

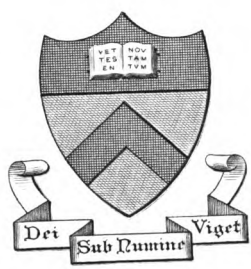
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THE
CONNECTICUT
EVANGELICAL MAGAZINE;
AND
RELIGIOUS INTELLIGENCER.

PUBLISHED MONTHLY.

VOL. V.

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1812.

CONDITIONS.

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

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

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

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

CONNECTICUT
EVANGELICAL MAGAZINE;
AND
RELIGIOUS INTELLIGENCER.

Vol. V.]

JANUARY, 1812.

[No. 1.

A New-Year's Address.

AT the request of the Editor, a constant reader of this Magazine would solicit the attention of his fellow-readers to a few thoughts which are naturally suggested on the commencement of the New-Year.

By the good hand of our God upon us, we are enabled to greet the return of another new year. The most of us it finds in the enjoyment of many blessings of Divine Providence, with our cup filled with good things. Most of the reasonable prospects which we entertained at the commencement of the last year have been realized; many evils which we apprehended have been averted; from many difficulties in which we have been involved we have been most mercifully extricated; from accidents and dangers innumerable the kind hand of God has preserved us.

At the commencement of the year, nothing can be more suitable than a retrospective

view of that just brought to a close. While we are beginning one year, we are finishing another. It is not easy to determine which event is, to a reflecting mind, the more interesting and solemn. As we enter upon a new year, we naturally fancy ourselves standing upon an eminence, with deep contemplation, viewing the past and the future, when innumerable thoughts, grand, painful, pleasing, terrible, rush upon the mind, and awaken all the feelings of the soul. We contemplate a year, to which our prospects had assigned many interesting events; in which we hoped for much enjoyment; in which we intended to have done much, or something at least, for our immortal interests, for our temporal welfare, for our connections, for our fellow-men, for the church of God; now numbered with the periods of ancient time, not to be recalled. That which could have been done in that year only, and has been omitted, which is true of

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many things most important, must remain undone for ever. All the opportunities which it furnished for doing good, for obtaining good, for avoiding evil, for escaping danger, which were not improved, are passed to the account of eternal loss. All our moral actions during that period are carried to the book of God's remembrance, the leaf is turned over, the record will stand unaltered to the great day. All who have imbibed any corruption in their moral sentiments, have lost a station which it will be hard to regain.

We have to reflect, on this interesting occasion, that it hath pleased God to preserve our lives during the past year, to protract our season of preparation for eternity; while, during the same period, many of our friends and acquaintance, in similar circumstances in life, engaged in the same pursuits and prospects with ourselves, are removed to the eternal state. Who can forbear to say to himself, Why am I spared, why this discrimination, why is my friend removed, and I survive? We can answer only, in the language of the prophet, *O Lord God, thou knowest.* The greatest blessing which is enjoyed in this world is the privilege of seeking the Saviour and eternal life. This favor we have enjoyed, through the merciful forbearance of God, another year. The means of grace, from which this privilege receives its highest value, we possess in all their fulness.

The blessings of Divine Providence, which the past year has afforded us, in our individual or

relative capacities, call for a grateful recollection. These have flowed from the kind hand of an heavenly Father, who overlooks our ill-desert and ingratitude, and supplies our wants from his inexhaustible mercies. All personal enjoyment, all the social endearments of life, all external and public blessings proceed from the same divine bounty.

In every review of the past, we find much to lament, we discover great cause of humiliation and regret. If such a review be honest and faithful, we discover many things in ourselves which could not bear the light, of which no consideration could induce an exposure to our fellow-men, which, nevertheless, are fully known to an all-seeing God. As they are known, they will be remembered by him, and, in his sight, they determine our characters. If we began the last year, in any measure, as we ought, we entered upon it with many resolutions, hopes, and prospects, concerning an amendment of life, and a more constant attention to the dictates of duty. We promised, in the presence of the searcher of hearts, if he would spare our lives, to spend the year for him; to make the interests of our souls and the service of Christ a principal concern; to watch against sin, and contend with every thing which might be offensive to him; to seek to do something to promote the spiritual interests of our fellow-men, and to lend our feeble efforts to advance the interests of the divine Redeemer. If we have forgotten these engagements, they have not been

forgotten by the Most High, and our neglect of duty is aggravated by a violation of the most solemn voluntary engagements.

There is no review of our past life which ought more universally to excite our lamentation, and which calls more justly for repentance, than unprofitableness. God our Creator has endued all rational creatures with certain powers, which qualify them to be useful to their fellow-creatures, and to do something for the honor of God. In the parable of the talents our Lord has given us a clear elucidation of this subject. The design of Heaven in giving to man his noble faculties, is expressed in that laconic precept, *Occupy till I come*. God requires the use of the talents with which he entrusts his people, for his service. The kingdom of Christ is the great object for which this world and all rational creatures were brought into existence. And such is the constitution of this kingdom, that its great Head can avail himself of all the efforts of all its friends for the advancement of its interests. The exertions and the prayers of the feeblest Christian that lives, in the humblest vale of poverty, are essentially important, and, by the wisdom of the divine Redeemer, will be used in aid of the erection of the holy fabric. That our efforts must be feeble, that all power belongs to Christ, is often urged, but it is generally the plea of disobedience and sloth. Whether our exertions are of any avail, and why they are demanded by the great Head of the Church, is not for us to enquire. It is sufficient for us

that our exertions are required by a wisdom which cannot err; by an authority which has a right to command. A humble zeal for God, Christian example, and persevering prayer, are duties within the power of every friend of Christ, they are such as he requires, and they are such as will ever be the efficacious means of the advancement of the Mediator's kingdom in the world.—In the review of the past year, it becomes every individual to enquire, What have I done for Christ? What have I done for the advancement of his holy cause? What have been my exertions to bring perishing sinners to the divine Saviour, for the glory of his name; and for the salvation of their souls? To such interrogatories, how many must appear like the slothful servant, who, unfeelingly, laid by his talent, and thought not even of an excuse till called to his account. According to our respective opportunities for usefulness, according to the various means committed to our improvement, in the respective spheres of action in which we are severally placed, in the providence of God, we are required to labor for him and for the promotion of the interests of the Redeemer's kingdom. In such a review, who can forbear to exclaim *My leanness, my leanness!* And who can compare such unprofitableness, with what Christ has done and is constantly doing for sinners, without the most pungent regret?

A review of past events always exhibits a forcible representation of the long-suffering and forbearance of God. While he is communicating every bles-

ing to his people, they are unmindful of the Author of all their mercies; while he is exhibiting his own infinite perfections in his works and in his word, we take little or no pains to learn his character; while he discovers to sinners their lost state, and shows them the ample means of a restoration to the divine favor, these things are treated as unworthy of their attention. At the same time, we are assured that the Lord is a God of vengeance, and that he will punish the wicked. Why has not his arm been lifted up, why has not his sword been drawn against us? It is because *he is gracious and merciful, slow to anger, and of great kindness.*

From a review of the past, we naturally turn to the prospect of the future. We look forward with expectation and hope. We fondly indulge the expectation that the coming year will bring less of the adversities of life than the past, that the blessings of Providence will be more liberally bestowed, that temptations and follies will have less influence upon our conduct, that we shall yield less to the seductions of vanity and sloth, that we shall do more for our own good, and for the good of our friends and our fellow-men. In contemplation of such a prospect, ere we are aware, there is an instinctive resolve of the mind, there is a secret engagement, that this shall be the case. For the quiet of conscience, for the sake of the comforts of hope, the mind resolves. Heaven witnesses these resolutions, places them instantly on long record, the tears of angels can never wash them

out. There is nothing improper in resolving, if it be done with a deliberate sense of the solemnity and the high responsibility of the transaction. But it ought ever to be performed as a religious act, in which God is virtually invoked to witness our engagements, and to accept of our vows. The ill success which we have experienced in maintaining our resolutions, is no valid objection against resolving again, where the subject of our engagement is a matter of plain duty. *Vow and pay unto the Lord your God.* One of President Edwards's Resolutions is, "Resolved, never to give over, nor in the least to slacken my fight with my corruptions, however unsuccessful I may be." The object of resolving is to make a present acknowledgment of our obligations to God, and by being subjected to the penalty of a vow to be more likely to perform our duty. In this view of the nature of voluntary engagements, our past failure in our resolutions, though it should make us diffident of our own strength, should never deter us from another attempt. When, therefore, we resolve, at the beginning of the year, if God will spare our lives and carry us through it, we will be more devoted to his service, more attentive to our duty, more watchful of our own hearts, more engaged for the cause of Christ, we should do this under the solemn impression of the immediate presence of God in which we stand, of our entire dependence on his gracious assistance, and of the prevailing intercession of our

holy Mediator, who knows our weakness and who ever sits at the right hand of his Father.— There is help in God. *Out of the mouth of babes and sucklings* he has *perfected praise*. He can make us, feeble and unworthy as we are, the happy instruments of advancing his glory. To the humble exertions of his people, he adds that aid which makes them effectual.

On such occasions as the commencement of a year, the events of Divine Providence which take place around us, particularly, those in which we are immediately concerned, demand our careful consideration. In reviewing the scenes of the past year, we see the liberal blessings of Heaven, which we have been invited to enjoy. Such a plentiful production of all the fruits of the earth, as in the year past, probably, none of us ever witnessed. Our stores are abundant, our garners are full. The blessings of peace and equal laws, have been so long enjoyed, that they almost cease to attract our notice; although so small a portion of our fellow-men possess, in common with us, the same blessings. Our institutions of education, whereby the sources of literary and sacred instruction are laid open to every individual; whereby our youth and children are taught the first principles of science, and the great truths of their moral being; by the mercy of God, are continued to us, while similar institutions, in many other countries, are swept away by the besom of destruction. And these privileges are enjoyed by us in a degree, to an extent, which no other people ever have known.

