and a hope was entertained, that the whole would be finished in time to allow of copies being forwarded to Lapland in the course of the Spring.

The printing of the Icelantic Bible, as noticed in the Fourth Report, has been retarded by various unforeseen impediments: your Committee, however, have reason to believe, that these impediments have been, in a great measure, removed; and that this important work has either been actually commenced, or will be very speedily undertaken.

The printing of the Turkish Testament at Karass, according to information dated from Moscow in August last, appears then to have advanced as far as to the end of the Acts of the Apostles.

Your Committee will next solicit the attention of the Members of the Society to the extensive operations carrying on in India, with a view to the circulation of the Holy Scriptures; premising, that the information now detailed is derived from the half-yearly Reports of the Corresponding Committee in Calcutta, and the Letters annexed to them.

It may be generally observed, that the various Translations are all proceeding with great spirit and energy; and that the accuracy of these versions is considered by the Calcutta Committee, a point of the first importance; that a spirit of harmony prevails among the Translators; and that, in the course of a few years, there will be editions of the Scriptures in various Oriental languages. Among these, the Tamul, Malay, Sanscrit, Bengalee, Orissa, Seek, Hindoostanee, Mahratta, are already printed, or in the press.

The Arabic, Persian, Telinga, Malayalim, Burman, Carnatica, and several other dialects, to be hereafter enumerated, together with the

Chinese, are preparing; and the printing of some of them is begun.

With a view to general and harmonious co-operation in the translation and publication of the Holy Scriptures, the Corresponding Committee at Calcutta have entered into a regular and encouraging intercourse with the several Ministers and others engaged in this work, throughout the different stations in India.

They have also adopted a measure, which appears exceedingly well calculated to facilitate the great object of their labors, the establishment of a BIBLIOTHECA BIBLICA, consisting of a Bible Repository, together with a Library for the use of Translators, under the auspices of the British and Foreign Bible Society, and their own immediate superintendance.

The Repository is intended to contain Bibles and Testaments for general accommodation, in all languages, both European and Asiatic, to be disposed of by sale at moderate prices. The importance of such an Institution, as it respects not only India, but other parts of the world, may be estimated by the consideration, that the port of Calcutta is the annual resort of multitudes from all quarters, for the purposes of trade; of Armenian Greeks from the Archipelago, Arabians, Jews, Turks, and Malays; "some of almost every nation under heaven." To many of these, a copy of the Scriptures may prove an invaluable treasure, and by these means copies may be introduced into their respective countries.

The Library is to consist of the original Scriptures, Lexicons, Grammars, Works on Biblical Criticism, and, in general, all such Books as tend to facilitate and perfect the labors of Translators.

Your Committee, impressed with a deep sense of the great utility of this Institution in both its branches, have assisted its establishment, by procuring and consigning to the Corresponding Committee at Calcutta, editions of the Scriptures in various languages, for sale, as well as a copious supply of books for the sole use of the Translators. The

latter, (among which is a valuable copy of Walton's Polyglott, presented by Thomas Hammersley, Esq.) of course, are not to be sold, but to be considered as the exclusive property of the British and Foreign Bible Society, and as merely lent for the purpose specified.

The Institution of the *Bibliotheca Biblica* has received very general encouragement in India. Four thousand volumes of the Scriptures, or parts of them, have been collected in the following languages: English, Portuguese, Arabic, Persian, Hindoostanee, Sanscrit, Mahratta, Orissa, Bengalee, and Chinese; and are now exposed to sale. A liberal subscription has been raised for that branch of it which is intended for the use of Translators; and it has made a still more important acquisition of useful and valuable books in presents from individuals.

Your Committee have further the satisfaction to add, that the plan of the *Bibliotheca Biblica*, as far as regards the circulation of the Scriptures, having been communicated to the several Chaplains under the Presidency of Fort William in Bengal, has received their unanimous approbation, and a promise of cordial co-operation on their parts. It appears also, that donations have been received from the different military stations.

Of the Tamul Translation it may be observed, that it was executed and revised by the most able scholars, and is entitled to the highest praise for the correctness of its version and the accuracy of its printing. The Telinga Translation is advanced to the end of the first Epistle to the Corinthians; and although your Committee have to express their deep concern at the death of Mr. Desgranges, who inspected and revised the labors of Anunderayer, they have the satisfaction to add, that previous to his death, he had procured two able assistants, by whom the work of revision will be continued.

The Corresponding Committee in Calcutta, having learnt, that, among twelve thousand native Protestant Christians belonging to the Tanjore Mission, none, the native

teachers excepted, possessed the Old Testament, and not above one in two or three hundred the New, exerted themselves with zeal to supply the deficiency. They had the satisfaction to learn that several copies of the Tamul Scriptures might be procured from the Tranquebar and Vepery Missionaries; but as the funds remaining in their possession were inadequate to the purchase of them, an appeal was made to the public in Calcutta; and the Members of the Society will participate the gratification of their Committee, in being informed, that a sum exceeding 1,000*l.* was raised by subscription, on account of the British and Foreign Bible Society, for the purpose of distributing the Tamul Scriptures in Tanjore.

The Corresponding Committee, in consequence, have been enabled to purchase 500 Old and 400 New Testaments, together with 300 copies of the Psalms in the Tamul dialect, being all that could be obtained. They have also purchased 150 New, and 200 Old Testaments in Portuguese, for the accommodation both of Portuguese Protestants and Roman Catholic Priests, and private Christians, many of whom are no longer averse to receive them.

Your Committee cannot omit stating, respecting the Tamul Scriptures, that the enquires of the British and Foreign Bible Society concerning an edition of the Scriptures in that dialect, first led to the knowledge of this want.

In connexion of this part of the subject, your Committee have further to add, that in consequence of a representation that a supply of the Tamul Scriptures could not be obtained in India, adequate to the demand for them, they have procured and dispatched, on account of the Society, a printing press and a fount of Tamul types, with a considerable supply of paper, for printing the Scriptures in that dialect.

Your Committee have also the satisfaction to lay before the Members of the Society, a prospect of a still more ample diffusion of the Holy Scriptures in various eastern dialects which have not been enumerated, and in which

they have never appeared. Dr. Leyden, whose extensive knowledge of these dialects is unrivalled, has submitted to the Corresponding Committee of Calcutta proposals for procuring versions in the following languages: The Siamese, Macassar, Bugis, Afghan, Rakheng, Maldivian, and Jagatai; comprehending the colloquial dialects in use, from the eastern boundary of Bengal to the Islands of Borneo and Celebes inclusive. The expense of Translating the four Gospels into each of these dialects, is estimated at about 800 rupees; and the Corresponding Committee, anxious to take advantage of Dr. Leyden's proposal, expressed their approbation of it, and agreed to pay the sum of 200 rupees on receiving a copy of each Gospel in any of the dialects enumerated. This engagement has been fulfilled with respect to four of the proposed versions; that of the Gospel of St. Matthew having been completed in the Push-to or Afghan dialect, and the Maldivian excepting the two last chapters together with versions of the Gospel of St. Mark, in the Bugis and Macassar.

As a very considerable part of the expense attending the printing of the Holy Scriptures in India arises from the excessive dearness of paper there, your Committee have judged it expedient to provide against any unnecessary expenditure in this article, by sending very large supplies of paper to those parts of India where it will be required. A considerable quantity has been consigned to Bombay for printing the New Testament in the Malayalim language at that settlement. This work is considerably advanced, (a printed copy of the Gospel of St. Matthew having been laid before your Committee,) and the completion of it is anxiously expected by the members of the ancient Syrian church.

It may be mentioned as a singular and not uninteresting circumstance, that a native of India, and a Hindu, has subscribed 100 rupees to the funds of the Society, and has addressed a letter to your Committee, acquainting them with it.

Your Committee, having thus detailed the proceedings now carrying on in India, for promoting the diffusion of the Scriptures, have only further to add, that they have considered it their duty to aid them by pecuniary supplies commensurate to their extent and importance. They have accordingly, in addition to the 5000*l.* granted for the disbursements of the preceding five years in translating and printing the Scriptures in India, voted 2000*l.* annually for the three successive years.

Your Committee cannot conclude their report respecting India, without observing, that in all the proceedings of the Corresponding Committee at Calcutta, the fundamental principle of the Society to circulate the Holy Scriptures exclusively, without note or comment, has been distinctly recognized. In strict conformity to this principle, the Corresponding Committee have excluded from admission into the *Bibliotheca Biblica*, Bibles with comments for sale; nor will they allow religious books or tracts of any kind to be sold, excepting the Reports of the British and Foreign Bible Society.

It remains only to notice under this head, that the Hon. Sir Alexander Johnston, Chief Justice of Ceylon, who is returning to that station, has obligingly undertaken the charge of a large supply of English, Dutch, and Portuguese Bibles and Testaments for the use of that Island, together with a supply of paper for the purpose of printing 1000 copies of the New Testament in the Cingalese language.

[To be continued.]

ORDINATIONS.

ORDAINED to the work of the Gospel Ministry, in the town of Warren, (N. Y.) on the 26th. September last, the Rev. JOHN BARTLETT.—The exercises were performed in the following manner, viz. The Introductory Prayer by the Rev. Jesse Churchill, of Sumner Society, Litchfield, (N. Y.)—the Sermon by the Rev. Shubael Bartlett, of East-Windsor, (Con.)—the Consecrating Prayer by the Rev. Samuel Mills, of Saybrook, (Con.)—the Charge by the Rev. Hugh Wallace, Norwich Society, Litchfield, (N. Y.)—the Right Hand of Fellowship by the Rev. James Southworth, of Bridgewater, (N. Y.)—and the Concluding Prayer by the Rev. Elihu Mason, of Herkimer, (Y. N.)

ORDAINED to the work of the Gospel Ministry, at Litchfield, first Society, (N. Y.) on Wednesday, the 2d. ult. the Rev. SAMUEL T. MILLS.—The exercises were performed in the manner following, viz. The Introductory Prayer by the Rev. Elihu Mason, of Herkimer,—the Sermon by the Rev. Samuel Mills, of Saybrook, (Con.)—the Consecrating Prayer and the Charge by the Rev. James Southworth, of Bridgewater, (N. Y.)—the Right Hand of Fellowship by the Rev. Jesse Churchill, of Litchfield, (N. Y.)—and the Concluding Prayer by the Rev. John Bartlett, of Warren (N. Y.)

Donation to the Missionary Society of Connecticut.

1811.

Oct. 4. Received from Rev. Ebenezer Kingsbury, collected in new settlements, \$ 8 —

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EVANGELICAL MAGAZINE;

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DECEMBER, 1811.

[No. 12.]

*An Historical View of the First
Planters of New-England.*

No. III.

(Continued from p. 412.)

THE accession of King James I. to the throne of England, in the year 1603, inspired the Puritans with hopes that their cause which had long been severely oppressed, would now experience the royal favor. Bred from infancy in the bosom of the Church of Scotland, ever professing the highest veneration for the religion of his country, having given repeated testimonies of his strong attachment to its respective institutions, it was generally believed that, under his government, the usurpations of prelacy would be restrained, and the interests of the Puritans be rescued from oppression. The least that was expected, was that the laws enacted against Non-Conformity

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in the late reign, if not abrogated, would be abated in their rigor. The Presbyterian churches in England had every reason to promise themselves the same royal protection which was experienced by their sister churches in Scotland.

After the King had become quietly seated on the English throne, his conduct towards his English subjects disappointed the expectations of all men. His Presbyterian principles, of which he had often made such solemn professions, were now wholly laid aside, and no English monarch has ever professed a stronger attachment to Episcopacy, or a greater aversion to all the sentiments of the Puritans. Tho' destitute of that vigor of mind which was necessary for the execution of his projects, no prince of the Stewart line carried higher the pretensions of the prerogative, both in civil and ecclesiastical authority. Accordingly, he ever made constant exertions

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to favor the claims and strengthen the power of the prelates, and to reduce all non-conformists to a strict compliance with the canons of the church.

While the King was on his journey from Scotland to London, to take possession of the government, a Petition was presented him, supported by a great number of signatures, praying for the reformation of several abuses prevailing in the church, explicitly pointed out in the petition. On this subject Mr. Hume observes, "Though the severities of Elizabeth towards the catholics had much weakened that party, whose genius was opposite to the prevailing spirit of the nation; like severities had had so little influence on the Puritans who were encouraged by that spirit, that no less than seven hundred and fifty clergymen of that party signed a petition to the king on his accession; and many more seemed willing to adhere to it." From these remarks of the historian it is observable, that the same severities had been exercised under Elizabeth against the Puritans as against the Papists; that, still, a great number of ministers were advocates of their sentiments; and that "the prevailing spirit of the nation" was in their favor.

In consequence of this Petition, the King appointed a public conference to be held at Hampton-Court, declared in his proclamation, to be "for the determining things pretended to be amiss in the church." In this conference the King presided, attended by his privy counsellors; and the parties were nine bishops and a number of

dignitaries of the church in behalf of the establishment, and four ministers on the part of the Puritans. The Puritans presented their request for a reformation of several things in the present order of the church, and were about to show that those things to which they excepted were contrary to the word of God. They were often interrupted by the Archbishop, and treated with contumelious language. In many instances the King acted rather the disputant than the moderator, and attempted to overbear the Puritan divines by assertions and authority. This conference, in which no opportunity of fair argument was allowed the Puritans, issued in a triumph of prelacy; not a triumph of reason and truth, but a triumph of arrogance and power. The King ordered, with the consent of the Bishops, a few trifling alterations or explanations in the book of common-prayer, but he would suffer no invasion of the claims of episcopacy, or of the forms and ceremonies of divine worship. One of the puritan divines, Mr. Chaderton, "fell on his knees, and humbly prayed, that the surplice and cross might not be urged on some godly ministers in Lancashire; and Mr. Knewstubs desired the same favor for some Suffolk ministers." The King replied, "We have taken pains here to conclude in a resolution for uniformity, and you will undo all by preferring the credit of a few private men to the peace of the church: this is the Scots way, but I will have none of this arguing, therefore let them conform, and that quickly too, or they shall hear

of it ; the bishops will give them some time, but if any are of an obstinate and turbulent spirit, I will have them enforced to conformity."*—At this conference, the puritan divines prayed that there might be a new Catechism, and a new translation of the Bible : to which, under his own regulations, the king consented.