This work of God's infinite wisdom is for his holy name's sake. The blessings of the gospel of salvation, the holy means by which sons and daughters will ever be brought to glory, of all the blessings of Divine Providence given us to enjoy, are the greatest. These we have in their fullest measure. The word of God is in our hands; the measure of instruction we receive in early life enables us to read and understand its essential truths; on every returning Sabbath the doors of the Lord's house open and invite us to the assembly of his people; the venerable *ambassadors for Christ* bring to us the messages of heaven, and proclaim pardoning grace to the perishing transgressor. The church of God is established among us, and where this is, there is prayer, there is the presence of the holy Comforter, in the glorious communications of his grace. The blessing of a faithful ministry is one of the greatest which God ever gives to his church on earth.— The ministers of Christ, in this State, were never more numerous, they never were more harmonious in sentiment, never more sound in the faith, or more eminently possessed of ministerial qualifications, than at the present time. While we enjoy the laborious instruction and the faithful testimony of such witnesses for Christ, if the privilege be not wisely improved, we must be preparing for a very solemn account at the great day. Notwithstanding all these privileges for divine instruction and improvement, the present aspects of religion among us are fearful and gloomy. The state

of things is such as has been, seldom, very seldom, witnessed. It is not a time for the rage of infidelity, it is not a season of prevailing errors, there is little contention about gospel doctrines, the strife of sects has mostly subsided, all are sunk in awful apathy. A fatal lethargy has seized the whole system, a universal stupidity prevails, a heedless indifference to the realities of eternity, that awful calm which designates the approach of an angry tempest. *Woe to them that are at ease in Zion.*— This is precisely our present state. On the hill of Zion, where the ark of God abides, where his holy presence dwells between the cherubim, we are all at ease. Ministers are at ease, professors are at ease, sinners are awfully at ease, crying to their own souls *Peace and safety.*— Let any one look over the preceding volumes of this Magazine. A few years since, there was scarcely a Number, which did not contain some animating account of a gracious work of Divine grace, in the awakening and conversion of sinners. Of late, we see, occasionally, a solitary instance of this kind, and these are from a distance. If we except one or two societies, in which there has been some little serious attention, there has not been an instance of a revival of religion in this State, in the past year.— Whither has the Divine Spirit fled? Wherefore is he withdrawn from us? Have we had our day, and, in this day, refused to know the things which belonged to our peace? No state of things is more deplorable respecting the interests of religion, than that in which a fatal opiate

seems to have been administered to all its friends, the watchman sleeps upon his post, and all are ready to say, *I shall have peace, though I walk in the imagination of mine heart.*

Hypocrisy and false religion are a tribute paid by wickedness to true religion. The religion of heaven makes such an imposing impression upon the consciences of men, that they are unable, generally, to disown its reality. But as the religion of the gospel promises no good to the selfish heart, or to the wicked life, the powers of the mind are put in requisition to devise some imitation which will dispel the fear of divine indignation, and leave a license to the indulgence of lust. The efforts of false religion and hypocrisy will ever be graduated by the actual prevalence of the love and obedience of divine truth; because it is the actual existence of religion, in its practical effects, that awes the profane, and alarms the consciences of the wicked.— When, therefore, we see the advocates of error at rest, when the sons of hypocrisy are scarcely to be found, when the cause of infidelity has few and feeble advocates, there is sufficient reason to conclude that the cause of truth is in a declining state. These effects are indubitable indications that the real friends of Christ are few, that those few have little life, that there is little zeal for God, that their lives bear no severe testimony against iniquity, that the stupid suffer very little from their admonitions, that the throne of grace is seldom assailed by their importunate supplications. When many knees bend in the closet,

when many tears of penitence and wrestling prayer water the pillow of the night, the Adversary is alarmed, and all the resources of wickedness are immediately summoned in opposition to truth. The Lord Jesus has assailed the dominion of the god of this world. When his friends relax their efforts, his foes rest at ease.—*This is our present state.* I would to God that a different view of the state of religion among us could 'justly be presented. But it is necessary that we should know the truth.

It is perhaps unnecessary to enquire into the causes which have led to this state of things. We may say in the general, *Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; But your iniquities have separated between you and your God, and your sins have hid his face from you.* In a few words concerning our duty upon this subject, there will be some suggestions of the probable causes which have induced the present interesting state of things.

In the first place, I call upon my fellow-sinners, to consider, to realize, that they are advancing, rapidly, to the bar of God; that they enjoy the highest gospel privileges, and that the woe denounced against Chorazin and Bethsaida will, inevitably, be theirs, unless they repent; that many of them have seen times of the special displays of the power and grace of God, and have refused his gracious invitation, when he has been calling many to his holy kingdom; that all of them have experienced times of the

special strivings of the Spirit of God upon their consciences, and that his *Spirit will not always strive with man*; that the longer they continue unreconciled to God, their prospect of ever getting into his kingdom is most rapidly diminishing. They are constantly shortening their probationary season; and every subsequent period of human life has a less prospect of divine influences than the period preceding. Yet still we hear the gospel call, still we enjoy the testimony of the ministers of Christ, still we are *prisoners of hope.*

I call upon professors of religion. These have *named the name of Christ.* To them, their fellow-men have a right to look, to them they will look, to know the real, practical excellency of that religion which they profess to love, and have vowed to honor. Their fidelity in the service of their Master, and their general example of life, will ever be the principal means of impressing upon their fellow-sinners the holiness and infinite importance of the religion of Jesus, or of fixing them in carnal ease and perishing security. It is in answer to their humble, importunate prayers, principally in secret, that the gracious influences of the divine Spirit will be poured out, for the revival of his church and the salvation of immortal sinners. My fellow-professors, we are all slumbering and sleeping, all around us is the stillness of midnight; but shortly the cry will resound, *Behold, the bride-groom cometh.* Are we prepared to meet the heavenly bride-groom?

I call upon the venerable servants of Christ who minister at the altar. To them has the Lord Jesus committed the high privilege of preaching to their fellow-men, *the unsearchable riches of Christ*. This is an office of the highest responsibility of any one held on earth. From their lips we hear the testimony of God; from their ministrations we receive the bread of life.— They expect to meet their hearers at the bar of God, where they will testify concerning their fidelity, and where their labors, will be reviewed by Him from whom they have received their commission. The humble ministers of the divine Nazarene will then be approved for their fidelity, and every soul, of whose salvation they have been instrumental, will be a gem of heavenly lustre in their eternal crown. How infinitely trifling is a little puff of fame, a little ephemeral distinction, a little property, a little temporal ease, when set in competition with the eternal salvation of sinners! *The kingdom of Heaven suffereth violence, and the violent take it by force*. In no case is this divine declaration more applicable, than to that of the labors of ministers respecting the spiritual interests of their hearers. The humble, laborious, persevering ministers of Christ, through grace, take heaven, by violence, and open a door for their diligent hearers to the mansions of glory.

We live in an eventful period. God is shaking the nations in his anger, he is shaking them in his love. The European nations which, for ages, have been the pillars of the great apostasy,

he scourges with a rod of iron. Yet he remembers his great mercy, and his holy promises to the Mediator, and is sending his Word, with its sacred institutions, to those who have long been destitute, uncovering the corruptions of idolatry, which has reigned uncontrolled for ages. The unparalleled exertions of the friends of truth, for the furtherance of these great objects, most evidently meets the approbation of Heaven, and will render the present a distinguished epoch in the history of the church, with all succeeding times. While these events are peculiarly animating to all the professed friends of Christ, we shall hope that this may not be a natural animation arising from the imposing character of these splendid scenes, but that which proceeds from a humble longing for the salvation of sinners, and a holy joy in the glory of the Redeemer. We shall not suffer our attention to be engaged by these interesting occurrences, to the neglect of the personal and private duties of every Christian. Few Christians can engage, profitably, in these great events, except by pecuniary contribution and prayer. That spirit of contrite, persevering prayer for the prosperity of Zion, which is necessarily connected with a life of humble obedience, self-denial and a faithful observance of the ordinary duties of life, is the most effectual aid which we can render the cause of our blessed Lord. We should not be misled by that visionary absurd benevolence, which would neglect the natural sphere of our exertions, for

distant scenes, in which our efforts can have very little effect. Amid these great events, which, in a peculiar manner, interest the feelings of the ministers of Christ, they cannot forget the spheres of their more eminent usefulness, in which God has been pleased to place them.— They will ever feel their first duties to be to their own souls, to their immediate connections, and to the little flocks with which they are connected by the most interesting ties. Christ's kingdom is one. The salvation of a soul, whether here or in India, is a gem in his eternal crown.— The strength of his kingdom, where his church now exists, is the only good ground of hope for the extensive progress of his gospel. The ministers of Christ, among us, will seek to maintain that harmony which so happily prevails among them, and will engage one another in greater zeal in the cause of their common Lord. And while they are endeavoring to promote a useful connection with their brethren and the churches abroad, they will not be unmindful of the ornaments of the Christian character, and of the true interests of the Redeemer's cause.—The death of their fellow-laborers in the vineyard will remind them of that solemn account which they will soon render at the bar of God. In the year past, it has pleased the great Head of the Church to remove four of the fathers from his church militant, to join, we hope, the everlasting song. The aged and pious Boardwell and Williston, the venerable Strong, the worthy

Olcott* for some years past unable to pursue his beloved work, could not continue by reason of death. The present year will, probably, summon some of their survivors to give an account of their stewardship.— Blessed be God that he continues to call other laborers into his vineyard, and supplies our destitute churches, with faithful witnesses for Christ. He is King in Zion, and blessed be his name. N.

An Historical View of the First Planters of New-England.

NO. IV.

(Continued from Vol. IV. p. 451.)

HAVING seen that the first settlement of New-England was an effect of religious persecution; having given a brief sketch of its progress in England, from the period of the reformation, to the migration of our forefathers from their native country; we will here make a little pause in our narration, and devote the present short number to a consideration of the general nature of religious persecution.

The true ground of persecution on account of religion is the enmity of the human heart to the righteousness of God. All true religion flows from God and partakes of his character.

* The Rev. Joel Boardwell, of Kent; the Rev. Noah Williston, of West-Haven; the Rev. Cyprian Strong, D. D. of Chatham; the Rev. Allen Olcott, of Farmington, late resident at Orford.

The true character of the human heart, in view of the holiness and purity of the Most High, is attested by an authority which could not err. *Now have they both seen and hated both me and my Father.* This being the case, persecution, which flows from enmity to righteousness, is congenial to the nature of the human heart. The image of the moral character of God is impressed upon his people. For, *if any man have not the Spirit of Christ, he is none of his.* This spirit of holiness, wherever it exists, whether in a greater or less degree, is the object of the dislike and hatred of the human heart. The operation of this principle in the course of persecution, seems to be after this manner. There is something in righteousness, so just, so reasonable, so excellent, so imposing, that the intellect, the conscience of all reasonable beings, always testify in its favor. When, therefore, the transgressor looks upon the friend of truth, he views him as possessing a valuable quality which he does not possess himself, and for not possessing it, he feels himself not only a loser but criminally guilty. Thus a spirit of selfishness and envy adds an acumen to his hatred of righteousness, and engages all the rage of the heart against the friends and servants of God.—The characters of the righteous are a constant and a severe reproof to the wicked. The integrity, the purity, and the benevolence, of the friends of truth, administer to the wicked a reproof, more impressive and severe, than the powers of language

ever can give. This silent testimony for righteousness, this overwhelming censure of vice, is, many times, too heavy for the wicked to bear. In such cases, the internal rage of the soul bursts forth into a flame of persecution. The citizen of Athens gave his vote for the banishment of Aristides, because he could not endure to hear him called The Just. If the light which glowed around the best man in the city were extinguished, his own vices would not appear in so deep a shade.

The earliest instance of persecution on record issued in the death of the second person that was born, by the hand of the first. An infallible commentator upon this transaction has clearly elucidated its nature. *And wherefore slew he him? Because his own works were evil, and his brother's righteous.* The pure character of the first martyr was the principal cause which inflamed the rage of his unrighteous brother. *If thou doest WELL shalt thou not be accepted?* This, he would not do. And to conceal the odium of his wickedness, he resolved to extinguish the pure flame that ascended from the altar of Abel's faith. As this was the first instance of persecution for righteousness' sake, so was it the pattern, and the true characteristic of all which have since taken place.

From the preceding remarks, it may be observed, that a spirit of persecution is a spirit of atheism. A fixed disapprobation of the moral character of Jehovah, a confirmed dislike of his holiness, is a real denial of

God. His holiness is essential to his character ; to disclaim the holiness of God, therefore, is atheism.

The character of God is discernible from his works and from the communications which he has made of himself, which are accessible by all men. This position is established by the testimony of inspiration. Of those *who hold the truth in unrighteousness*, the Apostle observes, Rom. i. 19, 20. *Because that which may be known of God, is manifest in them ; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead ; so that they are without excuse.* If the character of God be exhibited in his works of creation, in the things that are made, so clearly as that men are without excuse for not glorifying him, and for being unthankful ; it is evident, that the existence and essential attributes of the Most High are clearly discernible from his works. The Evangelist John testifies concerning Christ, *That was the true light, which lighteth every man that cometh into the world.* It appears, therefore, that all men have before them, the evidence of the essential character of God, contained in his works, and that all men are enlightened, in some degree, by the light of Christ. This being the case, all the heathen, who deny the true God, who forsake Jehovah for the worship of false gods, are, virtually and practically, atheists. It has not been customary to affix this appellation upon the

devotees of Bel, Astarte, Osiris, Saturn, and Woden, as they did not deny the existence of invisible beings, whom they denominated gods. Yet, God has manifested himself to men, as we have seen, and he requires the sole acknowledgment of his creatures. The gods of the heathen are no gods, and the whole system of their mythology is a tacit confession that their gods are vanity. The characters which they give them, the attributes which they ascribe to their divinities, show that they despise them, as undeserving of fear or love. As, therefore, there is no God but the Lord, as he requires an undivided homage or none at all, and as he has given sufficient evidence of his existence, those who do not truly acknowledge him, are, verily, *without God* (in the original, *atheists*), *in the world.*

From this practical atheism, this atheism of the heart, proceeds all persecution of true religion. As all true religion comes from God, and partakes of his character, the heart which is opposed to him, will hate his religion, wherever it may appear. Holiness is the same *in its nature*, whether it exist in God or in creatures. The view of it in either excites the hatred and enmity of an unholy heart. Thus the hearts of men are naturally prepared for the services of persecution, in afflicting and destroying the friends of holiness and truth.

Various are the means, which, through the good Providence of God, have prevented the malice of persecution from raging incessantly, against the cause of truth, in every period of time.

It has ever been most evident, that revealed religion has been better calculated to secure the tranquillity and promote the prosperity of *civil society*, than any system of policy or morals ever devised by human wisdom. All wise legislators, therefore, no less than the philanthropist and the moralist, have found it necessary to make it the basis, if not the leading feature of their respective systems. In the course of these numbers, we expect to show that the civil institutions communicated by God to Moses, have been the foundation of all the distinguished systems of legislation, in ancient and modern times. Thus, the incorporation of human institutions, to a certain degree, with divine truth, has operated as a protection of the friends of the righteousness of God. Another means, which has operated to restrain the unlimited rage of persecution, is the moral symmetry, the originality, and the unequalled excellency of the truths and the composition of the Holy Scriptures, which have ever commended themselves to all persons of discernment and taste in an irresistible manner. And though the heart may feel a painful repugnance to many of their doctrines, the conscience acknowledges their correctness, and the intellect cannot withhold the highest approbation.—But that which has been, perhaps, the most powerful cause of restraining the rage of persecution, is the great imperfection and deficiencies of the people of God in their duty.—The frequent fallings, and the habitual unfaithfulness of the visible friends of Christ, are a

constant relief to the consciences of the wicked. It is not *principle* but *practice*, that effectually harrows the feelings of a corrupt heart. Notwithstanding the the novelty and the purity of the doctrines of Christ, it is most likely his enemies would never have put him to death, had it not been for the holiness of his life. His humble demeanor, his faithful obedience, his unostentatious benevolence, his steadfast testimony for God, were a satire and a reproof upon their principles and conduct, which they could not endure. That holiness of conduct, which continually reminded them that they deserved the wrath of God, was too much to be borne; his blood alone could remove the reproof and satiate their rage. The same is true of the long list of the faithful martyrs of truth. The corrupt court of Darius could not endure the presence of Daniel: because they could *find no occasion against him* except it were concerning the law of his God. He must therefore be destroyed. Stephen loved, taught, and practised the truths of Christ. Therefore, was he put to death. Marcus Aurelius hated the Christians, because their lives were more immaculate than any of the moralists of Rome, and because they would die with more composure, submission, and hope, than he could witness in his illustrious patriots or most devoted sycophants. In times of persecution, the Christian character is always the most brilliant. In times of quietness, the friends of Christ relax in their fidelity, and grow negligent in

duty, and their enemies rest at ease. If, in their characters, they cease to assail the fabric of wickedness, its defenders will leave them unmolested.

The early patriarchs and saints, and, in later times, the Jewish people, endured the sufferings of persecution from the rage of the wicked, who disowned the true God. At the rise of Christianity, the Roman Empire, which honored the divinities who were vanity and a lie, raised its persecuting arm against the cause of truth, and used every effort to effect its destruction. For several ages the blood of the martyrs flowed in streams and torrents.

Superstition and hypocrisy, when grafted upon true religion, when nothing of the truth remains but the name, are well prepared for the graceless work of persecution. By carrying on its front the name of the true God, conscience is quieted, while the heart is left free to exercise all its rage against his holiness and truth. Yea, the glare of names and profession, often dazzles the minds of men to such a degree, that they perceive not the motive by which they are actuated, and instead of the gratification of malice, they suppose it to be a zeal for God. Under the covert of such a delusion, the deepest atheistical rage takes a secure retreat, and is prepared for the execution of every wickedness. To such, the appeals of truth are ineffectual; satisfied with the name without the reality, they are deaf to its most solemn remonstrances. The Jews were once the people of God's gracious covenant. Abraham was their father, Moses was their

lawgiver, Samuel and the prophets were their ancestors. But previous to the advent of the Messiah, they had become deeply sunk in corruption and vice. The forms of their religion they retained, the names of their sacred things were often in their mouths, but the pure precepts and the practical truths of the divine commandment, they had corrupted, discarded, and destroyed. By their *traditions*, they had made the commandment of God of none effect. They had assumed the prerogative of Heaven and, by their own prescriptions, presumed to direct, vary, or annul, the precepts of God. Instead of submitting to the plain precepts of the God of Israel, they would subject his holy truth and his divine institutions to a conformity to their fancies, and to countenance the indulgence of all their corruptions. Thus, by discarding the high authority of Jehovah, they disowned the true God. They would acknowledge no God but such an one as is not the God of Heaven, and thus, in reality, they acknowledged none. When therefore the true God sent to them his only begotten Son, bringing with him all the credentials of Heaven, perfectly sustaining the divine character of his Father, teaching the doctrines of holiness, self-denial, and salvation by grace, they say at once, *Away with him*. They put him to death; and their rage against his followers has continued from that day to this.

The papal power was nominally Christian, but it became, at length, a great Apostate, the enemy of God, the enemy of righteousness. This apostate church

is accurately described by the apostle to the Thessalonians, as one *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.* In this character, the catholic power became truly atheistical. The catholic church assumed a prerogative, equal, perhaps superior to that of the Jews in their most corrupt state, of modifying, mutilating, and adding to the word of God. The prerogatives ascribed to their chief, some of them at least, were such as belong only to God. The doctrine of transubstantiation, which maintained that the elements of the eucharist, by the incantation of the administrator, were transformed into the body and blood of Christ, and that the bread should then be presented as a proper object of *adoration*, was a most palpable denial of God. A late eloquent writer* observes, "Popery naturally and necessarily conducts a nation into practical and speculative atheism." His judicious reasoning upon this position, I omit.—A careful consideration of the history of those times will convince any one, that, previous to the reformation, real atheism had overspread the most of the countries which were subject to the Romish See. We notice one fact, which has been well pronounced by competent judges, "an incontrovertible proof of the practical atheism of the times in which it took place." In the year 1477, an attempt was made, from motives of mere wickedness, to assassinate Lo-

* Bristed.

renzo de Medici the head of the republic of Florence, the most polished state of Italy, which was, at that time, the most refined country in Europe. In this transaction, were associated the pope, a cardinal, an archbishop, and several other distinguished ecclesiastics. The assassination was performed in a church, at the time of the administration of the holy eucharist, at the very period of the elevation of the host, when the people bowed in adoration. Lorenzo escaped, but his brother Giuliano, whose death had also been determined by the assassins, fell by their ruffian hands. Lorenzo was at that time the most illustrious and the most useful character in Italy.*

The Romish church having assumed such a character, it naturally became a violent persecutor of the religion of Christ. From about the eleventh century to the time of the reformation, the persecutions of this Anti-christian power were numerous and cruel. The people of God *had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment, and death.*

The period of the reformation, one of the most interesting epochs in the history of the church, was undoubtedly distinguished with the special effusions of the Spirit of God, as has been observed by President Edwards in his History of Redemption, and with a very great increase of true religion in the visible church of Christ. This observation, however, applies

* See Roscoe's Life of Lorenzo de Medici and Universal History, Vol. XXXIII.

more particularly to Germany and the countries on the continent which adopted the reformation, where it was effected, principally, by the undaunted efforts of the zealous friends of truth. In England, the cause of the reformation was first espoused by the government, and, primarily, from political views. Though there was, undoubtedly, a progressive and a great increase of vital religion, in the nation, from this time, this increase was slow and gradual. It was therefore a long period, before there was any great change in public sentiment upon the subject of religion. That change of public sentiment, which was effected in many of the continental states, by the concussions of the reformation, in a short period, in England, was left to the ordinary course of events, and was not effected in less than a century. Thus, although the principles of the reformation were adopted by the state, vital religion continued subject to public obloquy; and the propriety of punishing Non-Conformity could not be eradicated from the public mind. From these causes, proceeded the severe persecutions to which the Puritans were continually subjected, from the time of their first rise, soon after the reformation, till after the period in which some of them emigrated to America, and laid the foundation of the states and churches of New-England.

As persecution has ever been the great means in the hand of the Most High of separating the gold of his church from the dross; so the sufferings of our fathers produced in them an example of humility, of fidelity

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to the truth, of unconquerable zeal for God, of unchanging attachment to the interests of Zion, of labor and suffering for the advancement of these interests; which is a legacy, bequeathed to their posterity, of inestimable value, which will be celebrated to the remotest periods of the church, and which will finally raise these sons of renown to elevated seats in endless glory.

O.

(To be continued.)



God urges Sinners to accept his offers of Mercy, by the great motives of Happiness and Misery.