The result of the Hampton-Court conference convinced the nation that the Puritans would receive no countenance or indulgence from the crown, that the penal laws enacted against non-conformity would experience no relaxation, that the tyranny of the prelates would have the full support of royal authority. This conference was succeeded by a royal proclamation, in which all subjects are enjoined to conform to the doctrine and discipline of the church as now established, and to expect no further alterations. The Convocation of the Clergy which sat soon after, passed a great number of Canons, many of them very severe against every degree of non-conformity, to which all who refused their assent were to be punished with excommunication. A person excommunicated by ecclesiastical authority, was deprived of all religious privileges, even Christian sepulture ; and, in a great measure, of the privileges and protection of civil law.

The See of Canterbury having been vacated by the death of Archbishop Whitgift, soon after the Hampton-Court conference, it was supplied by the appointment of Archbishop

* Neal.

Bancroft. A great advocate of prerogative, a man of fiery temper, of strong resentments, of implacable feelings, he was a proper instrument to attempt the execution of the visionary measures of the king respecting uniformity, and to enforce the rigid penalties of the ecclesiastical laws. The Puritans, therefore, soon found their sufferings to increase. A more strict inquisition was made of all who fell under suspicion, with regard to their compliance with the prescribed ceremonies. He enjoined a strict observance of all the festivals of the church, with all the particular forms of divine service and administration of ordinances, and the appointed vestments of the clergy. He required a new subscription to the Articles prescribed by his predecessor, respecting the supremacy and compliance with all the forms of the Liturgy, against which the Puritans had uniformly protested as an insupportable grievance. The number of ministers who refused this subscription, Mr. Neal calculates, to be not less than fifteen hundred. In twenty-four counties, there were 746. The Court of High-Commission proceeded with rigor against those who refused to subscribe, or to comply with the appointed forms of worship. Delinquents were punished at the discretion of a court, exasperated by ill success and unrestrained by law, by suspension, deprivation, fines and imprisonment. In many instances, fines and costs reduced the sufferers and their families to beggary, while long and severe imprisonment often

terminated in the death of the victim.

These severe persecutions affected the laity as well as the clergy. Whoever were found attending any religious exercises, excepting such as were appointed in the book of common-prayer, were sure to experience the resentment of the High-Commission. All who presumed to espouse the cause of the non-conforming clergy, or to vindicate the sentiments of the Puritans, exposed themselves to the censure of the late canons, and all their penalties. Did any dare to censure the usurpations of the prelates, or the severities of the High-Commission, they were subjected to all the rigors of persecution. If any appeared in an unusual sanctity of life, were conscientious observers of the sabbath and of the real duties of religion, they were stigmatized as Puritans, they became the subjects of suspicion, and if they were so fortunate as to avoid the arm of power, they became the mark for the finger of scorn. Persons of all stations in life experienced the severities of the times. Various attempts were made in parliament, and even in the convocation, to restrain the excesses of ecclesiastical tyranny, and to alleviate the sufferings of the Puritans, but they were ineffectual.

The weight of religious intolerance having been long endured, its severities continually increasing, there being no reasonable prospect of relief, many people began to entertain serious thoughts of leaving their native country, the land of their fathers' sepulchres, and the un-

changing object of their affections; to seek in foreign lands that religious freedom which is the birth-right of every Christian. They loved their country and its laws, but the kingdom of Christ and the precepts of his word had a higher place in their affections. As early as the year 1602, a number of pious people in the north of England finding themselves and their ministers greatly distressed by the ecclesiastical courts, wishing to enjoy the privileges of the gospel according to *the simplicity that is in Christ*, unadulterated by human inventions and impositions, entered into a solemn covenant "to walk with God and one another, in the enjoyment of the ordinances of God according to the primitive pattern." Unable to maintain this their covenant in their own country, they were obliged to look to others, where the church had rest. The states of Holland, at this time, gave a free toleration to different denominations of protestants, and the constitution of the Dutch Reformed churches was agreeable to the sentiments generally entertained by the Puritans in England. These considerations, with the vicinity of the country, and the constant intercourse maintained between the two nations, induced many of the Puritans to turn their attention to that country. At first, individuals and single families went over to Holland, where they united with the churches of the country, or attached themselves to English garrisons, who then occupied some of the Dutch towns. The number of emigrants increasing.

Archbishop Bancroft procured a proclamation from the King, by which these emigrations were strictly prohibited. This was seconded by new vigilance and increased severities in the ecclesiastical courts. The Pursuivants [constables of the Bishops' courts] were ever on the alert, to enforce conformity to the ecclesiastical laws, and to prevent all emigrations. Forbidden to worship God according to his precepts, at home, the unhappy sufferers were not allowed to go abroad to seek the privilege. Such measures, however, opposed to the resolution of religious liberty, to the firmness of integrity, and to the dictates of duty, were utterly ineffectual.

Mr. John Robinson, a divine belonging to the county of Norfolk, eminently distinguished for abilities, learning and piety, and the various requisite qualifications of a minister of Christ, having been, with his congregation, greatly harassed with the tyranny of the spiritual courts, they determined to leave their country in a body and retire to Holland. When they first contemplated a removal, they thought of fixing their residence in the wilds of America. But the attempt appearing too arduous, they removed from their native country and settled in Amsterdam, in Holland, about the year 1607. As this congregation commenced the settlement and constituted the first church in New-England, their history deserves our particular consideration.

Mr. Robinson and his congregation, having resolved on a removal, and having disposed

of their property with that view, had many difficulties to encounter to effect their emigration. There was a general prohibition of emigration, the Puritans who were suspected of such attempts, were narrowly watched by the ecclesiastical authorities. The ports and harbors were carefully inspected, and, the design of this congregation being suspected, strict orders were given that they should not be suffered to depart. They were necessitated to use the most secret methods, to give extravagant fees to seamen, by whom they were often betrayed. Twice they attempted to embark, were discovered and prevented. At another time, having got on board a ship, with their effects, the Shipmaster sailed a little distance, then returned and delivered them to the resentment of their enemies. The next year they made another attempt, in which after the severest trials, they succeeded. Having engaged a ship belonging to Holland for their conveyance, they were going on board. By some treachery, their enemies had been informed of their design, and, at this juncture, a great number of armed men came upon them. A part of the men were on board, without any of their effects, the women and children were in a barque approaching the ship. The Dutch captain, apprehensive of danger to himself, hoisted sail, and with a fair wind directed his course to Holland. The passengers used every effort to persuade him to return, in vain. They saw their wives and children fall into the hands of merciless ene-

mies, unable to afford them any relief. They had none of their effects, not even a shift of clothes on board. A violent storm came on, which raged seven days without intermission. By the violence of the storm they were driven to the coast of Norway. On a sudden, the sailors exclaimed "The ship has foundered; she sinks! she sinks!" The seamen trembled in despair; the pilgrims looked up to God and cried, *Yet Lord thou canst save. Yet Lord thou canst save.* To the astonishment of all, the vessel soon began to rise, and rode out the storm. At length they arrived at their destined port, and united in the praise of their Holy Preserver, in the words of the Psalmist, *O that men would praise the Lord for his goodness, for his wonderful works to the children of men.* After some time all their friends who had been left, by the favor of a gracious Providence, *in perils of robbers, in perils by their own countrymen, in perils in the sea, in perils among false brethren,* arrived safely in Holland, where they mingled their mutual congratulations with grateful praise to God.—A few remarks on these events still remaining on the records of this ancient church, are deserving of notice. "I may not omit the purite that came heerby; for by these ~~soe~~ publicke troubles, in ~~soe~~ many eminent places, their cause became famous, & occasioned many to looke into the same. And their godlye-carryage & christian behaviour was such as left a deep impression in the minds of many. And altho some few shrunk att

those first conflicts as sharp beginnings, (as it was noe marvell,) yett many more came on with freshe corage, & greatly anymated others. And in the end, notwithstanding all these stormes of opposition, they all gott over to *Hollande* at length some att one time & some att another, & mett together againe accordinge to their heartes desires, with noe small rejoicing."

This congregation fixed their residence in Amsterdam. But in consequence of some unhappy disputes which then agitated the other English churches in that city, they thought it prudent to remove. Accordingly, they removed the next year and settled in the city of Leyden. There they were kindly received, and enjoyed a quiet habitation. As the flames of religious tyranny and persecution continued to rage in England, many of their countrymen went over and joined with them, where, under the able ministry of their beloved Pastor, they continued in great union and prosperity, and became a great congregation. *Walking in the fear of the Lord, and in the comfort of the Holy Ghost, they were multiplied.* The church contained three hundred communicants. After the tempests of persecution and the severe perils through which they had passed, this quiet habitation was to them a happy foretase of that rest which *remaineth for the people of God.*

When Mr. Robinson first separated from the church of England, he was inclined to the sentiments of the Brownists; a sect of rigid separatists, who

denied the Church of England to be a true church. But in consequence of considerable conversation with the learned Dr. Ames, and his own careful reflections, he became convinced of the error of the Brownists, and was ready to extend Christian communion to his brethren of the established church. His church was established upon the principles of the Independents, of which denomination of Christians, who afterwards became so numerous in England and in America, Mr. Robinson is considered the father. The ecclesiastical constitution and doctrinal sentiments adopted by Mr. Robinson's church at Leyden, was the germ from which all the New-England churches have sprung.

After remaining a number of years in Holland, this *little flock* found their situation, on many accounts, unpleasant. The immoralities of their neighbours were dangerous to the rising generation, the difficulties of procuring a comfortable living induced many of their sons to enter the Dutch armies and navy, there was reason to apprehend their posterity would become incorporated with the people of the country, and their church become extinct. These considerations added to the more powerful motive, the hope of laying a foundation for the extensive advancement of the kingdom of Christ in the western wilderness, induced them to remove to America. Previous to their final determination, as their governing maxim always was, *In all thy ways acknowledge God, and he shall direct thy paths,*

they set apart a day for fasting and prayer, to seek direction from God.

Their removal being resolved, new difficulties were to be encountered. They applied for leave to go under the royal sanction, but were repressed. At length they obtained permission from the Virginia company to make a settlement near the mouth of Hudson's River, and after many delays had some unofficial intimations that they would not be molested in the exercise of their religion. It was resolved that a part of the congregation should first remove, and the major part with their Pastor, should remove after the new settlement had commenced. This produced a scene, *their parting*, not to be described. Mutual sufferings and a long period of harmonious union had endeared them to each other, by the strongest ties. Previous to their departure, they observed together one more solemn day of humiliation and prayer. On that occasion Mr. Robinson preached from Ezra viii. 21. *Then I proclaimed a fast there at the river Abana, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones and for all our substance.* After this, say their records, "They left that goodlye & pleasant city, which had been their resting-place near twelve yeeres. But they knew they were *pilgrimes*, & looked not much on those things but lifted up their eyes to Heaven, their dearest country, & quieted their spirits.—But truly doleful was the sight of that sad partinge, to see what teares did

gush from every eye & expressions which soe pierced each others harte, that sundrye of the Dutch strangers could not refrain from teares. But the tyde calling them to departe, their Rev. Pastor falling down on his knees, & they all with him with watery cheeks commended them, with most fervent prayers to the Lord, & his blessinge, & then with mutual embraces, & many teares, they took their leaves of one another, which proved to be their last leave with manye of them."— They sailed to Southampton in England, where they met the other ships and their friends, who were going with them from England. This was in July, 1620.

On the fifth of August they sailed from Southampton, but on account of bad weather and the leakiness of one of their vessels, they were obliged twice to put back. The poorer vessel they were compelled to leave, while as many as could be accommodated, one hundred and one persons of the adventurers, entered on board the other ship and took their last leave of the land of their fathers, on the sixth of September. *Called to go out into a place which they should after receive for an inheritance, they obeyed; and they went out, not knowing whither they went.*

After a tedious voyage, safely housed in the ark which God in his providence had directed them to prepare, protected by him who *directs the storm*, on the tenth of November they arrived at Cape Cod. The Dutch, intending to keep possession of Hudson's River, had

bribed the shipmaster to carry these adventurers so far southward, that they should not find their intended place of residence. They had found land, and it was too late in the season to put to sea again. They were in a good harbor, but on a most barren inhospitable shore.

On their arrival, they stepped upon the strand, and with bended knees gave thanks to God who had preserved his church in the ark, who had preserved their number entire, and brought them in safety to these unhallowed shores. Being without the limits of their patent, as to civil government, they were in a state of nature. They therefore procured and signed a civil compact, by which they severally bound themselves to be obedient to all ordinances made by the body, acknowledging the King of Great Britain to be their lawful sovereign. They say in the preamble, "Having undertaken for the glory of God, and advancement of the Christian Faith, and Honor of our King and Country, a Voyage to Plant the first Colony in the Northern Parts of Virginia." This instrument was executed on board their ship on the eleventh of November. Mr. John Carver, a man of distinguished abilities and eminent piety, was chosen their Governor.

The prospects now before them were such as to appal any other than our fathers. In a most howling wilderness, inhabited by pagan savages and wild beasts, a dreary winter approaching, no shelter from the tempest, and, as yet, no place of abode. They had one rest-

ing place and that was their all. Their trust was in Him who hath said to his chosen, *The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee, and shall say, Destroy them.*

After several unsuccessful attempts to find a convenient place for their residence, a party sent out for discovery, entered the harbor of Plymouth. In a severe storm on a December night, having, with their little barque, narrowly escaped a shipwreck, they were cast upon a certain island in the harbor. This was on Friday night. The next day they dried their clothes, concluding to remain on this little island, till after the Sabbath. This little band, about twenty in number, observed the next day as a Sabbath, which was the first Sabbath ever observed in a religious manner, on the New-England shore. Having examined the harbor, they returned to the ship, which weighed anchor and brought in their consecrated cargo in safety. Here these pious pilgrims landed on the twenty-second of December, 1620. They called the place Plymouth, the name of the town from which they last sailed in England. They now had a country and a home, but they had a better country on high.

They had now to contend with the inclement seasons, with innumerable privations, in a constant fear of a savage foe. But God has prepared their way before them. A desolating plague, which prevailed among the natives about three years before, had nearly depopulated those parts of the coun-

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try. On this account, they received very little molestation from the savages for many years. Had they been carried to Hudson's River, according to their intention where the savages were numerous, there is much reason to believe the little colony would have been cut off. Infinite Wisdom directed their course to their prepared habitation. *We have heard with our ears, O God, our fathers have told us, how thou didst drive out the heathen with thy hand, and planted them.*

The severities of the season, their unwholesome food, and their incessant labors, brought upon this little flock a general and very mortal sickness, so that forty-six of their number died before the opening of the ensuing spring. Of those who survived, the most had been severely sick. Who can contemplate this little band, in an uncultivated wilderness, with no promise of support from their mother country, exposed to the inclement skies, of a dreary winter, with scanty supplies of food, utterly unskilled and destitute of the means for the cultivation of a new country, with no security for future harvests; surrounded with a savage enemy whose seats and prowess they could not know, visited with a raging disease, committing, at times, two or three in a day to the grave, of the living scarcely enough who had strength to perform the rites of sepulture;—without despondency, firmly determined to abide the just appointments of Heaven; and not admire a virtue which the religion of the Lord Jesus alone can furnish, and a

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patriotism to which the canonized heroes of Rome were strangers. Had their object been to obtain a property for themselves and their posterity, or to obtain a name among the heroes of enterprize, they had sunk under their sufferings. Their souls were strengthened with other prospects. They confided in the wisdom of Heaven, they firmly believed that the Most High would here plant and maintain his church, that he would make the American wilderness like Eden, and her desert like the garden of the Lord. Buoyed up by faith, strengthened by the promises, obstacles vanished before them. They knew God had often led his church into the wilderness, but he had never forsaken her. He raised up the righteous man from the east, brought him to a strange country, the Canaanite was then in the land, but he gave them as the dust to his sword, and as driven stubble to his bow.

On the fifth of April after their arrival, the Plymouth company were called to mourn the loss of their excellent governor, and a deacon in the church, Mr. Carver. Mr. Bradford, a gentleman of distinguished worth, was chosen to succeed him, and excepting four years, he was annually elected to the office till his death, in 1657. A little before the death of Mr. Carver, the Indian Sachem Massasoit, came in to Plymouth, in a friendly manner, and entered into a treaty of friendship with the Colony, which he observed inviolably till his death. He was father of the famous Sachem, King Philip.

After the first desolating sickness, the people of Plymouth were, generally, very healthy, and the most of the first planters who survived that epidemic, lived to old age. Their privations, however, and their sufferings inseparable from the circumstances of their situation, were great in the extreme. Their property was principally, held in common stock for the support of the whole. And the wants of the few first years consumed the most of their store. Through fear of the natives, having received some threatening intimations from some of the tribes, they were necessitated to erect a fort, to empale their whole village, and to keep a constant guard.—In their excursions to find a proper place for settlement, while their ship lay at the Cape, they found about ten bushels of Indian corn which had been buried, for which they afterwards paid the owners, which helped to preserve their lives the first winter, and afford them seed for planting in the ensuing spring. Some friendly Indians taught them the manner of raising their corn, but their crop was very unequal to their necessities. Mr. Hutchinson is of opinion that no English grain was raised in the colony previous to the year 1633; when a few ears of rye were produced. The first domestic cattle were brought to the colony in 1624; previous to which, they had none for milk or labour. The most credible historians affirm that these pilgrims subsisted, in repeated instances, for days and weeks together, without bread, feeding upon the wild nuts of

the woods, and shell-fish.— Their difficulties for cloathing were equally great.—Some of the ancient writers intimate, that the great mortality in the first winter, appears to have been the means, under a wise Providence, of preserving the colony from perishing by famine.

The second summer after their arrival, the settlement was threatened with a famine by a severe drought. From the third week in May to the middle of July there was no rain. Their corn, for which they had made their utmost exertions, withered under the heat of a scorching sun, the greater part of it appeared irrecoverably lost. The Indians, seeing their prospects, observed they would soon be subdued by famine, when they should find them an easy prey. A public Fast was appointed and observed with great solemnity. The morning and most of the day was clear and hot, but, towards evening, the clouds collected, and, like the gracious influences of God, the rain descended in moderate yet copious showers. This revived their expiring crop, and produced a plentiful harvest. After which they observed a day of public Thanksgiving. I believe this to be the origin of our annual Thanksgivings. This event made an astonishing impression on the minds of the Natives, who saw and acknowledged that the God of the Christians was great, and good, and a hearer of prayer.*

In the autumn of 1621, the

* See Morton, New England Memorial, and others.

plantation revived an accession of settlers, of about thirty-five, of their friends from Holland.—In the year 1625, their venerable and beloved Pastor, the Rev. Mr. Robinson, died at Leyden, in the fiftieth year of his age. He was thus prevented from ever seeing his much-loved American church. After his death, the most of his congregation came over to Plymouth.

The Planters who first came to Plymouth were accompanied by Mr. William Brewster, a Ruling Elder in the church, who supplied, in a good degree, the absence of their Pastor.— He was a man of abilities and learning, having been liberally educated at the University of Cambridge, and of great piety. Being an able and useful preacher, he served the congregation in that capacity the greater part of the time till his death, about twenty-three years after the first settlement. The congregation, however, enjoyed the labours of other ministers during this period.

This little colony continued for many years in harmony, and were, perhaps, as eminent as any people which have appeared in modern times, for continuing *stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.* O.

[To be continued.]

On the Agency of God.

ALL, who acknowledge God to be the Creator of the world, are agreed that he is a real, proper agent. For to create is to act, or produce an effect, and to produce the world

out of nothing must be the greatest action, of which we can form any conception. There is no question, therefore, whether God, the Creator and Preserver and Governor of all things, be an agent. But it is a most important question, *in what does his agency consist.* And it is generally thought to be as *difficult* as it is *important* to solve. Agency is always opposed to *passivity*, and therefore may be, and must be something different from mere motion. A body or a person may move without any activity; because a body or person may be passive in moving. An inanimate body never moves of itself, but is moved by some irresistible power, and therefore is altogether passive in its motion. And a person may be compelled to move, contrary to his will, or choice; in which case his motion is not his action. There can be no action, where there is no choice, or volition. So that volition, or choice is the *essence* of agency, or that in which it solely consists. This is as true of the Deity, as of any other agent. Hence we may safely say, that *the agency of God* wholly consists in his will, his choice, or his volition; and in nothing which is either the *cause*, or *consequence* of his *willing*, or *choosing*. It is plain that his bare *knowledge* cannot produce any effect. Our knowledge of any thing past, present, or to come, has no tendency to produce any effect. And though God's knowledge be infinite, or unlimited, yet his knowledge never had, and never can have any tendency to produce any effect. His knowledge that the world would be created had no tendency to

create it; and his mere knowledge never could have created it. So that his agency does not consist in the least degree in his knowledge. It is plain that his agency does not consist in his wisdom, which is an intellectual faculty, by which he is able to form the most extensive and the most perfect designs. His forming the great plan of creation, providence and redemption had no tendency to produce those great and glorious effects. That plan existed completely in his infinite mind, before he took one step, or performed one act, to accomplish it. And his mere wisdom never would, and never could carry it into effect. And it is equally plain, that his mere power does not constitute his agency; for his power was necessarily prior to his agency. He had power to act before he acted, or power to create before he created. Power may exist without exercise or action. We have power, which we do not exercise, or we have power to act, when we do not act. The *power* of action and action are totally distinct. The agency of God, therefore, does not and cannot consist in his power to act, or his omnipotence. Now, if the agency of the Deity does not consist in his knowledge, nor in his wisdom, nor in his omnipotence, nor in any of his natural perfections, the inference is plain, that it must consist in his will, choice, or volition and in nothing else. None of his natural perfections can produce an effect without his willing it; and after he has willed it, his agency is no farther concerned in the production. His agency consists in nothing before his

choice, nor after his choice, nor beside his choice. It does not consist in the *cause* of his choice any more than in the *effect* of his choice. We can form just as clear ideas of the agency of God, as we can of his existence, or of any one of his natural perfections. And the clear idea we have of his perfections constrains us to believe, that his agency does not consist in any one, or in all of them, but solely in his will, choice, or volition. We cannot conceive of his acting as being any thing else, than his choosing or willing an effect. His barely willing or choosing a thing to exist, is all he does in causing it to exist. This is the dictate of reason respecting the divine agency. And reason in this case entirely harmonises with scripture. Moses represents creation as produced by a divine volition. "God said, Let there be light; and there was light." David also represents God as producing the world precisely in the same manner. "He spake and it was done: he commanded and it stood fast." "By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth." Thus it appears both from scripture and reason, that the divine agency consists in his will or choice, and not in the *cause*, or consequence of his choice or volition.

We may now safely proceed a step farther, and observe that God is a perfectly *free* agent. A *voluntary* agency is a *free* agency. We cannot conceive of any agent acting more freely than acting of choice. So far as God is voluntary in acting he must be free in acting. But we

have seen that he is perfectly voluntary in acting; yea, that his whole agency consists in choice. Choice always implies a motive, or an object chosen. We cannot choose without choosing something, and that something, which we choose is the motive of choice, and of consequence we always act from motive, when we act of choice. So, if God act of choice he must act from motive, and so far as he acts from motive, he must act freely. The divine agency is just as free as it is voluntary; and since it is altogether voluntary, it is altogether free. God was as free as he was voluntary in creating the world. This all the heavenly hosts solemnly and gratefully acknowledge.— We read, "The four and twenty elders fall down before him that sat upon the throne and worship him that liveth for ever and ever, and cast their crowns before his throne, saying, Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things and for thy pleasure they are and were created." God was perfectly free to create, or not to create the world; and he is equally free in all cases to act or not to act. His agency, therefore, is as perfectly free as voluntary.

We must now go further still and observe, that God is a *moral* as well as a free and voluntary agent. There is a wide difference between free and voluntary agency and *moral* agency. Any creature is a free agent, that acts of choice. The mere animal creation are free agents, because they act of choice; but they are not moral agents, because they cannot distinguish between

right and wrong, or moral good and evil. But God has the most perfect discernment between moral good and evil. He perfectly loves moral good, and perfectly hates moral evil. We read, "The righteous Lord loveth righteousness." And we read, "He is of purer eyes than to behold evil and cannot look on iniquity," which "is the abominable thing his soul hateth." He has made mankind capable of judging what is right and what is wrong, and calls upon them to judge of the rectitude of his own conduct towards them. "O house of Israel are not my ways equal? are not your ways unequal?" God always acts not only voluntarily and freely, but benevolently.—All his volitions are virtuous and holy. He always chooses to act perfectly right, or to do what is wisest and best to be done. It is morally impossible for him to have a selfish or a sinful volition. "He is the rock, his work is perfect: for all his ways are judgment; a God of truth and without iniquity, just and right is he." Thus it appears both from Scripture and reason, that God is a free, voluntary, moral agent. And we can form as clear, distinct and just conceptions of his free, moral agency, as of his power, wisdom, or goodness. And we can form as clear, distinct and just conceptions of the power, wisdom, goodness and agency of the first, supreme, eternal and self-existent Being, as we can of our own natural faculties and moral agency. However different his eternity and self-existence may be from our temporary and derived existence; yet

the nature of divine power, wisdom, goodness and free agency is perfectly similar to our own power, wisdom, goodness and free-agency. Power in God is the same as power in man; wisdom in God is the same as wisdom in man, goodness in God is the same as goodness in man; and free-agency in God is the same as free-agency in man. If this be not true, we can form no right conceptions of our Creator, and can never know that he is either a powerful, intelligent, or active Being. For we derive all our ideas of God, in these respects, from our ideas of ourselves. To say, therefore, that God's agency is different *in nature* from our agency is as absurd as to say that his power, or his knowledge, or his goodness is in nature different from our own. And to say this is to say that we have not and cannot have any true knowledge of God. Hence we may rest satisfied, that God is a perfectly free, moral agent; and that his free, moral agency solely consists in his will, or choice, or volition and in nothing else, which is either the *cause*, or *consequence* of his will. We have dwelt the longer upon this point, because it is a point of great importance to be clearly understood, in order to have just conceptions of God, and in order to remove the ground of many great and fatal errors, which prevail in the Christian world. And now, if we have properly explained and illustrated the *nature* of divine agency, we may proceed to consider the *extent* of the agency of the Deity.

In his holy word God claims universal agency. He says "I am the Lord and there is none else. I form the light and create darkness; I make peace and create evil: I, the Lord, do all these things." Here God claims universal agency both in the natural and in the moral world. And this universal agency is ascribed to him through the whole Bible. He causes the sun to rise and the rain to fall. He causes the regular succession of day and night, winter and summer, seed-time and harvest. He turns the hearts of Kings and of all men whithersoever he pleases. He works in all men both to will and to do of his good pleasure. All these things are ascribed to the divine agency by all the sacred writers. This representation of the divine agency may be demonstrated from various considerations. And among others, we will mention the following.