GOD knows the true interest of sinners and is sincerely concerned to promote it, both in time and eternity. In tender compassion he has given his Son to die for them, that they may live. And after he has provided a Saviour, he urges them by the most proper motives to accept the salvation, which he graciously offers in his name. Yea, he condescends to reason with them, in order to persuade them to consult their own personal interest, as rational and immortal creatures. In various parts of the holy Scriptures, God places before sinners the endless happiness of heaven, and the endless misery of hell, and urges them by these great motives to accept his offers of mercy.—In attending to this subject,

I. I would show that God does offer mercy to *sinners*. This some deny, and maintain that all offers of mercy are made

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to the penitent, and none to the impenitent. But if we examine either the Old or New Testament, we shall find offers of mercy to those who never accepted them, and who remained impenitent and unbelieving till their space of repentance and day of grace expired. The apostle tells us that the Israelites, who perished in the wilderness, rejected the offers of the gospel. "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." The gospel offered them mercy, but they despised and rejected it. Solomon represents divine wisdom, which is generally supposed to personate Christ, as making free and universal invitations to sinners, who are pursuing the path of the destroyer. "Doth not wisdom cry? and understanding put forth her voice? She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of men. O ye simple, understand wisdom: and ye fools, be ye of an understanding heart." By the prophet Isaiah, God repeatedly invites sinners to accept of pardoning mercy. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." And in the same prophecy he says again, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come, ye, buy and eat; yea, come, buy wine and milk without

money and without price. Incline your ear and come unto me; hear, and your soul shall live." We also find Christ himself freely offering spiritual and eternal blessings to the impenitent and unbelieving. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." And when he sent his apostles to preach the gospel, he commanded them to make the offer of salvation to all in every house and city into which they entered, whether they would receive or reject it. Indeed nothing is plainer from the whole current of scripture, than that God offers salvation to sinners. This he has done ever since the first apostacy unto the present day. And it has been the general practice of prophets, priests, apostles and ministers to exhibit the offers of mercy to all to whom they preached the gospel. Nor can the gospel be fully and faithfully preached without exhibiting God's gracious invitations to sinners of all ages, characters and conditions, to accept of salvation through the mediation of the divine Redeemer. God represents himself in the gracious attitude of calling to sinners while they are refusing, and of stretching out his hand to them, while they are disregarding. I would now show,

II. That God urges sinners to accept the mercy which he offers them, by the great motives of happiness and misery. These motives he addresses to every sinner by Solomon, when he says, "If thou be wise, thou shalt be wise for thyself; but

if thou scornest thou alone shalt bear it." This is the common language of God to sinners from the beginning to the end of the Bible. I will recite a few pertinent and striking passages. In the eleventh chapter of Deuteronomy, Moses says to the people whom he had conducted out of Egypt, "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God." In the thirtieth chapter he says again to the same people, "I call heaven and earth to record this day against you, that I have set before you *life and death, blessing and cursing*: therefore choose life, that both thou and thy seed may live." And Moses commanded the twelve tribes, after they had passed over Jordan, to divide equally, and half stand upon mount Gerizim, and half on mount Ebal; and commanded the Levites, while the twelve tribes were in this solemn situation, to read both the blessings promised to obedience, and the curses denounced to disobedience, that all Israel might choose the Lord to be their God, upon the pain of his everlasting displeasure, if they rejected him. Long after this, God directed Isai-h to tender his mercy to his people under the same awful sanctions. "Say ye to the righteous that it shall be well with them: for they shall eat the fruit of their doings. Wo unto the wicked; it shall be ill with him: for the reward of his hands shall be

given him." Christ urged men to receive the gospel by the great motives of future happiness and misery. And in the commission he gave the apostles to preach the gospel to every creature, he commanded them to say—"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." A multitude of passages of this import might easily be adduced; but enough have been recited to make it appear that God does urge sinners to accept the mercy he offers to them, by the great motives of happiness and misery. These are indeed great motives; because the happiness promised and the misery threatened are both exceedingly great. They are as great in degree and duration as they can be; for the happiness promised to him that accepts of mercy is eternal life; and the misery threatened to him that rejects mercy is eternal death. God promises every one, who accepts the offer of mercy, all the good which he is capable of enjoying through the boundless ages of eternity. He promises to give every penitent believer a place in his heavenly kingdom, and to make him as holy and happy as his nature will admit. Or in other words, he promises to bestow as much of the whole happiness of the universe upon him, as he is capable of enjoying. This is justly called "an exceeding and eternal weight of glory." But on the other hand, he threatens the unholy and the unbelieving with eternal death, which comprises complete and endless misery. He threatens to pour

out the vials of his wrath, without mixture and without end upon every soul of man, who dies in his sins. Our Saviour has set the portion of the righteous and of the wicked in the most awful contrast in the twenty-fifth chapter of Matthew. He says—"The wicked shall go away into everlasting punishment; but the righteous into life eternal." These greatest of all motives God places before sinners to urge them to accept the offers of mercy. It now remains to show,

III. Why God urges these motives upon sinners for such a purpose. This is the most difficult part of our subject to set in a clear and consistent light. It appears plain from what has been said already, that God does urge sinners to accept of his mercy, by the great and everlasting motives, which are drawn from a future and eternal state of rewards and punishments. But many find a difficulty in accounting for this part of the divine conduct. God certainly knows, that sinners are altogether selfish, and have no regard to his glory, or to the general good of the universe. They are so entirely attached to their private, separate, personal happiness, that they prefer it to any scheme which has the good of others for its object. They are not willing to give up their temporal good for the temporal good of others; and much less are they willing to lose this life, that they may find it, in the only way which the gospel reveals. The gospel is the most disinterested, benevolent scheme, that ever was devised. It is founded in the most per-

fect, disinterested benevolence of the Deity. It is a scheme perfectly calculated, in its nature and operation, to promote the highest possible good of the universe, at the expense of the endless misery of multitudes of intelligent and immortal creatures. None therefore can heartily embrace the gospel upon selfish considerations. A holy, benevolent heart is absolutely necessary to prepare any sinner to accept of that mercy, which God offers to him in the gospel. And God knows that every sinner is totally destitute of the least degree of true holiness, or disinterested affection. Why, then, does he urge sinners to embrace a benevolent gospel, which they perfectly hate, and which no selfish motives will have the least tendency to make them love? If they regard eternal life, or dread eternal misery, only on selfish principles, this will not prepare them in the least degree to embrace the self-denying terms of the gospel. So that the motives of happiness and misery, which God places before sinners must either have no effect on their hearts, or else make them more strongly opposed to the gospel. Hence the question still returns, Why does God urge the eternal interests of sinners to persuade them to embrace a perfectly holy and benevolent gospel? It is always necessary to make a difficulty appear, in order to remove it. But perhaps, after all that shall be said, some may imagine the difficulty is not removed. We shall, however, attempt to show why God urges the motives of eternal life

and eternal death upon sinners, to persuade them to embrace the offer of mercy made in the gospel.

1. God urges sinners to embrace the offer of life, by motives of their own future happiness, because he really *desires* their highest good. He knows the nature and worth of their souls, and the importance of their eternal interests. He knows how much happiness they are capable of enjoying, and how much misery they are capable of suffering, in a future and eternal state. And he feels an infinitely tender and compassionate concern for their everlasting welfare. His heart is deeply affected in a view of their making an unwise choice, and destroying themselves for ever. He knows, if they reject life and choose death he must pour out the full vials of his wrath upon them for ever, which is in its own nature infinitely contrary to his benevolent feelings towards them. Hence he addresses the sinners in Zion in this melting language, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? mine heart is turned within me; my repentings are kindled together." Now if God feels such tenderness and concern for the good of sinners, he must be disposed to expostulate with them, and urge them by the great motives of eternity, to make a wise choice and accept the great salvation, which he has provided for them and tenders to them in his word. It must be highly proper that sinners should know how their ho-

ly and offended sovereign feels towards them. And though the motives he exhibits to their view should totally fail of persuading them to secure their eternal felicity, yet they will answer the valuable purpose of demonstrating his good will towards them. To use the infinitely weighty motives of their own eternal happiness and misery, to persuade them to escape the damnation of hell and secure the blessedness of Heaven, must give them the highest possible evidence of his regard for their eternal good. And this is one good reason for his setting life and death before them, and urging them by all the weight of their eternal interests to choose life.

2. God urges sinners to embrace the offers of life, which he makes them, by the motives of eternity, because they are proper motives to be set before rational and moral beings in their situation. Though they are totally selfish, yet they are capable of seeing the propriety and feeling the obligation of securing their eternal happiness, in a way which is disinterested and benevolent. They are capable of seeing and feeling, that they ought to have a benevolent, and not a selfish regard to their own interest both in time and eternity. When, therefore, God urges their own eternal happiness and misery, as powerful motives to persuade them to choose life and avoid death, they are capable of seeing and feeling their obligations to comply with the motives in a benevolent, and not in a selfish manner. For these are proper, and just, and power-

ful motives to that very benevolence, which is necessary to approve of the benevolent scheme of salvation through the redemption of Christ. And were they truly benevolent, the motives which God urges upon them would appear infinitely weighty and important. Their not being benevolent is no reason why God should not exhibit proper motives to benevolence. Though they are selfish and regard their own interests in time and eternity in a selfish manner; yet they ought to regard them as God regards them, in a benevolent manner. And when God exhibits these motives before them, he uses the most proper means to excite their benevolence and not their selfishness. If these motives do excite their selfishness, God is not answerable for it, but they themselves. They exercise wrong affections, in view of right motives. God offers them mercy on the terms of the gospel, and urges them to accept the offer by the motives of their eternal happiness on the one hand, and their eternal misery on the other, and they ought to be influenced by these motives in a benevolent manner. Though their selfishness may render these motives ineffectual, yet it does not render them improper for God to urge upon their reason and conscience. God sees their danger, and urges the proper motives to induce them to escape it. He treats them as rational and moral beings ought to be treated. He urges proper and powerful motives, which they ought to feel and to regard in a benevolent manner, though they are altogether

selfish. This shews, that God does not urge them to selfishness, but benevolence, which would effectually secure their eternal happiness.