1. God made all things. There was a time, when neither the heavens, nor the earth, neither angels nor men existed, nor any other object, either material or immaterial, besides God. He existed alone, without any other existence in the universe. It was then absolutely impossible, that any thing should exist, beside himself, unless he should cause it to exist. Hence it is certain to a demonstration, that he is the *first cause* of all things out of himself in the whole universe: or in other words, he is the Creator of all things. But if he created all things, then his agency was concerned in all things, and must extend through the whole circle of creation. The heav-

ens and the earth, the sun, moon and stars, and every sensitive and intelligent creature, from the highest angel to the meanest insect, are the work of his hands, and owe their existence to his agency. Accordingly, God grounds his claim to universal agency, upon his being God, the first cause and Creator of all things. "I am the Lord and there is none else, there is no God beside me. I form the light and create darkness, I make peace and create evil. I, the Lord, do all these things." As the first cause of all things, the agency of God necessarily extends to all things.

2. This farther appears from his upholding all things. The Creator of all things must be the preserver of all things in existence. For God himself, to speak with reverence, could not give an independent existence to any created object. The same almighty power, which is necessary to give existence to any creature or object, is equally necessary to preserve that creature or object in existence every moment. Preservation, strictly speaking, is nothing less than *continued creation*. The first agent must be the supreme agent: that is, he must exercise a constant agency over all other agents. For in him they must live and move and have their being. He who made angels agents must have a constant agency over them. He that made men agents must have a constant agency over them. To suppose, that either angels or men can act independently of God, is to suppose that they are themselves Gods. But

the Deity cannot make a Deity, or create an independant being. This is totally inconsistent with the nature of creative power. This God himself illustrates in the instance of Cyrus. "For Jacob my servant's sake, and Israel mine elect, I have called thee by name : I have surnamed thee, though thou hast not known me. I am the Lord and there is none else, thired in no God beside me : I girded thee thou hast not known me." God who created Cyrus, exercised a constant agency over him, and girded him in all his conduct. And this is true of all his intelligent creatures from the highest to the lowest. The preparations of their hearts and the answers of their tongues are from him. He exerts his agency in producing all their free and voluntary exercises, just as much as in upholding them in existence every moment. It is just as certain and just as demonstrable, that God exerts his agency in *upholding* all things, as that he exerted his agency in *creating* all things. For no other power than that which made the world can uphold it in existence, a single moment. The first agent therefore must be an universal agent. We may add,

3. That God must extend his agency to all things in the universe, because he has made all things for himself. As he was voluntary in creating all things, so he must have had some supreme motive in creating all things, and this could have been no other than his own glory. He ought to regard, and he did regard himself supremely in the work of

creation. He must, as a perfectly holy and benevolent being, have had a wise and good design in creating angels and men and every creature, which he formed. As we are told expressly, "that God has made all things for himself; even the wicked for the day of evil;" and that, "for his pleasure they are and were created." Now, it is utterly impossible that God should make all things exactly answer his original design in creation without exercising a constant and irresistible government over them: And it is impossible that he should exercise a universal government over all his creatures and works, without exerting a universal agency in and upon them. For it is as impossible for God to govern any creature or object, which is independant of him, as it is for creatures to govern what is independent of them. The divine government is nothing less than the divine agency and cannot extend any further than his agency extends. But we know, from reason as well as from scripture, that God is morally obliged to govern all his creatures and all his works to promote his own glory. If he neglected to do this, his creatures could clearly discern, that he acted inconsistently with the perfect rectitude of his character. For as a moral agent, God is under infinitely stonger obligations to do right, than any of his creatures are, because he knows the nature and importance of doing right, infinitely better than they do. If therefore, the divine agency be moral agency, then it is certain,

that it must be universal. God is under infinite obligation to extend his agency over all his creatures and works, without the least limitation or exception. He must form light and create darkness; make peace and create evil, because he is the Creator and owner of the universe. And the same motive, that induced him to act at all, must constantly and eternally induce him to extend his agency through the whole circle of creation. He must act upon the greatest and smallest creature, the greatest and smallest object in the universe.

REMARKS.

1. If divine agency wholly consist in volition; then human agency must consist in volition. There seems to be a strong and strange disposition to place moral agency in creatures, not in volition, but in the cause of volition. But this is absurd, because it is placing it in something which is involuntary. As the agency of God does not consist in his power, knowledge, or wisdom, or any of his natural perfections; so human agency cannot consist in reason, conscience, or any intellectual faculty; but wholly in choice, or volition. That human agency wholly consists in volition is evident from scripture, reason and common sense.

2. There may be as many moral agents, as there are intelligent creatures, who act of choice. It is said if God be a universal moral agent, there can be but *one* moral agent in the universe. But this is a groundless assertion, since moral agency consists in volition.

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It is true that there is but one independent agent in the universe, yet there are as many free moral agents as there are rational creatures that act in view of motives under the supreme agency of God.

3. If the moral agency of God consist in volition, and not in the cause of volition; then men may be as free moral agents as God himself; for their agency consists in volition and not in the cause of their volition. It is true that God is the cause of their volition; but this does not render them less free than he is. For the freedom of volition consists wholly in its own nature and not in the cause of it.

4. To deny the universal agency of God is virtually to deny his existence. God founds his divinity upon his universal agency and implicitly says, that he should not be God, if he did not preserve and govern all his creatures and all their actions. Indeed, if creatures can act independently of God, they may exist independently of any supreme cause, and the evidence of the divine existence is rejected.— Yet they, who assert the universal agency of God are frequently charged with blasphemy. But God asserts his own universal agency in his word and adduces this agency as the proper evidence of his supreme existence and divinity.

5. Divine agency and human agency are perfectly consistent and may be seen to be so. Let divine agency be defined, and it is impossible to see any inconsistency between such agency in God and free moral agency in rational crea-

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tures. Their free, voluntary agency may be an effect of the divine agency. If volition in creatures may be an effect of volition in the Creator, human agency and divine agency may be perfectly consistent, although totally distinct. Rational creatures never feel, nor can they ever perceive the least inconsistency between their own agency and the agency of God, in whom they live and move and have their being. If they will only consider the nature of their own agency and of the agency of God, they will see that they are perfectly consistent.

Religious Intelligence.

FOREIGN.

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The English Review of Buchanan's Researches.

[Concluded from p. 435.]

THE reader who has followed us through the former part of this Review, will not be surprised to find that Dr. Buchanan should have been led, by a consideration of all the circumstances relating to the Syrian church in Asia, to cherish the hope that it might one day be united with the church of England. He conversed at great length on this important subject with the Syrian bishop and some of the clergy. The bishop, after conferring with his clergy, returned, in writing, an answer to the following effect: "that an union with the English church, or, at least, such a connection as should appear to both churches practicable and expedient, would

be a happy event, and favorable to the advancement of religion in India." In making this communication, he used his official designation, "Mar Dyonisius, Metropolitan of Malabar."

From Cande-nad the residence of this venerable bishop, Dr. Buchanan returned to the sea-coast, to visit Colonel Ma-caulay, the British Resident in Travancore, from whom he states himself to have derived much valuable information, and whom he represents as the warm friend of Christianity. After residing with this officer a few days, they proceeded together to Udiampier, formerly the residence of Beliarte, king of the Christians, and the place at which, in 1599, the Archbishop of Goa convened the synod of the Syrian clergy, when he burned the Syrian and Chaldaic books. From Udiampier they went to Cande-nad, to confer again with the Syrian bishop, and found that he had commenced the translation of the scriptures into the language of Malayala. They then visited Cranganore, the seat of a Romish archbishopric, to which 45 churches are subject. Not far from Cranganore is the town of Paroor, where there is an ancient Syrian church, bearing the name of St. Thomas, and supposed to be the oldest in Malabar. Dr. Buchanan took a drawing of it. At Verapoli, the residence of Bishop Raymond, the Pope's apostolical vicar in Malabar, there is a college for the sacerdotal office, where the students are taught the Latin and Syriac languages. The apostolical vicar superintends 64 churches, exclusive

both of the 45 already mentioned, and of the large dioceses of Cochin and Quilon, whose churches extend to Cape Comorin, and are visible from the sea.

“The view of this assemblage of Christian congregations,” observes Dr. Buchanan, “excited in my mind mingled sensations of pleasure and regret; of pleasure to think that so many of the Hindoos had been rescued from the idolatry of Brahma, and its criminal worship; and of regret when I reflected that there was not to be found among the whole body, one copy of the Holy Bible.

“The Apostolic Vicar is an Italian, and corresponds with the Society ‘de propaganda Fide.’ He is a man of liberal manners, and gave me free access to the archives of Verapoli, which are upwards of two centuries old. In the library I found many volumes marked ‘Liber hereticus prohibitus.’ Every step I take in Christian India, I meet with a memento of the Inquisition. The Apostolical Vicar, however, does not acknowledge its authority, and places himself under British protection. He spoke of the Inquisition with just indignation, and, in the presence of the British Resident, called it ‘a horrid tribunal.’ I asked him whether he thought I might with safety visit the Inquisition, when I sailed past Goa; there being at this time a British force in its vicinity. It asserted a personal jurisdiction over natives who were now British subjects: and it was proper the English government should know something of its present state. The Bishop answered, ‘I do not know what you might do, under the protection of a British force; but I should not like (smiling, and pressing his capacious sides,) to trust *my* body in their hands.’

“We then had some conversation on the subject of giving the scriptures to the native Roman Catholics. I had heard before, that the Bishop was by no means hostile to the measure. I told him

that I should probably find the means of translating the Scriptures into the Malabar language, and wished to know whether he had any objection to this mode of illuminating the ignorant minds of the native Christians. He said he had none. I visited the Bishop two or three times afterwards. At our last interview he said, ‘I have been thinking of the good gift you are meditating for the native Christians; but believe me, the Inquisition will endeavor to counteract your purposes by every means in their power.’ I afterwards conversed with an intelligent native priest who was well acquainted with the state and character of the Christians, and asked him whether he thought they would be happy to obtain the Scriptures?—‘Yes,’ answered he, ‘*those who have heard of them.*’ I asked if he had got a Bible himself?—‘No,’ he said; ‘but he had seen one at Goa.’”

The account of the Syriac manuscripts, which Dr. Buchanan succeeded in obtaining, and of the ancient tablets, on which are recorded the rights and privileges granted to the Christians, supposed to have been lost, but lately recovered by the exertions of Colonel Macaulay, has been, in some measure, anticipated in our volume for 1807. Most of these manuscripts, together with copper-plate fac-similes of the tablets, are deposited in the public library of the university of Cambridge.

The translation of the Scriptures into the Malayalim, which was set on foot, as we have seen, at Dr. Buchanan’s suggestion, was prosecuted by the Bishop without intermission. In the following year Dr. Buchanan visited Travancore a second time, and carried the manuscript version of the New Testament to Bombay to be printed;

learned natives being sent from Travancore to superintend the press. It is intended to continue the translation until the whole Bible is completed. The British and Foreign Bible Society have voted a large supply of paper in aid of the design. Dr. Buchanan likewise urges the printing of an edition of the Syriac Scriptures for distribution in Malayala, and also in Mesopotamia. We trust that the Bible Society will not be inattentive to this important object.

In the course of his travels through different parts of the East, the author had an opportunity of witnessing the degrading effects produced by the papal corruptions. On one occasion he beheld the tower of Juggernaut employed to celebrate a Christian festival. While the author reviewed these corruptions, he was always referred to the Inquisition at Goa, as the fountain head. This determined him, if possible, to visit Goa before he left India. He had learnt, from every quarter, that this tribunal was still in operation, though restricted as to the publicity of its proceedings; and that its power extended to the extreme boundary of Hindostan.

"That, in the present civilized state of Christian nations in Europe, an inquisition should exist at all under their authority, appeared strange; but that a papal tribunal of this character should exist under the implied toleration and countenance of the British government; that Christians, being subjects of the British empire, and inhabiting the British territories, should be amenable to its power and jurisdiction, was a statement which seemed

to be scarcely credible; but, if true, a fact which demanded the most public and solemn representation."

Dr. Buchanan accordingly adopted the resolution of visiting Goa, and, after overcoming difficulties which would have deterred any man less bold than himself, we find him lodged in the convent of the Augustinians, in that city, under the especial protection of Josephus a Doloribus, one of the inquisitors. The whole of Dr. Buchanan's journal, while he remained at Goa, would prove, in the highest degree, interesting to our readers; but our limits oblige us to be content with a single extract. We are persuaded that no one who reads it will object to its length.

*Goa, Augustinian Convent,
27th Jan. 1807.*

"On the second morning after my arrival, I was surprised by my host, the Inquisitor, coming into my apartment clothed in *black robes* from head to foot; for the usual dress of his order is white. He said he was going to sit on the Tribunal of the Holy Office. 'I presume, Father, your august office does not occupy much of your time.' 'Yes,' answered he, 'much. I sit on the Tribunal three or four days every week.'

"I had thought, for some days, of putting Dellon's book into the Inquisitor's hands; for if I could get him to advert to the facts stated in that book, I should be able to learn, by comparison, the exact state of the Inquisition at the present time. In the evening he came in, as usual, to pass an hour in my apartment. After some conversation I took the pen in my hand to write a few notes in my journal; and, as if to amuse him, while I was writing, I took up Dellon's book, which was lying with some others on the table, and handing it across to him, asked him whether he had ever seen it. It was

in the French Language, which he understood well. 'Relation de l'Inquisition de Goa,' pronounced he, with a slow, articulate voice. He had never seen it before, and began to read with eagerness. He had not proceeded far, before he betrayed evident symptoms of uneasiness. He turned hastily to the middle of the book, and then to the end, and then ran over the table of contents at the beginning, as if to ascertain the full extent of the evil. He then composed himself to read, while I continued to write. He turned over the pages with rapidity, and when he came to a certain place, he exclaimed in the broad Italian accent, 'Mendacium, Mendacium.' I requested he would mark those passages which were untrue, and we should discuss them afterwards, for that I had other books on the subject. 'Other books,' said he, and he looked with an inquiring eye on those on the table. He continued reading till it was time to retire to rest, and then begged to take the book with him.

"It was on this night that a circumstance happened which caused my first alarm at Goa. My servants slept every night at my chamber door, in the long gallery which is common to all the apartments, and not far distant from the servants of the convent. About midnight I was waked by loud shrieks and expressions of terror, from some person in the gallery. In the first moment of surprise I concluded it must be the *Alguazils* of the Holy Office, seizing my servants to carry them to the Inquisition. But, on going out, I saw my own servants standing at the door, and the persons who had caused the alarm (a boy of about fourteen) at a little distance, surrounded by some of the Priests, who had come out of their cells on hearing the noise. The boy said he had seen a *spectre*, and it was a considerable time before the agitations of his body and voice subsided. Next morning at breakfast the Inquisitor apologized for the disturbance, and said the boy's alarm proceeded from a '*phantasma animi*,' a phantasm of the imagination.

"After breakfast we resumed the subject of the Inquisition. The Inquisitor admitted that Dellon's description of the dungeons, of the torture, of the mode of trial, and of the *Auto da Fe* were, in general, just; but he said the writer judged untruly of the motives of the Inquisitors, and very uncharitably of the character of the Holy Church; and I admitted that, under the pressure of his peculiar suffering, this might possibly be the case. The Inquisitor was now anxious to know to what extent Dellon's book had been circulated in Europe. I told him that Picart had published to the world extracts from it, in his celebrated work called "*Religious Ceremonies*;" together with plates of the system of torture and burnings at the *Auto da Fe*. I added that it was now generally believed in Europe that these enormities no longer existed, and that the Inquisition itself had been totally suppressed; but that I was concerned to find that this was not the case. He now began a grave narration to shew that the Inquisition had undergone a change in some respects, and that its terrors were mitigated.

"I had already discovered, from written or printed documents, that the Inquisition at Goa was suppressed by the Royal Edict in the year 1775, and established again in 1779. The Franciscan Father before mentioned witnessed the annual *Auto da Fe*, from 1770, to 1775. 'It was the humanity and tender mercy of a good King,' said the old Father, 'which abolished the Inquisition.' But immediately on his death, the power of the Priests acquired the ascendant, under the Queen Dowager, and the Tribunal was re-established, after a bloodless interval of five years. It has continued in operation ever since. It was restored in 1779, subject to certain restrictions, the chief of which are the two following. 'That a greater number of witnesses should be required to convict a criminal than were before necessary;' and, 'That the *Auto da Fe* should not be held publicly as before; but that the sentences of the Tribunal should be

executed privately, within the walls of the Inquisition.'

"In this particular, the constitution of the new Inquisition is more reprehensible than that of the old one; for, as the old Father expressed it, 'Nunc sigillum non revelat Inquisitio.' Formerly the friends of those unfortunate persons who were thrown into its prison, had the melancholy satisfaction of seeing them once a year walking in the procession of the Auto da Fe; or if they were condemned to die, they witnessed their death, and mourned for the dead. But now they have no means of learning for years whether they be dead or alive. The policy of this new code of concealment appears to be this, to preserve the power of the Inquisition, and at the same time to lessen the public odium of its proceedings, in the presence of British dominion and civilization. I asked the Father his opinion concerning the nature and frequency of the punishments within the walls. He said he possessed no certain means of giving a satisfactory answer; that every thing transacted there was declared to be 'sacrum et secretum.' But this he knew to be true, that there were constantly captives in the dungeons; that some of them are liberated after long confinement, but that they never speak afterwards of what passed within the place. He added that, of all the persons he had known, who had been liberated, he never knew one who did not carry about with him what might be called, 'the mark of the Inquisition;' that is to say, who did not shew in the solemnity of his countenance, or in his peculiar demeanor, or his terror of the Priests, that he had been in that dreadful place.

"The chief argument of the Inquisitor to prove the melioration of the Inquisition was the superior *humanity* of the Inquisitors. I remarked that I did not doubt the humanity of the existing officers; but what availed humanity in an Inquisitor? he must pronounce sentence according to the Laws of the Tribunal, which are notorious enough; and a *relapsed Heretic* must be burned in the flames, or confined

for life in a dungeon, whether the Inquisitor be humane or not. But if, said I, you would satisfy my mind completely on this subject, 'shew me the Inquisition.' He said it was not permitted to any person to see the Inquisition. I observed that mine might be considered as a peculiar case; that the character of the Inquisition, and the expediency of its longer continuance had been called in question; that I had myself written on the civilization of India, and might possibly publish something more upon that subject, and that it could not be expected that I should pass over the Inquisition without notice, knowing what I did of its proceedings; at the same time I should not wish to state a single fact without his authority, or at least his admission of its truth. I added that he himself had been pleased to communicate with me very fully on the subject, and that in all our discussions we had both been actuated, I hoped, by a good purpose. The countenance of the Inquisitor evidently altered on receiving this intimation, nor did it ever after wholly regain its wonted frankness and placidity. After some hesitation, however, he said, he would take me with him to the Inquisition the next day. I was a good deal surprised at this acquiescence of the Inquisitor, but I did not know what was in his mind.

"Next morning after breakfast my host went to dress for the Holy Office, and soon returned in his inquisitorial robes. He said he would go half an hour before the usual time for the purpose of shewing me the Inquisition. The buildings are about a quarter of a mile distant from the convent, and we proceeded thither in our *Manjeels*.* On our arrival at the place, the Inquisitor said to me, as we were ascending the steps of the outer stair, that he hoped I should be satisfied with a transient view of the Inquisition, and that I would retire whenever he should desire it. I took this as a good omen, and followed my conductor with tolerable confidence.

* A kind of Palankeen.

“He led me first to the Great Hall of the inquisition. We were met at the door by a number of well dressed persons, who, I afterwards understood, were the familiars, and attendants of the Holy Office. They bowed very low to the Inquisitor, and looked with surprise at me. The Great Hall is the place in which the prisoners are marshalled for the procession of the Auto da Fe. At the procession described by Delton, in which he himself walked barefoot, clothed with the painted garment, there were upwards of one hundred and fifty prisoners. I traversed this hall for some time, with a slow step, reflecting on its former scenes, the Inquisitor walking by my side, in silence. I thought of the fate of the multitude of my fellow-creatures who had passed through this place, condemned by a tribunal of their fellow-sinners, their bodies devoted to the flames, and their souls to perdition. And I could not help saying to him, ‘Would not the Holy Church wish, in her mercy, to have those souls back again, that she might allow them a little further probation?’ The Inquisitor answered nothing, but beckoned me to go with him to a door at one end of the hall. By this door he conducted me to some small rooms, and thence to the spacious apartments of the chief Inquisitor. Having surveyed these he brought me back again to the Great Hall; and I thought he seemed now desirous that I should depart. ‘Now, Father,’ said I, ‘lead me to the dungeons below; I want to see the captives.’ ‘No,’ said, he, ‘that cannot be.’ I now began to suspect that it had been in the mind of the Inquisitor, from the beginning, to shew me only a certain part of the Inquisition, in the hope of satisfying my inquiries in a general way. I urged him with earnestness, but he steadily resisted, and seemed to be offended, or rather agitated, by my importunity. I intimated to him plainly, that the only way to do justice to his own assertions and arguments, regarding the present state of the Inquisition, was to show me the prisons and the captives. I should then describe only what I

saw; but now the subject was left in awful obscurity. ‘Lead me down,’ said I, ‘to the inner building, and let me pass through the two hundred dungeons, ten feet square, described by your former captives. Let me count the number of your present captives, and converse with them. I want to see if there be any subjects of the British Government, to whom we owe protection. I want to ask how long they have been here, how long it is since they beheld the light of the sun, and whether they ever expect to see it again. Shew me the Chamber of Torture; and declare what modes of execution, or of punishment, are now practised within the walls of the Inquisition, in lieu of the public Auto da Fe. If, after all that has passed, Father, you resist this reasonable request, I shall be justified in believing, that you are afraid of exposing the real state of the Inquisition in India.’ To these observations the Inquisitor made no reply; but seemed impatient that I should withdraw. ‘My good Father,’ said I, ‘I am about to take my leave of you, and to thank you for your hospitable attentions, (it had been before understood that I should take my final leave at the door of the Inquisition, after having seen the interior,) and I wish always to preserve on my mind a favorable sentiment of your kindness and candor. You cannot, you say, shew me the captives and the dungeons; be pleased then merely to answer this question; for I shall believe your word: How many prisoners are there now below, in the cells of the Inquisition?’ The Inquisitor replied, ‘That is a question which I cannot answer.’ On his pronouncing these words, I retired hastily towards the door, and wished him farewell.—We shook hands with as much cordiality as we could at the moment assume; and both of us, I believe, were sorry that our parting took place with a clouded countenance.

“From the inquisition I went to the place of burning, in the *Campo Santo Luzaro*, on the river side, where the victims were brought to the stake at the Auto da Fe. It is close to the palace, that the vice-

roy and his court may witness the execution ; for it has ever been the policy of the inquisition to make these spiritual executions appear to be the executions of the state. An old priest accompanied me, who pointed out the place and described the scene. As I passed over this melancholy plain, I thought on the difference between the pure and benign doctrine, which was first preached to India in the apostolic age, and that bloody code, which, after a long night of darkness, was announced to it under the same name ! And I pondered on the mysterious dispensation, which permitted the ministers of the inquisition, with their racks and flames, to visit these lands, before the heralds of the Gospel of Peace. But the most painful reflection was, that this tribunal should yet exist, unawed by the vicinity of British humanity and dominion. I was not satisfied with what I had seen or said at the inquisition, and I determined to go back again. The inquisitors were now sitting on the tribunal, and I had some excuse for returning ; for I was to receive from the chief inquisitor a letter which he said he would give me, before I left the place, for the British Resident in Travancore, being an answer to a letter from that officer.

“ When I arrived at the inquisition, and had ascended the outer stairs, the door-keepers surveyed me doubtingly, but suffered me to pass, supposing that I had returned by permission and appointment of the inquisitor. I entered the great hall, and went up directly towards the tribunal of the inquisition, described by Dellon, in which is the lofty crucifix. I sat down on a form and wrote some notes ; and then desired one of the attendants to carry in my name to the inquisitor. As I walked up the hall, I saw a poor woman setting by herself on a bench by the wall, apparently in a disconsolate state of mind. She clasped her hands as I passed, and gave me a look expressive of her distress. This sight chilled my spirits. The familiars told me she was waiting there to be called up before the tribunal of the in-

quisition. While I was asking questions concerning her crime, the second inquisitor came out in evident trepidation, and was about to complain of the intrusion ; when I informed him I had come back for the letter from the chief inquisitor. He said it should be sent after me to Goa ; and he conducted me with a quick step towards the door. As we passed the poor woman, I pointed to her, and said with some emphasis, ‘ Behold, father, another victim of the holy inquisition ! ’ He answered nothing. When we arrived at the head of the great stair, he bowed, and I took my last leave of Josephus a Doloribus, without uttering a word.”

The English government, we are happy to say, had anticipated the author's suggestion, as to the propriety of interfering, by means of its influence with the Portugueze government, to abolish the power of the Inquisition. We trust they will pay an equal humane attention to that other enormity which has been mentioned, the immolation of females, perpetrated as it is in our own territories, and within the unquestionable sphere of our own independent jurisdiction.

Before our author quits the subject of the Romish Christians, he takes occasion to recommend that the Holy Scriptures, in Portugeze, should be sent to illuminate the 3000 priests of Goa, as well as the vast number of Roman catholics, in different parts of India, who speak and read the Portugeze language. The Portugeze language prevails wherever there are, or have been, settlements of that nation. Their descendants people those immense coasts which extend from the vicinity of the Cape of Good Hope to the sea of Chi-

na, as well as a great part of the western coast of Africa. In many of the places which Dr. Buchanan visited, though full of Portuguese, he could not hear of a single copy of the Portuguese Scriptures. At the same time, "There is a Portuguese press at Tranquebar, and another at Vepery, near Madras; and pecuniary aid only is wanted from Europe to multiply copies, and to circulate them round the coasts of Asia. The Portuguese language is certainly a most favorable medium for diffusing the true religion in the maritime provinces of the East." Even the priests, we are assured, "will gladly receive copies of the Latin and Portuguese Vulgate Bible from the hands of the English nation."

Dr. Buchanan next adverts to the languages of Persia and Arabia. The number of natives already professing Christianity in Persia, and who are, therefore, prepared to receive a version of the Scriptures, is considerable. Besides this, the Persian language is known far beyond the limits of Persia Proper. It is spoken at all the Mohammedan courts in India, and is the usual language of judicial proceedings, even under the British government in Hindostan. "It is next in importance," in the opinion of Dr. Buchanan, "to the Arabic and Chinese, in regard to the extent of territory through which it is spoken, being generally understood from Calcutta to Damascus." In the work of translating the scriptures into the Persian, a work requiring a perfect knowledge, not of that

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language only, but of the Arabic also, Sabat, with whose name the readers of the Christian Observer are well acquainted, and Mirza Filrut, a Persian by descent, and a man of learning; who visited England some years ago, and now acts as Persian teacher in the College of Fort William, are employed, under the superintendance of the Rev. Henry Martyn, who is himself an Arabic and Persian scholar, and skilled in the original tongues of the sacred Scriptures. The Gospels of St. Matthew and St. Luke had already been printed; and a number of copies of them deposited for sale, in the Bibliotheca Biblica, at Calcutta, so long ago as May 1810.