3. God urges sinners to embrace the gospel, by the motives of their own eternal happiness and misery, because they will serve to render them inexcusable, if they reject the gospel. Though sinners are totally selfish, yet they are capable of seeing, that it is their indispensable duty to consult their own eternal good, and that since a way is provided and pointed out, in which they may secure the salvation of their immortal souls, they have no right to reject that way, and destroy their souls for ever. God's holding up such reasons as bind their consciences to accept salvation will, if they reject the offers of life, render them entirely inexcusable. They must for ever condemn themselves, if in view of eternal happiness and misery, they choose death rather than life. And God tells them, this is one end he has to answer, by urging the great motives of eternity upon them. He says, "I call heaven and earth to record against you, that I have set before you life and death; and urged you to choose life." Nothing can be better adapted to fasten the blame and guilt of rejecting the gospel upon finally impenitent sinners, than God's setting life and death, and urging them by these alluring and alarming motives, to choose life and enjoy eternal blessedness. So then notwithstanding sinners are entirely selfish, and God knows the motives of eternity will not move

them to act a wise and becoming part, yet he has an important end to answer by setting life and death before them. And that is, to render them totally inexcusable in the view of heaven and earth, and in the sight of their own consciences. Besides,

4. Though God knows the great motives of eternity will not make sinners willing to embrace the gospel offers; yet he knows they will prepare them *to see his sovereign grace*, in making them willing, in the day of his power. The more clearly God makes sinners see and feel that their eternal happiness, or misery, depends upon their wisely choosing life, while they are utterly opposed to it, the more he prepares them to see his sovereign power in changing their hearts by his special grace. It is only in the view of danger, that sinners are either awakened, or convinced. They would be perfectly secure, did not God hold up before their eyes the danger of losing their own souls and plunging themselves into remediless destruction. But it is necessary that they should be effectually alarmed, and realize their guilty and perishing condition, to see their need of God's operation on their hearts, and to acknowledge his grace, if he calls them out of darkness into his marvellous light. Thus God urges sinners to accept of his gracious offers, to manifest his feelings towards them, to treat them according to their nature and condition, to render them inexcusable if they reject his offers, and to display his

grace, if he makes them vessels of mercy.

From the preceding observations respecting the motives that God urges upon sinners, one great objection against the gospel appears entirely groundless. Lord Shaftsbury, and after him many other Infidels have objected against the gospel, because it urges men to duty, by the consideration of eternal rewards and punishments. This, they say, renders the gospel both inconsistent and absurd. They say it is inconsistent because it teaches a disinterested religion, and yet causes sinners to embrace this religion by selfish motives. But this is a false account of the motives that are urged upon sinners from the consideration of their own eternal happiness and misery. They also say the gospel is absurd, because it really serves to promote a selfish religion, which cannot be from God. But, if what has been said be true, the gospel not only teaches, but tends to promote a disinterested religion. The rewards and punishments proposed are proper motives to disinterested benevolence. Accordingly they, who have most thoroughly understood and most cordially embraced the gospel, have been the most benevolent in their affections and conduct. Hence the gospel is neither inconsistent nor absurd in urging sinners to accept the offers of mercy, by the great motives of eternal happiness and misery.

Remarks on the phrase gave up the ghost, from Clarke's Commentary on the Bible, a new work now publishing in London, and re-publishing in this country.

THEN Abraham gave up the ghost. The original word signifies *to pant for breath, to expire, to cease from breathing*; and here, and wherever the original word is used, the simple term *expired* would be the proper expression. In our translation, this expression *giving or yielding up the ghost*, occurs Genesis xxv. 8, 17. xxxv. 29. xlix. 33. Job iii. 11. x. 18. xi. 20. xiii. 19. xiv. 10. Lament. i. 19; in all of which places the original word is the same, and means *to expire*. The expression occurs also, in our translation, Jerem. xv. 9. but there the original is different and means *she breathed out her soul*. As *giving up the spirit, ghost, or soul*, is an act not proper to man, though *commending it to God*, in our last moments, is both an act of faith and piety; and as *giving up the ghost*, i. e. *dismissing his spirit* from his body, is attributed to Jesus Christ, to whom alone it is proper, I therefore object against its use in every other case. No man, says Christ, *taketh it my life, from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again; therefore doth the Father love me, because I lay down my life that I might take it again*, John x. 17, 18. Hence we rightly translate Matt. xxvii.

50. *he yielded up the ghost*; i. e. *he dismissed his spirit*. The Evangelist St. John (xix. 30.) makes use of an expression to the same import, which we translate in the same way, *he delivered up his spirit*. We translate Mark xv. 37. and Luke xxiii. 46. *he gave up the ghost*, but not correctly, because the word in both these places is very different; it means simply, *he breathed his last or expired*; though in the latter place, Luke xxiii. 46. there is an equivalent expression—*O Father, into thy hands I commit my spirit*; i. e. *I place my soul in thy hand*; proving that the act was *his own*; that no man could take his life away from him; that he did not die by the *perfidy* of his disciple, or the *malice* of the Jews, but by his *own free act*. Thus HÆ LAID DOWN his life for the sheep. Of Ananias and Sapphira, Acts v. 5, 10. and of Herod, Acts xii. 23. our translation says, *they gave up the ghost*; but the original word in both places simply means *to breathe out, to expire or die*; but in no case, either by the Septuagint in the old, or any of the sacred writers in the New Testament, is the phrase, *he dismissed his spirit* or *delivered up his spirit*, spoken of any person but Christ. Abraham, Isaac, Ishmael, Jacob, &c. *breathed their last*; Ananias, Sapphira, and Herod, *expired*; but none, Jesus Christ excepted, *gave up the ghost, dismissed, or delivered up his own spirit*, and was consequently *free among the dead*.

AN ADDRESS on the subject of Missions, from the Trustees of the Missionary Society of Connecticut to the Ministers and people of the State, together with an Abstract of missionary labor performed under their direction in the year 1811.—To which is subjoined, a Statement of the Funds of the Society, and a list of Books sent to the new Settlements.

‘**A**LL power is given unto me in heaven and in earth,’ said Jesus to his apostles, when he was about to give them his last commission, before he returned to heaven. He added the solemn charge, ‘Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and their encouragement, lo, I am with you, always even unto the end of the world. The commission was executed with a fidelity and perseverance, which the Spirit of God alone could impart. And a glorious success attended their labors, which the presence of Jesus alone could produce. In a short time these heralds of the Saviour visited many nations in darkness, in the region and shadow of death, and enlightened them with the glorious light of the gospel. With confidence in the promise and support of Christ, the apostles went forth to conquer the prejudices and to correct the delusions of the world. They saw with joy the conquests of truth over the prejudices of men, and the liberation of multitudes from the most awful and enslaving delusions.

The commission and promise which were given to the apostles have been continued and acknowledged until the present time. The spirit which animated them in their labors of love, has moved the disciples of Christ in various ages, and enabled them to bear along the light, in triumph over the works of darkness.

To men of reflection, even though their observation be confined to the societies which limit their personal intercourse, it is evident that the gospel is an inestimable blessing of God, and is successful by divine influence. But to him who *extends* his views, to an *enlarged mind*, which recollects the emancipation of men by the gospel in former ages, and compares our condition with those who are yet deluded and devoured by idolatry, how glorious this evidence! While such a man is constrained to exclaim, ‘Blessed is the people that know the joyful sound,’ he cannot fail to add, ‘Send out thy light and thy truth, O Lord, and let the earth be filled with thy glory!’

While Christians in various parts of the world are using their efforts to spread the gospel among the different nations dwelling in the darkened corners of the earth, filled with the habitations of cruelty, God is pleased graciously to remember the peculiar condition of our relatives and friends in our destitute settlements. He has awakened the attention and opened the hearts and hands of many to pity and to assist them. Societies have been formed

and donations and contributions made to send them the gospel. The people of this State, under a sense of the high privileges they enjoy, have *distinguished* themselves in this charity. And they have often been refreshed with the tidings of great good which has attended their liberality. The annual Narratives of missionary services, that have been furnished by the Trustees of the Missionary Society of Connecticut, have presented the greatest encouragements to perseverance in this way of well doing. It is with great satisfaction that the Trustees are able to present the friends of Zion with a thirteenth Narrative, full of the most animating information.

The fields which have enjoyed the labors of the missionaries employed by the Connecticut Missionary Society are the northern parts of Vermont; the western parts of New York; the northern and western parts of Pennsylvania, the State of Ohio, and particularly that part of it called New Connecticut. Some places, formerly favored with missionaries, and which plead for help, have necessarily been left without assistance, because the funds of the Society are inadequate at present: other places, for the same reason, have received but little aid, although the people were distressed when they heard that probably they should no more be refreshed by the preaching of missionaries. We trust the Lord, who hath the hearts of all men and their treasures at his disposal, will yet remember them.

The missionaries who have labored in the State of Vermont, since the communications contained in our last Narrative, are the Rev. Messrs John Denison, Jonathan Hovey, Salmon King, David H. Williston, Simeon Parmele, James Parker and Mr. Asahel Gaylord. The accounts which they give of the value of missionary labor to the country, and the gratitude of the people for this charity, are highly pleasing.

Mr. Hovey spent about sixteen weeks in his mission, preached usually every day, and in the evening when people could be convened, and revisited places before his return. He observed an evident alteration in many places which he visited a second time. The people were more regular in their attendance, more ready to hear, and more impressed with divine truth. 'Most towns which I have revisited, observes he, 'have experienced the special influences of the Spirit. The convincing, converting and comforting influences of the Spirit have never been so generally experienced in these parts as at this day. For Missionary Societies and for God's blessing on missionary labors, prayers are daily increasing.'

Mr. Williston performed a mission of about sixteen weeks in the north parts of Vermont. Respecting the religious state of the country, he observes, there is in general a melancholy diversity of sentiment; and religious instruction in schools is sadly neglected. It refreshed his soul to enter fields formerly visited by missionaries, because the fruits of their labor appeared. As to special attention, says he, 'I have found but little except

' in two or three instances. At Holland there have been some
 ' sprinklings of grace within six or eight months past. At Cov-
 ' entry there has been a considerable shower, and a goodly number
 ' have manifested their readiness to come over to the Lord's side:
 ' Not long since a church was formed in that place by Dr. Pay-
 ' son of Rindge, N. Hampshire, and is in a flourishing state. In
 ' Hardwick there has been a glorious shower. Fifty have been
 ' added to the congregational church in that place within a few
 ' months. The Rev. Mr. Parker, who was lately on a mission
 ' from the Connecticut Society has evidently been the principal
 ' instrument which an infinitely good God has made use of in
 ' carrying on the work. Great numbers of young people are
 ' among the hopeful converts.' Mr. W. was reappointed, and
 it is supposed is now laboring in the same field.

Mr. Parmele labored in the northern parts of the state of Ver-
 mont and spent four months in the service. Respecting his labor
 he observes, ' It has been my intention to keep constantly in view
 ' your charge, and so to manage my life and labors that your in-
 ' stitution should not suffer, and more that I might not offend
 ' Him whose eyes will not behold sin with approbation. I fre-
 ' quently parted with sinners under serious impressions, and have
 ' since been informed that some have found the Lord. I have
 ' had the pleasing satisfaction to behold an increasing attention
 ' in every place which I visited. Frequently when I first entered
 ' a place, it was difficult to collect a number sufficient to make a
 ' decent assembly; but during my stay the numbers increased
 ' and their attention became more fixed. And when parting, it
 ' was often like the parting of the disciples when they expected
 ' to meet no more.' The particulars in his journal are refresh-
 ing to the soul. Such was the engagedness to hear in some places
 that many travelled on foot the distance of ten miles to attend
 worship. Some who had blinded and quieted themselves with
 the fascinating and pernicious delusion of universalism were un-
 deceived. Profligates were reclaimed, and the careless and secure
 awakened. Such was the presence of God with his word on one
 occasion that after sermon a profligate arose and, under deep con-
 viction of his guilt and vileness, confessed his sins, promised re-
 formation, and begged the prayers of others in his behalf that he
 might obtain mercy and forgiveness of God. On another occa-
 sion, one who had his attention awakened gave, *in private conver-*
sation, an account of his past life. The account, says Mr. P.
 was frequently interrupted with sighs. It was interesting, it was
 affecting. He had been favored from a child with the influences of
 the Spirit striving with him; but had resisted those influences and
 hardened himself. He had been moral in the view of the world,
 but was sensible that his heart was not changed. He well under-
 stood the doctrines of scripture, but did not possess the love of
 truth. Thus he had continued, and now he supposed his day of
 grace was over. ' He expressed himself on the subject with such
 ' solemnity,' saith M. P. ' that it was enough to burst a heart of

'stone.' It was painful for him to review his life, but he was willing to do it that his case might be a warning to others. 'Take my case,' said he, 'and lay it before the youth and publish it to the world, that no one may delay till mercy is no more.'