The importance of the Arabic language, in diffusing a knowledge of Christianity, is universally admitted. It is read in every quarter of Europe, Asia, and Africa, where Mohammedanism prevails. A version of the whole Bible in Arabic has, indeed, reached us; but its language is antiquated, being probably upwards of a thousand years old; and although the republication of this version, which is that of the polyglot, now proceeding under the patronage of the Bishop of Durham, is likely to answer many valuable purposes, yet it seems highly desirable that a version of it should be obtained which shall not be liable to the same objections with the present, and which, for its style, may "command respect even in Nujed and Hejaz." Mr. Martyn has circulated proposals for such a work, which have met with very liberal en-

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couragement in India, and we trust will meet with equally liberal patronage in England. It is a work, the importance of which can hardly be overrated. When it is completed, "we will begin," says Mr. Martyn, "to preach to Arabia, Syria, Persia, Tartary, part of India and of China, half of Africa, all the sea-coast of the Mediterranean and Turkey, and one tongue shall suffice for them all." It was expected that the translation of the New Testament would be completed by the end of the present year.

Mr. Martyn himself is more immediately engaged in the translation of the Scriptures into the Hindostanee language, for which he is peculiarly qualified. He has already translated the liturgy of the church of England into that tongue; and the work is esteemed by competent judges to be a faithful version of the sublime original. He now uses it in his ministrations. He has also translated the parables of our Saviour into the same language, with an explanation subjoined to each.

After some valuable observations on the Prophecies, calculated to excite a warm interest in favor of the Jews, Dr. Buchanan proceeds to give some account of his intercourse with them while in India.

"Cochin, Feb. 4, 1807.

"I have been now in Cochin, or its vicinity, for upwards of two months, and have got well acquainted with the Jews. They do not live in the city of Cochin, but in a town about a mile distant from it, called Jews-Town. It is almost wholly inhabited by the Jews, who have two respectable synagogues. Among them are some very intelli-

gent men, who are not ignorant of the present history of nations. There are also Jews here from remote parts of Asia, so that this is the fountain of intelligence concerning that people in the East; there being constant communication by ships with the Red Sea, the Persian Gulf, and the mouths of the Indus. The resident Jews are divided into two classes, called the Jerusalem or *White* Jews; and the ancient or *Black* Jews. The *White* Jews reside at this place. The *Black* Jews have also a synagogue here; but the great body of that tribe inhabit towns in the interior of the province. I have now seen most of both classes. My inquiries referred chiefly to their antiquity, their manuscripts, and their sentiments concerning the present state of their nation."

The following is the narrative given by the *White* Jews, of their first arrival in India.

"After the second temple was destroyed, (which may God speedily rebuild!) our fathers, dreading the conqueror's wrath, departed from Jerusalem, a numerous body of men, women, priests, and Levites, and came into this land. There were among them men of repute for learning and wisdom; and God gave the people favor in the sight of the king who at that time reigned here, and he granted them a place to dwell in, called *Cranganor*. He allowed them a patriarchal jurisdiction within the district, with certain privileges of nobility; and the royal grant was engraved, according to the custom of these days, on a plate of brass. This was done in the year from the creation of the world 4250 (A. D. 490); and this plate of brass we still have in possession. Our forefathers continued at *Cranganor* for about a thousand years, and the number of heads who governed were seventy-two. Soon after our settlement, other Jews followed us from Judea; among these came that man of great wisdom, Rabbi Samuel, a Levite of Jerusalem, with his son, Rabbi Jehuda Levita. They brought

with them the SILVER TRUMPETS, made use of at the time of the JUBILEE, which were saved when the second temple was destroyed; and we have heard from our fathers, that there were engraven upon those trumpets the letters of the ineffable Name. There joined us also from *Spain*, and other places, from time to time, certain tribes of Jews, who had heard of our prosperity. But at last, discord arising among ourselves, one of our chiefs called to his assistance an Indian king, who came upon us with a great army, destroyed our houses, palaces, and strong holds, dispossessed us of Cranganor, killed part of us, and carried part into captivity. By these massacres we were reduced to a small number. Some of the exiles came and dwelt at Cochin, where we have remained ever since, suffering great changes from time to time. There are amongst us some of the children of Israel (Beni-Israel) who came from the country of Ashkenaz, from Egypt, from Tsoba, and other places, besides those who formerly inhabited this country."

The Black Jews appeared to Dr. Buchanan to have arrived in India many ages before the White Jews; and so much had they been assimilated, by intermarriages, to the Hindoos, that it was sometimes difficult to distinguish them."

"The Black Jews," observes Dr. Buchanan, "communicated to me much interesting intelligence concerning their brethren the ancient Israelites in the East; traditional indeed in its nature, but in general illustrative of true history. They recounted the names of many other small colonies resident in northern India, Tartary and China; and gave me a written list of SIXTY-FIVE places. I conversed with those who had visited many of these stations, and were about to return again. The Jews have a never-ceasing communication with each other in the East. Their fam-

ilies indeed are generally stationary, being subject to despotic princes; but the men move much about in a commercial capacity; and the same individual will pass through many extensive countries. So that, when any thing interesting to the nation of the Jews takes place the rumour will pass rapidly throughout all Asia.

"I inquired concerning their brethren, the ten tribes. They said that it was commonly believed among them, that the great body of the Israelites are to be found in Chaldea, and in the countries contiguous to it, being the very places whither they were first carried into captivity; that some few families had migrated into regions more remote, as to Cochin and Rajapoor in India, and to other places yet farther to the East; but that the bulk of the nation, though now much reduced in number, had not to this day removed two thousand miles from *Samaria*.—Among the Black Jews I could not find many copies of the Bible. They informed me, that in certain places of the remote dispersion, their brethren have but small portions of the Scriptures, and that the *prophetical* books were rare; but that they themselves, from their vicinity to the White Jews, have been supplied, from time to time, with the whole of the Old Testament.

"From these communications I plainly perceive the important duty which now devolves on Christians possessing the art of *printing*, to send to the Jews in the East, copies of the Hebrew Scriptures, and particularly of the *prophetical* books. If only the prophecies of *Isaiah* and *Daniel* were published among them, the effect might be great. They do not want the law so much. But the prophetical books would appear among them with some novelty, particularly in a detached form; and could be easily circulated throughout the remotest parts of Asia."

Much interesting information follows on the subject of manuscripts of the Scriptures

obtained from both the White and Black Jews, particularly two versions of the New Testament in Hebrew. The translator of one of these, a learned rabbi, conceived the design of making an accurate version of the New Testament, for the purpose of confuting it. The style is copious and elegant, and the translation generally faithful. There appears no wish to pervert the meaning of a single sentence. "How astonishing it is," observes Dr. Buchanan, "that an enemy should do this!" A copy of this version has been presented to the Society for the Conversion of the Jews, who are now deliberating whether it shall be adopted as the basis of a translation of the New Testament into the Hebrew language, which they have resolved to publish. The first sheet of the intended version has already been printed off, for the purpose of its being submitted to the revision of the best Hebrew scholars, both Jews and Christians, that it may go forth as perfect as possible: and Dr. Buchanan expects, that, before the end of the present year, the four Gospels will be published, and copies sent to the Jews in the East, as the first-fruits of the Jewish Institution.

We shall very briefly notice the information which is contained in the concluding part of this highly interesting volume. Dr. Leyden, of the College of Fort William, has offered to conduct translations of the Scriptures in the following languages—viz. the Affghan; the Cashmirian; the Jaghatai, or the language spoken in Bocha-

ra, Balk, and Samarchand, and in other cities of Usbeck, and Independent Tartary;* the Siamese; the Bugis, or the language of the Celebes; the Massassar, spoken at Borneo; and the Maldivian. This design of Dr. Leyden will be hailed by Christians in Europe as a noble undertaking, deserving their utmost patronage. "It will give pleasure," adds Dr. Buchanan, "to all those who have hitherto taken any interest in the restoration of learning in the East, to see that the College of Fort William is producing such excellent fruit. May its fame be perpetual!"

Of the Bibliotheca Biblica in Bengal, we have already given some account (see our volume for 1810.) This institution Dr. Buchanan states to have been first projected by the Rev. Mr. Brown, with a full reliance on the patronage of the British and Foreign Bible Society, which it has since received; of the Society for promoting Christian Knowledge; and of the different Universities in the United Kingdom.

Dr. Buchanan states, that there are Armenian Christians settled in all the principal places of India. They are the general merchants of the East, and are wealthy, industrious, and enterprising. Wherever they colonise, they build churches. Their ecclesiastical establishment, even in Bengal, is more respectable than that of the English. They

* These three languages comprehend the regions which, by many, are supposed to contain the Ten Tribes. They certainly contain vast numbers of Jews.

have churches at Calcutta, Madras, Bombay, and also in the interior. A bishop sometimes visits Calcutta; but their patriarch resides at Erivan, not far from Mount Ararat. Of all the Christians in central Asia, these have preserved themselves most free from Mahomedan and Papal corruptions. The pope, for a time, assailed them with great violence, but with little effect; and they retain their ancient Scriptures, doctrines, and worship to this day. The Bible was most faithfully translated into the Armenian language, in the fifth century. In 1662, a council of Armenian bishops resolved on printing it. Three editions of it were printed at Amsterdam in the 17th century, and it has since been printed at Venice. At present, however, the Armenian Scriptures are very rare, even in Persia; and in India a copy is scarcely to be procured at any price. Notwithstanding the length to which this review has gone, we cannot refuse a place to the following remonstrance of our author with respect to the people of whom we are speaking.

“The Armenians in Hindostan are our own subjects. They acknowledge our government in India, as they do that of the Sophi in Persia; and they are entitled to our regard. They have preserved the Bible in its purity; and their doctrines are, as far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship, throughout our empire, on the seventh day; and they have as many spires pointing to heaven among the Hindoos, as we ourselves. Are such a people then entitled to no acknowledgment on our part, as fellow-Christians? Are they for ever to be ranked by us with

Jews, Mahomedans, and Hindoos? Would it not become us to approach nearer to these our subjects, endeavor to gain their confidence and conciliate their esteem? Let us, at least, do that which is easily practicable. We are in possession of the means of *printing*, which they have not. Let us print the Armenian Bible, and employ proper persons from among themselves, to superintend the work, and encourage them to disperse their own faithful copy thro'out the East. Let us shew them, that the diffusion of the Scriptures is an undertaking to which we are not indifferent; and, by our example, let us stimulate their zeal, which is very languid. But, however languid their zeal may be, it is certain that they consider the English as being yet more dead to the interests of religion, than themselves. Such a subject as this, indeed every subject which is of great importance to Christianity, is worthy the notice of our government, as well as of individuals and societies. The printing press, which shall be employed in multiplying copies of the pure Armenian Bible, will prove a precious fountain for the evangelization of the East; and the Oriental Bible Repository at Calcutta will be a central and convenient place for its dispersion.”

Dr. Buchanan, before he concludes his Researches, recurs to the subject of a Memoir formerly presented by him to the public, and advances some new and forcible arguments for giving an ecclesiastical establishment to

* “*Sarkies Joannes, an Armenian merchant of Calcutta, when he heard of the king's recovery from illness in 1789, liberated all the prisoners for debt in the gaol of Calcutta. His Majesty, hearing of this instance of loyalty in an Armenian subject, sent him his picture in miniature. Sarkies wore the royal present suspended at his breast, during his life; and it is now worn by his son, when he appears at the levee of the Governor General.*”

British India ; but for these we must refer to the work itself, which we now close, with sentiments of the highest esteem for the author, and with ardent prayers, that the magnificent career which he has opened to this Christian country, may be speedily entered upon, and eagerly pursued. We most warmly recommend the perusal of this volume, in an especial manner, to our statesmen and senators, to the rulers of our church, and the rulers of our Indian empire. Possibly they may disapprove of some parts of it, and they may entertain doubts with respect to others ; (neither in that doubt, nor in that disapprobation, have we ourselves any participation) ; yet they will meet with much, which even the most sceptical must admit to be both well founded and important, and to which the most prejudiced will concede that an early and serious attention is due from those who rule both in the state and in the church. Should these pages meet the eye of any of those to whom the providence of God has assigned an influence in our national councils, we would urge it upon them, under the sanction of that higher than parliamentary responsibility which awaits us all, not to turn from the subject until they have at least investigated, with calmness and impartiality its claims to consideration. We anticipate

an early opportunity of again invoking their attention to the same general topics, and in the mean time we will content ourselves with observing, in the view of the approaching discussions on the renewal of the East India Company's Charter, that no man can stand acquitted by God, or by his own conscience, who shuts his eyes to the magnitude of the questions which Dr. Buchanan has brought before him ; or who, having examined them, is induced, by any motives of a merely worldly and short-sighted policy, we would not say to resist, but to withhold his active aid from every prudent and practicable expedient which may be proposed, for giving the light of Heaven to our Asiatic empire.

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Seventh Report of the Committee of the British and Foreign Bible Society.

(Concluded from p. 440.)

YOUR committee will next advert to America ; and they are happy to observe, that the zeal excited in that country, for the diffusion of the Holy Scriptures, continues to operate with increasing energy and activity. Ten new Bible Societies, in addition to the six mentioned in your Committee's last Report, have been established within the United States : The specification of the whole is as follows :

Philadelphia,	- - - - -	1	
New York,	New York Bible Society,	}	3
	New York Bible and Common Prayer-Book Society,		
	Albany Bible Society,		
New Hampshire,	- - - - -	1	
Massachusetts,	Boston,	}	3
	Salem,		
	Merimack,		

3. "The Bible Society of Bishop Wearmouth, Sunderland, Monk Wearmouth, and their Vicinity." The Rev. Dr. Grey, President.

4. "The Auxiliary Bible Society of Neath and its Vicinity." The Rt. Hon. Lord Vernon, President.

5. "The West Lothian Bible Society." The Rev. John Brown, President.

6. "The Rotherham Auxiliary Bible Society."

7. "Auxiliary Bible Society of Uxbridge, and the Neighbourhood." The Rt. Hon. Lord Gambier, President. At the formation, and the first Anniversary of this Society, your Secretaries attended by special invitation; and witnessed a degree of harmony and zeal on both those occasions which promise to render this Society an efficient instrument of local usefulness, as well as general support to the Parent Institution.

8. "Cornwall Auxiliary Bible Society." The Rt. Hon. Lord Viscount Falmouth, President.

9. "Weymouth Auxiliary Bible Society." The Rt. Hon. Sir James Pulteney, Bart. M. P. President.

10. "The Liverpool Auxiliary Bible Society." The Rt. Hon. the Earl of Derby, President.

11. "Auxiliary Bible Society at Huddersfield."

12. "The Montrose Bible Society." Andrew Thom, Esq. Provost of Montrose, President.

13. "Dumfries-shire Bible Society." His Grace the Duke of Buccleugh, President.

It now becomes the pleasing duty of your Committee to report, that your Secretaries, actuated by that zeal for the Society's interest which they have manifested on every occasion, accepted an invitation from the Mayor and Rectors of Liverpool to assist personally in forming an Auxiliary Bible Society in that populous and opulent town. The event of their attendance and exertions was such as from the nature of the cause, their well-known qualifications for conducting it, and the predisposition manifested in its favor by the principal inhabitants of Liverpool, might reasonably have been anticipated. Under the auspices of the Mayor, the Clergy, the Dis-

senting Ministers, and some of the most respectable characters among the Laity, an Auxiliary Bible Society was formed on the 25th of March: and the zeal and harmony which characterized its formation, afford a pledge of its becoming a powerful Auxiliary, both in strengthening the funds and promoting the operations of the Parent Institution.

In connexion with this object, and in compliance with the most earnest and respectful application, your Secretaries attended the first Anniversary of the Manchester and Salford Auxiliary Bible Society; and special public Meetings of the Friends and Supporters of the Parent Institution, both at Birmingham and Sheffield. How highly their services were appreciated in each of these places, your Committee have been enabled to judge, as well from details officially transmitted, as from Reports in the provincial papers to which they have been referred; and your Committee are only restrained by a feeling of delicacy towards Officers so nearly identified with themselves, from expressing the sense they entertain of the value of these services to the local and general interests of the Society, with more explicitness and detail.

It should not be passed over in silence, that the treatment experienced by the Secretaries on visiting the places above enumerated, corresponded with the respectful terms in which their attendance had been invited, and with the character of that body which they had the honor to represent.

It would also be injustice to the Auxiliary Societies formerly reported, and to the cause in which they are united and identified with the Parent Institution, not to mention, with the commendation which it deserves, the activity of operation by which they have been generally characterized, and by which some among them have been peculiarly distinguished in the course of the present year. As the particulars of each case will appear in the Appendix, extracted from their several Annual Reports, as presented

to your Committee, it may be sufficient in this place to observe, that in raising Funds, organizing Branch Societies, and distributing to the ignorant and necessitous the Words of Eternal Life, while Bristol and Manchester have been distinguished by extraordinary exertions, the different Auxiliary Societies have, in their several degrees, and in proportion to their respective means and circumstances, established new claims to gratitude and affection from every Individual Member of the Aggregate Association.

Your Committee, on this division of their Report, have only further to remark, that, finding it requisite to establish some general principles, for supplying Auxiliary Societies with Bibles and Testaments, and being desirous of holding out to such Societies the greatest possible encouragement to ascertain the want of the Holy Scriptures in their respective districts, and to supply it at their discretion, have accordingly arranged a Plan for these purposes, the particulars of which will be inserted in the Appendix.

Your Committee have the satisfaction to state, that the Regulations contained in that Plan have been already approved and adopted by many Auxiliary Bible Societies; and they take this public opportunity of earnestly recommending them to the attention of such other Auxiliary Bible Societies throughout the country as have not yet become acquainted with them.

The distribution of the Scriptures is the next subject for report, in the order of arrangement. Under this head your Committee include, as usual, not only Donations, but supplies of the Bible and New Testament, by the British and Foreign Bible Society, to other Associations and individuals at the cost, or reduced prices, and principally for the accommodation of the poorer classes and individuals.

Copies of the Scriptures, either in whole or in part, and in various languages, exclusively of those mentioned in the former part of the Report, have been sent abroad as follows:

VOL. IV. NO. 12.

In America.

To St. Mary's Fall, Upper Canada.

To New York, for distribution by the Bible and Common Prayer Book Society, under the patronage of Bishop Moore.

To a Welsh Colony at Grantham Lincoln, in Upper Canada.

To Quebec, Nova Scotia, and Labrador.

To a Committee in the connexion of the late Rev. John Wesley, for distribution in the West Indies and Newfoundland.

In Africa.

To the Society for Missions to Africa and the East, for distribution at Sierra Leone and Bashi.

To the Cape of Good Hope, for the British Soldiers and poor inhabitants, and for various part of Southern Africa.

To Senegal and Goree, for the use of the inhabitants and garrison.

In Europe.

To Waldbach, in Alsace.

To Germany for distribution among Roman Catholics.

To Lisbon.

To Messina and Palermo, in Sicily.

To Malta.

To Guernsey and Alderney.

To the Morea.

AND

To the Island of Ceylon, in the East Indies; and to Port Jackson, in New South Wales.

At Home.

To the Female Penitentiary at Plymouth.

To the London Female Penitentiary.

To the Prisoners of war at the several Depots; and particularly to those who have returned to France in the Cartels, in order that they might convey them to their respective families and connexions.

To poor Danes.

To Falmouth, for the Crews of the Post Office Packets.

To the poor Miners in Cornwall.

To the poor in Hospitals at Bath.

To the poor in Workhouses and Parishes connected with the Uxbridge Auxiliary Society.

M m m

To the Kendal Bible Society, for the Poor, and School of industry.

To the Sunderland Bible Society, in consideration of the peculiar circumstances of that district.

To the Hibernian Societies, in London and Dublin.

To poor Germans at Hull.

To sundry Workhouses and Gaols.

To various Military and Naval Stations, for sale at reduced prices, to the Soldiers and Sailors.

The preceding enumeration, which might be more detailed, will sufficiently demonstrate the attention of your Committee to the accommodation of individuals with the Holy Scriptures. The total distributed under the stated heads, may be estimated at not less than 4,000 Bibles and 20,000 Testaments; and, further, an order has been sent to Stockholm for the purchase of 1,000 Swedish and Finnish Testaments for the use of the Swedish Seamen employed in the British service.

The Members of the Society will learn, with pleasure, that its benevolence has been gratefully acknowledged, nor are instances wanting of the most pleasing effects produced by it.

Among others, Prisoners of War have expressed the liveliest gratitude for the Bibles and Testaments distributed to them.

The warmest acknowledgments have been received from various Ministers among the Hottentots, for a seasonable supply of the Dutch Scriptures, which could not otherwise have been procured; accompanied by information, that several of the Hottentots can read very well, and are sensible of the obligations thus conferred upon them. For the attention paid by the Committee to the wants of the settlers at Van Dieman's Land, they have received the thanks of the late Governor Collins.

The Portuguese Testaments, sent to Lisbon, have been circulated with great rapidity there, and are represented as held in high estimation by persons of all ranks.

The same success has attended

the distribution of Italian Testaments at Malta and Messina, and different other places in the Mediterranean.

At Messina it was at first opposed, on the ground of some objections to the Translation. These objections were referred by a Meeting, at which the Bishop presided, to the examination of several of the most learned among the Clergy; and the result was so favorable, that the Bishop not only permitted the Italian Testaments to be retained by those who had received them, and from whom they had been at first demanded, but allowed the further distribution of them, under such restrictions as were not likely to interfere with the general circulation. Some copies have been sent from Malta to Trepolizza, a town in the Morea, and have been cordially accepted.

Of the disposition of the Roman Catholics to receive the Scriptures, other instances might be quoted. They have been gratefully accepted by the Priests of that persuasion in South America, and by many Roman Catholics in Germany, Switzerland, and France. Your Committee have anxiously availed themselves of any indication of such disposition to afford the Members of that communion the benefit of the Institution, and have even, in many cases, anticipated it.

The Gospel of St. John, published in the Esquimaux language for the inhabitants of Labrador, has reached its destination, and has proved a most acceptable present. Their thanks for this precious gift, have been conveyed to the Society, by the Rev. Benjamin Kohlmeister, and other Ministers of the United Brethren associated with him, who have also translated the Gospel of St. Luke, the Acts of the Apostles, and the Epistle to the Romans.

Your Committee have also received the most gratifying testimonies of the beneficial effects among the Negroes in the West Indian Islands of Barbadoes, Antigua, and St. Kitt's, from the copies of the Scriptures furnished by the Society.

Their Correspondent states, that many of the Negroes steal time

from their rest to learn to read, that they may be able to read the Scriptures; while others, who have acquired this talent, spend many an hour in the night, in exercising themselves in reading (to use the simple language of the relater) "the most blessed of all books." Such testimonies afford the most gratifying proof of the utility of the British and Foreign Bible Society.

Your Committee have again to repeat their acknowledgments to the Correspondent mentioned in the last Report, for a continuance of that active zeal which has so largely contributed to extend the benefits of the Institution to the Army and Navy, and Prisoners of War, at one of the principal naval stations; to whom with the assistance of the Commanding officer, who has the superintendence of the Carrels, they are indebted for the introduction of no less than 2,000 French Testaments into the various families of the Prisoners who have returned to France. This Correspondent alone has circulated through these several channels, during the last year, no less than 8,396 Bibles and Testaments, either by sale or gratuitous distribution.

It only remains to add, under this head, that the grants made to Ireland have been gratefully acknowledged. By the Annual Reports received from the Hibernian and the Cork Bible Societies, it appears, that each of these Institutions is advancing in patronage, influence, and operation; and that the demand for the Scriptures throughout that part of the United Kingdom keeps an almost equal pace with the increasing circulation of them.

The next topic for report is the augmentation which the funds of the Society have received from Donations, Congregational Collections, and Legacies, since the last General Meeting; the enumeration of which, in the Appendix, will shew the continuance of that zeal and liberality from which the Institution derives its efficacy and support.

The Donations from the Auxiliary Bible Societies, since the last Report, are as follow:

The Leicester Auxiliary Bible

Society, 400*l*.

Edinburgh Bible Society, 700*l*.; and in aid of printing the Icelandic Bible, 100*l*.

Swansea Auxiliary Bible Society, 150*l*.

Uttoxeter Auxiliary Bible Society, 59*l*. 10*s*. 6*d*.

The Association in London, 93*l*.

Reading Auxiliary Bible Society, 126*l*. 18*s*.

Uxbridge Auxiliary Bible Society, 400*l*.

East Lothian Bible Society, 50*l*.

West Lothian Bible Society, 50*l*.

Nottingham Bible Society, 220*l*.

Greenock and Port Glasgow Bible Society, 63*l*.

Cornwall Auxiliary Bible Society, 910*l*.

Leeds Auxiliary Bible Society, 429*l*. 7*s*. 8*d*.

Auxiliary Bible Society at Huddersfield, 135*l*.

Newcastle Auxiliary Bible Society, 137*l*. 13*s*. 5*d*.

Bristol Auxiliary Bible Society, 814*l*. 16*s*. 11*d*. being the balance of their first year's account, in addition to the sum of 2,700*l*. before remitted.

Kendal Auxiliary Bible Society, 170*l*.

Birmingham Association, 355*l*. 4*s*.

Hull Auxiliary Bible Society, 224*l*. 15*s*. 7*d*.

Weymouth Auxiliary Bible Society, 57*l*. 15*s*.

Rotherham Auxiliary Bible Society, 150*l*.

Llangollen Auxiliary Bible Society, 20*l*.

Manchester and Salford Auxiliary Bible Society,

Sheffield Auxiliary Bible Society,

Liverpool Auxiliary Bible Society, 1,800*l*.

Of the above, some are gratuitous Contributions to the funds of the Parent Institution; others are charged with the condition of refunding a portion in Bibles and Testaments, either according to the particular rule of the Auxiliary Society, or agreeably to the regulations before adverted to, for treating with Auxiliary Societies. A more exact specification must be reserved for the next Report.

With respect to Liverpool your Committee have to state the regret

expressed by many respectable individuals of that town, that the commercial distresses under which it has recently labored, prevented a more ample demonstration of their liberality in supporting the benevolent object of the British and Foreign Bible Society.

It is but justice to certain other towns, especially Manchester and Nottingham, to remark, that their contributions to the Society have been made under circumstances of similar discouragement: and when the difficulties with which manufactures and commerce have had to contend, are duly considered, it will be matter of astonishment and gratitude to reflect, that exertions in this benevolent cause have been so little restrained in any place; and have, in most places, been even stimulated and enlarged.

Your Committee have again the grateful duty of repeating their acknowledgments to the Rev. the Presbyteries in the Synod of Glasgow and Ayr, collectively and separately, for their contributions to the Society. Since the close of the former accounts, as stated in the Appendix to the last Report, the sum of 1382*l.* has been remitted by their Treasurer at Glasgow, William, Muir, Esq. on account of Collections from the several Presbyteries, and Dissenting Congregations, of which 800*l.* 12*s.* 4*d.* is the *second Annual Collection* from the Presbytery of Glasgow.

In consequence of a recommendation from the Rev. the Synod of Aberdeen, to make Collections on account of the British and Foreign Bible Society in the Parochial Churches within its bounds, the sum of 305*l.* has been collected and remitted.

From the Rev. the Presbytery of Stirling, the Society has received 147*l.* 5*s.* 6*d.* being the amount collected at eight Parochial Churches in that Presbytery; making, together with those included in the last Report, the total amount of their second Collection, 250*l.* 12*s.* 1*d.*

The Rev. the Presbytery of Annan, having recommended that Collections should be made in the Parish Churches within their

bounds, the sum of 40*l.* has been remitted from those of Cumbertrees, Hoddam, and Ruthwell.