In the same quarter M. Denison labored for the term of four months. 'My labors,' says he, in his journal, 'have been confined entirely to the state of Vermont; and principally to the counties of Chittenden and Franklin. In all places I have been received with the utmost kindness and hospitality, and in some instances with that pious gratitude which shows, that at least in a measure, some appreciate the infinite blessings of the gospel.' Opposition to the gospel and to missionary institutions dies away before the efforts of that benevolence which ceases not to send them the gospel at the expense of much labor and comfort.

Mr. King, who has labored eight weeks in the north east part of Vermont, confirms the interesting account of revivals in that quarter, which has been given from Mr. Williston's journal—'The Lord,' says he, 'hath done wonders in these parts for the year past. Never did I see a more wonderful display of divine grace. The aged, and youth, and children have been the subjects of this work.' He laments the scarcity of missionaries in a region where missionary labor is so greatly needed. 'Never,' says he, 'was there more need of missionaries in this part.'

The Rev. James Parker and Mr. Asahel Gaylord received commissions last summer to itinerate as missionaries in the north western part of Vermont, and the northern part of New-York, west of Lake Champlain. No account of their services has yet been received.

The fields of missions in the western parts of the state of New-York, and in the northern parts of Pennsylvania, have been improved by the Rev. Messrs. John Spencer, Joel T. Benedict, Joseph Avery, Ebenezer Kingsbury, Oliver Ayer, George Colton, Israel Brainerd, Mr. Henry Frost, and Mr. John F. Bliss.

The labors of Mr. Spencer have been confined principally to the Holland purchase, in the state of New-York. From October, 1810, to July, 1811, he had travelled above sixteen hundred miles in the service of the Society, and observes that the attention of the people to the gospel is increasing. In some places the saving influences of the Spirit are manifest, and in many error is losing ground.

Mr. Benedict labored in the counties of Delaware, Broome, and Chenango. In going about to build up the waste places, to strengthen the weak, to reclaim the wandering, to comfort mourners, he met with great encouragement and success. In several places which he visited, there is more or less of a special attention to divine things. In Aguaga, and Cole settlement in Broome county, and in Meridith in Delaware county, the religious attention has been great. There is a pressing want of missionaries in these counties. 'Three stated missionaries could not perform

‘the labor required,’ observes Mr. B. And viewing the effects produced by missions in that quarter, he says, ‘The immense good that has been done by missionary labors in the western settlements is incalculable.’ And the people appeared deeply sensible of it; many expressed their thanks to the Missionary Society, with tears for the assistance they had received, and begged that their wants might still be had in remembrance with the Society. Mr. B. is now laboring in the same field.

Mr. Avery was out on his mission between eight and nine months. He visited much from house to house, to enquire into the condition of the community as to religion, to establish and comfort Christians, and to awaken the careless. His reception was uniformly cordial, and the attention of the people solemn.—Pursuant to another appointment Mr. A. is now performing service in the same tract of country.

Mr. Kingsbury labored formerly under the direction of the Missionary Society, in the state of Vermont; he is now employed in Luzerne county, in Pennsylvania. It has been his happiness to see the gracious goings of the Lord in that wilderness. In many places he found a solemn attention and some precious ingatherings. Corruption and error have received a check, and, under the standard raised by the Lord the Spirit, truth prevails. In this season of God’s presence and grace the eyes of the people are directed to the Missionary Society with gratitude for the aid afforded them, and with desires that they may not be forgotten.—Mr. K. spent about four months on his mission and travelled 800 miles.

Mr. Ayer commenced a tour of missionary labor in the month of September, in the Holland purchase, state of New-York. He had spent only a few weeks when his last communication was received. His labor was crowned with a blessing in the short time he spent on his mission. Some who had grown old in error were reclaimed by divine grace. He was received with hospitality and kindness every where.

Mr. Colton is in Wayne county, Pennsylvania. By a communication lately received from him, it appears that his labor is faithfully bestowed on the destitute settlements recommended to his attention, and he visits them as often as his engagement with the people of his charge will admit.

A journal of Mr. Brainerd’s labors was received after this Narrative was written. A particular account of his services will be given next year.

Mr. Frost, a candidate of New-Haven, commenced his tour of missionary service in March, 1811, and continued sixteen weeks. He labored in Camden and around Lake Ontario. ‘During the discharge of my commission,’ says he, ‘I did not meet with one instance of extraordinary awakening, or with any place or neighborhood where there was an extraordinary attention to religion.’ Missionary labor in that field is much needed. The people are wasted by error and lukewarmness.

Mr. John F. Bliss is now employed, it is supposed, in the Holland Purchase.

In the state of Ohio, in Granville and its vicinity, south west of New-Connecticut, the Trustees have in their service a part of the time, the Rev. Timothy Harris. In the course of a year closing with the beginning of August, 1811, he spent in the region appointed him, thirteen weeks. Such is the desitute condition of the country he visited, that they very rarely heard a regular sermon, and lived in the total neglect of the Sabbath. In one settlement he was credibly informed that in three years a regular assembly for worship, attended with a regular sermon, had not been known in the place. Irreligion and vice, which accompanies it, were growing. Some, however, like Lot in Sodom, were preserved to bear witness for the truth. These were thankful to find that there was a prospect of receiving assistance from the Missionary Society, and intreated that some might come over and help them.

In New-Connecticut and the country adjacent, the Trustees have in their employ, the Rev. Messrs. Nathan B. Darrow, Jonathan Lesslie, Joshua Beer, James Boyd, Abraham Scott, Thomas Barr, John Field, Giles H. Cowles, and John Seward.

Mr. Darrow labored in the service of the Trustees for the year past ending with the month of June, about five months. He preached as often as opportunities offered, and went about publishing the gospel, reproving error, and strengthening the weak. Although iniquity and error rage in the wilderness which he visited, many are found who are faithful witnesses for the truth, and the presence of God in reviving the attention of men to divine things, is manifested. He organized a number of churches, and encouraged the few who were waiting for assistance.

Mr. Lesslie has labored in the service of the Society better than three months. The people are making exertions to form themselves into ecclesiastical societies, and, according to their ability, to furnish themselves with the gospel ministry. In some places, the religious state of the people is promising, some have had their attention to divine things much excited.

The last communication received from Mr. Beer was dated February, 1811. In the course of a year he spent nine months in the service of the Society, preached daily when opportunities offered, and often in the evening. Although the success attending missionary labor is not so great as is desired, yet enough is afforded, to encourage the exertions of the friends of religion and to call for redoubled efforts.

Mr. Boyd in his tour visited principally the settlements in New Connecticut which have no organized churches in them. He found them anxious for themselves, and desirous to make provision for the stated ministry of the word, part of the time. The attention of people was excited on the subject, and many who appeared stupid before became engaged, by hearing the word from the lips of missionaries.

Mr. Scott labored in the service of the Society sixteen weeks in the course of the year ending with October last.— ‘With respect to the state of religion at present in the country,’ says Mr. S. ‘people generally give their attendance on the preaching of the gospel, when circumstances admit, especially on the Sabbath. Usually their attendance is decent and orderly, and in general there is great apparent attention under preaching. In some places there is considerable solemnity and some instances of serious impressions. There are some I trust hungering and thirsting for the bread and water of life. In almost every place which I have visited, the people have solicited me to visit them as much as possible.’ Mr. S. was generally received with hospitality and friendship, and the people usually expressed their desire to enjoy the blessings of the gospel.

The labors of Mr. Barr have been blessed with success in the town of Euclid, the place in which he is ordained. The number of families in his society is only twenty-two, their advantages for instruction have been very small, and they were deplorably sunk in ignorance and error. They are now solemn and engaged about religion. Numbers have joined themselves to the Lord, and many make it their business to search for the truth. The change in that part of the wilderness is so great, and the attention to religion so earnest, that Christians feel themselves called to acknowledge the hand of the Lord with gratitude, and praise him for his wonderful works. God carries on his work, although errors and enmity oppose. With respect to the Reserve in general, Mr. B. observes, that missionary labor has been attended with very salutary effects. Christians scattered about in corners, to whom the word of the Lord is precious, have been revived and strengthened, backsliders have been reclaimed, sinners have been awakened and spiritually enlightened, and churches have been formed in a number of places.

Mr. Field commenced his missionary tour last winter, having been previously ordained by an Association in Massachusetts. His labor has been more extended over the Reserve than that of others on account of his desire to enlarge his knowledge of the country. Although he found multitudes in a stupid and hardened state, giving themselves up to irreligion and vice, in many places he found some who were uncommonly engaged about religion, and some places were favored with the influences of the spirit in a great degree.

Mr. Cowles moved his family into New Connecticut in the month of June last, and was installed in Austinburgh on the 25th of September. On the 14th of September he had labored some in the service of the Society, and made arrangements for future missionary operations to the best advantage. His account of the state of the country and the necessitous condition of the people agrees with those of the other missionaries. They need and desire assistance.

In September the Rev John Seward was ordained by Hartford

North Consociation, and immediately entered on a mission to New Connecticut, pursuant to an appointment of the Trustees.

From the above Narrative it appears, that in the course of the year past, twenty-six missionaries have been employed by the Connecticut Missionary Society. The most of them are partially supported by societies of which they have the pastoral care.