The funds of the Society have also been augmented by other Congregational Collections in England, Wales, and Scotland, the particulars of which will be stated in the Appendix; viz. in England—from the Parish Churches of Guilford; St. Andrews, at Liverpool; South Collingham, Stow, and St. Michael's, at York; from the Meeting-houses at Little Baddow, Witham, and Great Yarmouth; at many places in North Wales; and in Scotland—at Aughtergavern, Balmade, Cortachy, Dumfries, Moniave, and Muthil.

The funds of the Society have also been augmented by various miscellaneous Contributions, which it is now the task of your Committee to particularize.

The Holborn Sunday School has made a further Donation of 22*l.* 9*s.* 4*d.*; and the sum of 154*l.* has been received from twenty-nine Sunday Schools in North Wales.

A Contribution of 12*l.* has been made by the young Ladies of Miss Teulon's School, at Hackney: this is the third Contribution from that Seminary.

A Donation of 50*l.* has been received from the Committee for conducting the Youth's Magazine.

To different Individuals, also, the Society is indebted for liberal contributions in the course of this year; but, as a specification of them would lead too much into detail, the enumeration of particulars must be reserved for the Appendix.

And lastly, under this head, your Committee have to report the following Legacies and Bequests:

Mis Mary Stringer, late of Watlington, Oxfordshire, 100*l.*

Mrs. Allan, late of Aberdeen, 10*l.*

Mrs. Elizabeth Pentycross, late of Wallingford, 100*l.* 4 per cents.

Mr. John Hankinson, late of Hackney, 100*l.*

Mrs. Elmsall, of Thornhill, Yorkshire, 200*l.*, of which a moiety is payable in 12 months, and the remainder subject to contingencies.

Mr. James Collyer, late of Chobham, 40*l.*

Captain Ross, late of the Coldstream Regiment of Guards, 21l.

Rev. John Clark, late of Trowbridge, 50l.

Miss Mary Howlett, late of Springfield, 50l.

Mrs. Rebecca Tomkins, late of South Place, Finsbury, 200l payable after the expiration of one life.

Mr. Allan Cuthbertson, of Glasgow, 100l The Society is indebted to the heirs of Mr. Cuthbertson, John and James Cuthbertson, Esquires, for fulfilling his intentions; as the Bequest, from circumstances peculiar to the Scottish law, was not binding on them; they have nevertheless paid the same as a Donation, with interest.

The Society's Library has been this year enriched by the accession of some valuable Books, the Donations of different individuals. These acts of liberality have been duly acknowledged; and the description of the several works, together with the names of the Donors, will be particularly stated in the Appendix.

This may be a proper place for observing, that, desirous of testifying the gratitude which the Committee consider as due from the Society to one of its earliest, most constant, and useful friends, the Rev. Josiah Pratt, they have unanimously placed him among those Life Governors who have earned that distinction by rendering important services to the Institution.

On a general review of the Society's transactions during the last year, your Committee are fully authorized to congratulate its Members on the increase of its influence and efficacy. This prosperity is, under God, to be attributed to the simplicity of its object, and the fidelity with which that object has been pursued, both at home and abroad. Anxious to secure the continuance of this conduct by every possible precaution, your Committee suggest the expediency of altering the arrangement of the words, "without Note or Comment," in the first Article of the Constitution, with a view to render it more perspicuous and explicit. The Rule will then stand as follows:

"The Designation of this Society

to be "The British and Foreign Bible Society," of which the sole object shall be, to encourage a wider circulation of the Holy Scriptures without Note or Comment: the only Copies in the Languages of the United Kingdom to be circulated by the Society, shall be the Authorized Version."

Your Committee will now conclude their Report, with some reflections suggested by a review of the progress of the British and Foreign Bible Society, from its institution in 1804, to its present state of efficiency.

It is most gratifying to remark, that the approbation generally bestowed on the principle of the Society, and annually increasing, has uniformly attended its proceedings; that, in the wide range of communications for promoting the object of its institution, your Committees have received the most zealous assistance: Their inquiries have been cheerfully answered; co-operation, where solicited, has been cordially granted; and even their wishes have been frequently anticipated. As the sphere of the Society's operations has expanded, its resources have been proportionably augmented: numerous Societies, animated with the same spirit, have annually arisen; like scions, the ornament, and, beyond them, the support, of the parental stock: and hence, the British and Foreign Bible Society has been enabled to advance so largely towards the attainment of its object—the diffusion of the Records of Eternal Life over the habitable globe. Its growth has indeed been rapid: a small seed has become a large tree; luxuriant its branches, and abundant in its fruits: let a hope be cherished, that its maturity will show still larger dimensions, and yield fruits in still greater abundance.

In connexion with these observations, it may not be improper, briefly to notice some of the collateral benefits arising out of the Institution.—In opposition to Infidelity, it proclaims the public belief of thousands in the truth of Revelation; implying at the same time a sense of obligation on the part of its members, to a practical observance of those

holy precepts which Revelation inculcates. The co-operation of the numerous individuals composing the British and Foreign Bible Society, and the several Associations connected with it, exhibits an example of Christian concord, honorable to the character, and auspicious to the interests of religion. It shews, how "the unity of the spirit may be held in the bond of peace."

The Society is also a medium of intercourse among Christians dispersed all over the world; concentrating their affections, and combining their exertions to promote the glory of God, and the salvation of their fellow-creatures. Nor is it a consideration of small importance, that it has a tendency to conciliate the esteem and respect of foreign nations, for the religious principles and benevolent disposition of the British character.

It may be further observed of the British and Foreign Bible Society, that it has awakened the public attention, at home and abroad, in a degree hitherto unknown, to the spiritual wants of their Christian brethren; and has excited an equally ardent zeal to relieve them. A cursory inspection of the several Reports, and of the Correspondence annexed to them, will shew the degree in which this benevolent spirit has operated, in supplying numbers of the poor, the afflicted, and the desolate, with the means of enabling them to exercise "patience in tribulation," and to "rejoice in hope of the glory of God."

It was justly said of the Divines who first translated the Scriptures into English, 'These, with Jacob, rolled away the stone from the Well of Life; and of the British and Foreign Bible Society it may truly be affirmed, that it has opened channels, by which the waters of this living spring have not only flowed to numbers who thirsted for them within the United Kingdom, but have been conveyed to the barren and parched soils of the remotest regions. The thanks and acknowledgments with which the benevolent exertions of the Society have been more than repaid; exhibit the combined expression of joy, gratitude,

and piety; and must excite correspondent emotions in the hearts of all who peruse them.

The utility of the British and Foreign Bible Society has been so experimentally demonstrated, as to occasion an expression of surprise that its establishment should have been deferred to so late an era; and that a nation professing its belief in the Scriptures, and commanding at the same time the most favourable means of circulating them, should have so long delayed its collective efforts for their universal dissemination. But times and seasons are in the power of God: and those therefore to whom this high duty has now been assigned, considering themselves as his honored instruments for making "known his way upon earth, and his saving health among all nations," will ascribe the praise to Him, to whom alone it is due; with devout thanksgiving for his blessing—without which the best intentions, and most persevering exertions to promote even his glory, would be of no avail.

Under the influence of these sentiments, the Members of the British and Foreign Bible Society may contemplate, with heartfelt satisfaction, what it has already accomplished, and look forward with cheering hope to its future and more enlarged employment.

The field of operation which lies before us is vast; and—when considered as including the never-ceasing wants of Christians both at home and abroad, and extending to countries where Idolatry and Superstition prevail—may justly be deemed unlimited. This consideration should suggest the duty of accompanying our strenuous exertions with our earnest prayers—that the disposition and means to satisfy the increasing claims on the Society may never fail; that the light of Divine truth which we are conveying to the eyes of our fellow-creatures, may shine into their hearts; and that both those who dispense and those who receive the Holy Scriptures through the medium of this Institution, may find them "the power of God unto their salvation."

Translations of the Bible.

.....

Boston, October 31, 1811.

To all who feel an interest in the Translations of the Scriptures into the Languages of the East.

THE following statement is respectfully submitted by the subscriber, who would also observe, that he, in company with Mr. LAWSON, from England, (who is a proficient in the beautiful and important art of engraving on wood,) is now in this country, waiting for conveyance, to join the Missionaries in India; and should any contributions be made in aid of the translations, by Individuals, Societies, or Congregations in the United States, such contributions may be forwarded to ROBERT RALSTON, Esq. of Philadelphia, which will be carefully transmitted, through the Missionaries, when an opportunity offers to sail for that country.

WILLIAM JOHNS,

Surgeon to the Baptist Mission in India, and Fellow of the Royal College of Surgeons in London.

Mr. Peter W. Gallaudet, Merchant in Hartford, hath already been appointed to receive and transmit what shall be given for the above purpose.

The following is extracted from Mr. Johns' Statement to the Public on this subject.

As it respects the advantages which the Baptist Missionaries possess for the important work of publishing the Scriptures in the Eastern languages, we need only mention their local situation, (within 15 miles of Calcutta)—their long residence in India; their valuable library of critical authors on Scripture;—a foundery for types of the numerous Eastern characters;—ingenious natives under their direction, to cut the blocks for printing the Chinese version; learned natives retained by them to assist in the different translations;—printing presses, with every convenience for printing;—and one of their num-

ber, (Mr. Ward, formerly a printer in England,) to superintend the setting up of the types, &c. These advantages stamp an importance on this establishment which can scarcely be surpassed.

The patronage which these Translators have received, is calculated to confirm the public esteem.

1. Many wealthy and philanthropic individuals resident in India, among whom was the late Mr. Grant, who a few months previous to his decease, bequeathed to them 5000 dollars for the translations.

2. The friends of the Holy Scriptures in Scotland, of all denominations, have repeatedly and liberally contributed to this object.

3. The British and Foreign Bible Society, that grand and peculiar institution of modern times, has voted annually for 3 years nearly 5000 dolls. The New York Bible Society have also aided the design.

4. The American people generally, who, almost unsolicited, furnished about 6000 dolls. in the years 1806 & 7; a supply mentioned by the Missionaries "with peculiar gratitude."

In taking a view of the expences already incurred, the mind is affected with a pleasing astonishment at the efforts which have supported the work undertaken by a Society whose funds, at its commencement in 1792, were only £13, 2, 6 sterling, less than sixty dollars!

From 1801 to 1809, the money received from various sources, for the translations expressly, amounted to the sum of 39,584 dolls. 17 cents.—There was expended within the same time 36,443 dollars 72 cents, leaving a balance of rather more than 3000 dollars, which was even at the time, more than absorbed, by the versions in the press, exclusive of types, &c. &c.

Previous to 1809, the Missionaries had not made many drafts on the Society, in England, but since that period they have drawn considerably, amounting to 21,333 dolls. in the last year, as stated in a letter just received by Missionaries now in this country, from the Rev. Dr. Fuller, the venerable Secretary of

the Society, who adds, "Notwithstanding collections lately made in Scotland, amounting to 5,777 dolls. we are not able at present to meet our demands, and it may be a year ere we shall be, for our funds are considerable *more than exhausted*."

The manner in which the Scriptures have been received by the natives, will afford satisfaction to the contributors, as it has served to encourage the hearts of the unwearied laborers. So early as 1803, the New Testament, the first volume of the Old, the Psalms, and a part of Isaiah, were finished in Bengalee, and "began to be a good deal read by the Natives. Some came to Serampore from a great distance to inquire about 'the new Shaster.' One was heard to say, "This Shaster will be received by all India, and the Hindoos will become *One Cast*." Another, had carried about with him a Copy of the New Testament, which was nearly worn out by reading. Besides giving away copies to those who apply for them, at the Missionary Settlement, the Missionaries, Native and European, carry them in their tours through the country, and in most places, find the people eager to receive them.

Often is the poor Hindoo seated under the shade of the trees, reading 'this wonderful Book.' A native of talents has been for some time stationed in Orissa, near the famed Temple of Juggernaut, the Moloch of Hindoostan; the road to which for fifty miles, is strewed with the human bones of self-murdered votaries: here this messenger of peace is frequently seen accosting his idolatrous countrymen, amid the scattered remains of their brethren, and fathers; presenting them with the word of life, in the very "language of Juggernaut."

A circumstance highly important to the Eastern world, is a step late-

ly taken by the corresponding committee of the British and Foreign Bible Society, of which Messrs. Carey, Ward, and Marshman, are members. This is the forming a *BIBLIOTHECA BIBLICA* in Calcutta; in which Bibles of all sorts and languages will be placed for sale at low prices. This plan was proposed by Rev. Mr. Brown, an episcopal clergyman, and will, it is hoped, do much towards an extended circulation of the Bible, as it is not unlikely, that individuals may purchase copies, to distribute to the poor, of this and of the neighboring nations.

INSTALLATION.

INSTALLED at Austinburgh, (New Connecticut,) on the 25th of September last, Rev. GILES H. COWLES, to the work of the Gospel Ministry. The parts were performed as follows: The Rev. Thomas Barr made the introductory Prayer; Rev. Nathan B. Derrow preached the Sermon from 2 Tim. iv. 5; Rev. Joseph Badger made the Installation Prayer; Rev. John Spencer gave the Charge, and made the concluding Prayer; Rev. Jonathan Lesslie gave the Right Hand of Fellowship.

The Sermon and other exercises of the day were pertinent, solemn and interesting; an agreeable attention and solemnity appeared in the audience. Singing was excellent, and from the great unanimity and harmony in the Church and Society, pleasing hopes were raised in the council of a prosperous and joyful connexion—that the cause of Zion would be promoted, and the hearts of Christ's chosen flock refreshed.—The council voted that a copy of their proceedings be transmitted to the Editor of the Connecticut Evangelical Magazine for publication, in whole or in part.

Donations to the Missionary Society of Connecticut.

1811.				
Nov. 4.	Received from Rev. Joel T. Benedict, collected in New settlements,	-	-	\$ 39 16
Dec. 2.	From Rev. Abraham Scott, do. do.	-	-	19 68
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