It is a peculiar consolation to the Trustees to see the great good which has been effected by missions in our new western and northern countries. Societies have been formed, and are still forming, which endeavor to use their feeble efforts for the support of the gospel according to their abilities. But these societies stand in great need of assistance to encourage them. Those which have been so far nursed by the Missionary Society, as to be able to procure stated preaching for part of the time, manifest a laudable zeal in their exertions; but without the fostering care of this Society they must despond, and all their promising prospects, brightening before them, must become dark and gloomy. Those places which have been visited with the out pourings of the Spirit, now inhabited by many hungering and thirsting for the bread and water of life, yet too feeble to support the gospel without missionary aid, must be left to languish and mourn, unless the unwearied hand of charity continue to assist them. Many beginning to reap the advantages of missionary labor, without the continuance of that labor, must again see the wicked triumph in the spread of error and vice. And those places which have heard of the order of the gospel established in different parts of the wilderness, through God's blessing, on the charity of Connecticut people, and who cry, '*come over and help us,*' must be left to cry in vain, unless our efforts are continued. The Trustees do not suggest these things because they have any reason to apprehend that the charity which has supported missions so long, and which has received the blessing of God so signally, is in danger of being suspended; but they view the necessitous condition of the wilderness, they hear the cry of souls, they long to extend their operations, and to reach the hand to multitudes whose condition excites compassion. They have done little comparatively in the year past. Many places have been cursorily passed over by missionaries, and many have not been visited at all, because the funds of the Society were insufficient to supply them all. They have heard the requests of many, their earnest solicitations, to be furnished in some degree with the preaching of the word; they have heard of the destitute condition of the western wilderness with respect to religious books, especially the Bible. They hear of these things daily from their missionaries; but are unable to relieve them at present. The attention of the Connecticut Bible Society to this subject in the donation of upwards of 1000 Bibles for the relief of the needy in the destitute settlements, is an evidence that their necessities are held in remembrance with the Lord and his people, it is an earnest of greater efforts of charity yet to be exercised. The Bible Society, it is expected, will prove an impor-

tant auxiliary to the Missionary Institution in this State. May such essays to do good be multiplied and be crowned with success, It has been observed, that they who make the greatest efforts to circulate the Bible, and to spread its glad tidings, are such as love the truth. On the other hand, they who turn the lively oracles into a system of cold and lifeless speculations, are torpid in their feelings toward the people perishing for lack of vision. Unlike the apostles and primitive disciples of Christ, whose zeal carried them through perils and sufferings of every kind, into distant regions to preach the gospel of salvation to the perishing heathen, these are at rest under the impression that all shall be saved at last, because *they mean well*. May it be our part to imitate him who taught the one and only way of life, the way of faith in his blood, with newness of heart and life. May the spirit which animated his apostles ever animate us, and fill our souls with concern for them that are in darkness. May our love for the truth be manifested by unwearied efforts to impart the blessing to others. Such has been the character of the people of this State since the days of our fathers, who immigrated here, and multitudes have been enriched with gospel blessings through their benevolence. While the Trustees consider this, while they view the efforts which have been made, and the smiles of God on these efforts, they are encouraged to expect assistance for the continuance and enlargement of their operations among the destitute. The Legislature at their session in May last, passed an act granting permission to the Society to receive annual contributions from the different ecclesiastical Societies through the State on the first Sabbath in May, for the term of three years. The liberality with which the people have contributed heretofore, it is confidently expected, will be renewed, and will revive the spirit of them that wait in the desert for the consolation of the gospel. As these opportunities for contributing to the relief of our friends who are deprived of our advantages, have been suspended, shall we not hope that many will be prepared to improve the season with eagerness, and to increase their gifts according to the abundance they have received? *We* are witnesses that he who giveth to the poor in this way lendeth to the Lord. For he has signally smiled upon us hitherto. The bread cast upon the waters has been found in richest blessings abroad and at home. Still let us persevere in well doing. *'Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom.'*

ENOCH PERKINS, Chairman *pro tempore*.

Passed by the Board
of Trustees,
January 8, 1812. }

Attest,

ABEL FLINT, *Secretary*.

Religious Intelligence.

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FOREIGN.
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Summary account of the Missions of the United Brethren.

A CONCISE account of the missions of the United Brethren, among heathen nations, has long been desired; and such an account having recently been presented to the public, we are happy to have an opportunity of making our readers better acquainted with the nature and extent of the exertions of this valuable body of Christians.—Ever since the year 1732, the Church of the Brethren have endeavored to extend the benefits of Christianity to heathen nations. From small beginnings, their missions have increased to thirty settlements, in which about 150 Missionaries are employed, who have under their care about 24,000 converts from among various heathen tribes.

Their motive in sending missionaries was, and continues to be, an ardent desire to promote the salvation of their fellow-men, by making known to them the Gospel of Jesus Christ. They were grieved to hear of so many millions sitting in darkness; and, trusting in the promises of God, they went forth with a confident hope, that their labor would not be in vain. Not disheartened by the smallness of their means, they went forth in the strength of their God, and he has wrought wonders in their behalf. The same spirit still prevails in their congregations; and there has been found a continual and increasing succession of persons,

who have been ready to enter on the dangers and hardships of the missionary service. No mission, however, has been undertaken but by particular invitation, and with a prospect of being protected in a permanent establishment.

Members of the Brethren's church, disposed to serve in missions, mention their views to a committee of the synod appointed to superintend missions; and if no objection appears, they are considered as candidates. As to qualifications, much erudition is not required. "To be well versed in the sacred Scriptures, and to have an experimental knowledge of the truths they contain, is indeed judged indispensably necessary. But it has been found by experience, that a good understanding joined to a friendly disposition, and, above all, a heart filled with the love of God, are the best and most essential qualifications of a missionary. Nor are, in general, the habits of a student so well calculated to form his body for a laborious life as those of a mechanic.

Yet men of learning are not excluded, and their gifts have been made useful in various ways. When vacancies occur, or new missions are to be begun, the list of candidates is examined, and those who appear suitable are called upon, and accept or decline the call as they find themselves disposed."

The settlements of the United Brethren among the heathen, on the first of January last, were as follows, viz.

Begun in 1732, in the Danish West India islands, among

the negro slaves; in St. Thomas, two settlements; in St. Croix, three; in St. Jan, two. Begun in 1733, in Greenland, three. Begun in 1734 among the native Indians, in North America, two settlements, one in Upper Canada, and one on the Muskingum; since which one has been formed, in 1801, among the Cherokees, and one among the Creeks in 1807. Begun in 1738, in South America, three settlements among the negro slaves, free negroes and native Indians, in and near Surinam. Begun in 1754, in Jamaica, two settlements; in 1756, in Antigua, three; in 1764, among the Esquimaux Indians, on the coast of Labrador, three; in 1765, one in Barbadoes, and one among the Calmucks at Serepta, near the Caspian Sea; and in 1776, one in the island of St. Kitt's. In 1736, a settlement was formed among the Hottentots, near the Cape of Good Hope, which it became necessary to abandon, but the attempt was renewed in 1792, and two settlements have been formed there. In all, 29.

The Brethren had formerly three flourishing settlements on the Muskingum, in North America. In the American war, the settlements were destroyed, and the inhabitants partly murdered.

In 1736, George Schmidt, a man of remarkable zeal and courage, had succeeded in forming a small congregation from among the Hottentots. He left them to the care of a pious man, and returned to Europe to procure assistance. The Dutch East India Company would not, however, permit him to resume

his labors, lest the conversion of the Hottentots should injure the colony. At length, in 1792, after repeated application, leave was given to the Brethren to send out fresh missionaries. The different governments, whether British or Dutch, have since been extremely favorable to them; and they now proceed successfully on the very spot, Bavian's Kloof, where George Schmidt had labored. This place, in 1792, was barren and uninhabited. At present there are five married, and two single missionaries residing there, with about 1000 Hottentots. A second mission has been begun, by desire of Earl Caledon, of whom the missionaries speak in the very highest terms.

Attempts have been made to establish missionaries near Tranquebar, on the Coromandel coast, in the Nicobar islands, and at Serampore and Potna in Bengal. But various circumstances, and particularly the expense, which far exceeded the ability of the Brethren, occasioned the relinquishment of all these attempts.

The mission at Serepta has not been very successful among the Calmuc Tartars, for whose benefit it was designed, although the exertions of the missionaries have been great and persevering. They have, however, been made very useful to the German colonies on the Wolga, and they have also turned their attention to the education of heathen children.

The most flourishing missions at present are, those in Greenland, Labrador, Antigua, St. Kitt's, the Danish West India islands, and the Cape of

Good Hope. In Jamaica, the progress has been slow.

Missions have also been attempted to the following places, which have not succeeded; to Lapland in 1735, to the coast of Guinea, in 1737, and again in 1768; to the negroes in Georgia, in 1738; to the slaves in Algiers, in 1739; to Ceylon, in 1740; to Persia, in 1747; and to Egypt, in 1752. In Upper Egypt, there was some prospect of success; but the wars of the beys made the stay of the Brethren unadvisable.

The general synods of the Brethren's church appoint a select number of bishops and elders, called the Elders' Conference of the Unity, to superintend its concerns till the next general synod, which meets usually every seven or eight years. This conference is divided into four committees, to one of which the care of missions is entrusted. With this committee all missionaries correspond. From their letters and diaries, a secretary makes extracts, of which copies are sent and read to all the congregations and missions. All things relating to missions are first discussed in this committee; but no resolutions are formed without the concurrence of the whole conference. In each settlement, one brother is appointed to superintend the mission; but he never acts without consulting his fellow-laborers. A society is formed among the Brethren in London, which takes the whole charge of the mission at Labrador, and assists the other missions, especially those in the British dominions, as much as

lies in their power. A small vessel is employed to convey the necessaries of life to the missionaries on the coast of Labrador once a year; and for upwards of forty years, no disaster has befallen this vessel, so as to interrupt the regular annual communication, though the navigation is of a very dangerous kind. In Amsterdam, a similar society was formed; but the troubles in Holland have put it out of their power to assist much at present. Another society of the same kind exists among the Brethren in America. These three societies have done all in their power to support the accumulated burdens of the missions; but they have no power to begin new missions, or to send out missionaries, which is vested solely in the Elders' Conference of the Unity.

The regulations of the settlements are every where the same. The Gospel is preached to all the heathen to whom the missionaries can have access, who likewise diligently visit and converse with them in their dwellings. Those who are awakened to a sense of their lost state by nature, and their need of a Saviour, are called *new people*, and are particularly attended to. If they manifest an earnest desire to be saved, they are admitted as *candidates for baptism*, and, after a term of instruction and probation, *baptized*. If they prove by their conduct the genuineness of their profession, after being for a time *candidates for the communion*, they become *communicants*. Each of these classes have separate

meetings, in which they receive suitable exhortation and instruction. Separate meetings are also held with the children, single men, single women, married people, widowers, and widows, in which the admonitions adapted to their respective situations and circumstances are given. Each of the baptized comes at stated times to converse privately, the men with the missionary, the women with his wife, by which a more intimate knowledge of them is obtained, and appropriate advice given. To assist in this important object of acquiring a knowledge of the state of individuals, in large missions, *assistants* of both sexes are chosen from among the converts to visit from house to house, attend to the sick, preserve order, and promote harmony. These assistants meet the missionaries at stated times, in order to confer with them on the state of the congregation. The assistants are allowed occasionally, on week days, to address the congregations. Other persons of good character are used as *servants* in the chapel, and they meet to consult on subjects respecting outward order. At times a *council* is held with a number of inhabitants chosen by the congregation, in which all things relating to the welfare of the settlement are discussed. When the congregation consists of slaves, the external regulations are necessarily somewhat different. The internal regulations are the same in all. Those who violate the precepts of the Bible, are shut out from church-fellowship till they have given proof of re-

pentance. Schools are established in all the Brethrens's settlements among free persons; and a Sunday-school, by permission of some planters, has been begun in Antigua. Spelling-books and Catechisms, and parts of the Scriptures, have been printed in various languages. In all the settlements, the congregation meet, once every day, for social worship; and on Sundays, the missionaries are employed from break of day till dark, in various spiritual duties; which also occupy them much on the week days. "The Brethren have found by long experience, that 'the word of the cross is the power of God unto salvation to all them that believe.' They, therefore, preach Jesus, and him crucified, sowing the word in tears, with patience and courage; knowing that they shall hereafter reap with joy."—There is no part of the doctrine of our Saviour and his apostles, which the missionaries do not gradually endeavor to inculcate into the minds and hearts of their people; and, through the mercy and power of God, the most blessed effects have attended their labors."

For the maintenance of this important and extensive work, no fund whatever exists. It is supported wholly by voluntary contributions of the Members of the Unity, and of several other friends, without whose aid, indeed, poor and few in number as are the Brethren, their large missions could not be preserved. Without the utmost frugality, both at home and abroad, the sums subscribed would be inadequate to the expenditure. The expense of

the missions has increased to 6000%. per annum. The number of missionaries is 150 exclusive of about 80 widows, children, and resting missionaries. When the expense of journeys and voyages, building and repairing of chapels, &c. &c. is taken into the account, this sum will appear small as compared with its effect; but large as compared with the number and abilities of the contributors. The war has increased the expenses, but diminished the receipts, through the disasters which have befallen the Brethren's settlements in Holland and Germany. Some of the missions, indeed, are supported to a considerable degree, by the zeal and diligence of some of the Brethren, who apply the earnings of their labor in this way; but this cannot be done in all cases. The missionaries receive no stated salaries, but they transmit a list of necessaries, which, if approved, are procured and sent to them. Their children and widows are provided for.

Such is the account given of the state of the missions of the United Brethren. Can it be that they should fail for want of support? We will not believe it possible. We recommend their claims most earnestly to the attention of our readers. Subscriptions and donations will be received by the Ministers of their congregations; and the Rev. C. L. Latrobe, No. 10. Nevil's Court, Fetter Lane.

Those who desire further information respecting the missions of the United Brethren, may consult Crantz's History of the Brethren, and of the Green-

land Mission; Loskiel's History of the North American Indian Missions; the Periodical Accounts of the Missions, printed three or four times a year, and sent to subscribers; and Oldendorp's History of the Mission in the Danish West India Islands.

[Ch. Ob.

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Extract from the Eleventh Report of the English Religious Tract Society, May 10, 1810.

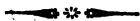
To the various Societies already established for the Circulation of Religious Tracts in this country, the Committee beg leave to present the most grateful acknowledgments for their continued exertions; and rejoice with them that their labors have received some special testimonies of success in the conversion of sinners, the restoration of backsliders, or the establishment of believers in their most holy faith.

The facilities afforded to this Society, as well as the extent of the various applications to it, for the gratuitous distribution of Tracts, are almost incredible.— The openings which *Divine Providence* is continually making in the train of events, for the admission of the Society's Tracts into the most distant or unfriendly regions, into stations utterly inaccessible to pious instruction in any other form, may surely be regarded, without enthusiasm, as a pledge of the cooperation of *Divine Grace*. It is not usual with the Sovereign Disposer of all events to prepare such instruments and facil-

ities in vain. He has charged these Tracts with as high a commission as the spirits that surround his throne. They are the messengers of his mercy ; and are enabled by the same power which sustains the flight of angels, to pierce as irresistibly through the thickest shades and fiercest enemies. They find entrance into the dungeon, and into the mine, which admit not even the light of day. They glide into the convent, they mount the ship, they pervade the camp, they ascend the throne. They accompany, perhaps, the unfortunate prisoner into captivity and banishment, afford him consolation in the deepest adversity, and are his friends in a land of strangers. They kindle up a light amidst the blackest gloom of superstition, and mock the precautions of bigotry as well as the rage of war. Is it possible they can perform all these embassies in vain ? Is not their success ensured, by the prayers which accompany them, and the message they bear ?—The word of God shall *not* return unto him void : it *shall* accomplish the thing whereto he sends it. Many, many individuals have at various times been reported to this Society, and some will be added to the number this day, whom the Spirit of Truth has rendered wise unto salvation, by the instructions of a few, or even *one*, of these silent missionaries.—Multitudes, beyond all doubt, whose names will never reach this Society, are indebted to it, under the divine influence, for the germ of their spiritual existence ; they already form a part of that universal church for which it is constantly pouring

forth its supplications ; and will be the joy and crown of its pious supporters, in that day when all secrets shall be disclosed.

The Committee are not afraid that these expectations will be condemned, by any genuine Christian, as extravagant or visionary. The efficacy of an instrument is not to be measured by its bulk. A single stone has defeated an army. A single spark might destroy a metropolis. A single grain might feed a nation. A single Tract may save a soul. Let it never be forgotten by any member of this Society, that the feeblest weapon is irresistible, when wielded by Omnipotence. It is "*not by might, nor by power, but by my Spirit, saith the Lord.*"



ORDINATION.

ORDAINED at Wolcott, on the 4th December, 1811, Rev. LUCAS HART, to the work of the Gospel Ministry in that place. The parts of the ordination were performed as follows, viz. Rev. Mr. Hart, of Plymouth, made the introductory prayer ; Rev. Mr. Miller, of Burlington, preached the sermon ; Rev. Mr. Waterman, of Plymouth, made the consecrating prayer ; Rev. Mr. Upson, of Berlin, gave the charge ; Rev. Mr. Wood, of Waterbury, gave the right-hand of fellowship ; and the Rev. Mr. Cone, of Bristol, made the concluding prayer. The day was unusually pleasant : The exercises were solemn and appropriate, and such as won the attention of a large and serious audience.

OBITUARY.

DIED at New-Haven, in West-Haven parish, Rev. NOAH WILLISTON, aged 75; for many years pastor of the church in that parish. He graduated at Yale College, 1757.

At West-Haven, while attending the funeral of Rev. Mr. Williston, JEREMIAH ATWATER, of New-Haven, late Steward of Yale Coll. aged 77.

At Chatham, Rev. CYPRIAN STRONG, D. D. aged 65, pastor of the church in that town. This learned and pious divine was graduated at Yale Coll. 1763. He received the degree of D. D. at Dart. Coll.

At Kent, Rev. JOEL BORDWELL, pastor of the church in that place, in the 80th year of his age, 54th of his ministry, Yale Coll. 1756.

At Brentwood, (N. H.) Rev. EPHRAZER FLINT, aged 42, pastor of the church in that town, Dart. 1798.

At Brookfield, (Mass.) Hon. JABEZ UPHAM, Esq. late member of Congress for Worcester, S. District, Harv. 1785.

At Boston, ROBERT T. PAINE, Jr. Esq. He had acquired celebrity as a Poet in the literary world.

At Richmond, Virginia, on the evening of the 26th ult. GEORGE W. SMITH, Esq. Governor of the State of Virginia. The circumstances attending the death of this respectable magistrate are peculiarly distressing, and we here present our readers with a short sketch of the awful occurrence, both to perpetuate the remarkable event, and to record the judgments of God upon his people. While the theatre was filled with more than six

hundred spectators; in the midst of the evening's performance, the scenery was discovered to be on fire. The dreadful intelligence was communicated to the audience by one of the actors. The flames in an instant burst upon the audience, and a scene of unutterable confusion and distress ensued, and the building was very shortly reduced to ashes. Some were trodden to death in the crowd, and others were suddenly overwhelmed and suffocated by the raging flames. Nearly one hundred persons, most of whom were from the first families in the city, were consumed and buried in the ruins of the house. Many who effected their escape by leaping from the upper windows, broke their limbs, or were much bruised in the fall. BENJAMIN BOTTS, Esq. and ABRAHAM B. VENABLE, Pres. of the Bank, and late a Senator of the U. S. are numbered among the dead.

May this dreadful dispensation of Providence be duly noticed by the inhabitants of that devoted city, and by all who may hear the mournful relation. We all have merited a like reproof; nor are those who have escaped less guilty in the eyes of Heaven, than those who have fallen before the wasting element. Except we repent we shall all likewise perish.

This calamity forcibly admonishes us of the frailty of human life, and of the vanity of pleasure and amusement; and compels us to reflect that though we are in the morning of life, and in the lap of pleasure, there may at this moment, be but a step between us and the eternal world.

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Donations to the Missionary Society of Connecticut.

1812.

Jan. 2.	Rev. Israel Brainerd, collected in new Settlements,	\$ 4 00
6.	Rev. Nathan B. Darrow, do. do.	1 00

\$ 5 00

CONNECTICUT
EVANGELICAL MAGAZINE;
AND
RELIGIOUS INTELLIGENCER.

Vol. V.]

FEBRUARY, 1812.

[No. 2.

*An Historical View of the First
Planters of New-England.*

No. V.

(Continued from p. 17.)

In our third Number we gave an account of the establishment and early progress of the Colony of Plymouth, which was the first of the New-England colonies. The last Number consisted of general reflections on the nature and effects of religious persecution. We now resume the narration, and will give a sketch of the dispensations of Divine Providence in the first settlement of the colony of Massachusetts. This is the second in the time of settlement, and, for population and wealth, has always been the first of the colonies of New-England.

The successful efforts of Mr. Robinson's congregation, in removing to Holland, and thence to America, for the sake of the undisturbed enjoyment of the

Vol. V. No. 2.

worship and ordinances of God, engaged the attention of all the pious part of their fellow-countrymen. They saw what men, engaged in a holy zeal for God, could do; they saw how such efforts met with the countenance of Heaven; they saw how difficulties unparalleled were dissipated by their fortitude and exertions. Many of their brethren in England, who were suffering under the unabated rigor of religious intolerance, heard indeed of their sufferings, but they heard of their prosperity. They found that God attended them to their prepared habitation, that he had made a way for them in the wilderness, that they enjoyed the privileges of his service without molestation, and that they were laying the foundations of eminent churches of the Lord Jesus, upon the pure principles of gospel order. The future prospects of the American church opened to their view. These unhallowed shores, which had been, indeed, the ha-

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bitations of cruelty and the seat of the worship of false gods, for ages; but which had never been defiled with Papal impositions, and the polluted superstitions of the great Apostacy; they believed were to become the dwelling place of the divine Emmanuel, in the holy communications of his grace.

While the oppressions of the Ecclesiastical courts continued; while the usurpations of the prelates, and the severities of the High-Commission remained unabated; while fresh attempts were constantly made to enforce the observance of the canons and ceremonies of the church, the number of non-conformists steadily increased; multitudes of the best men were constantly driven from the service and the privileges of the church. While the conscientious non-conformists sought to enjoy the pure worship of God, unadulterated with human impositions, in private assemblies, the vigilance of blind zeal discovered their retreats, and dragged them forth, unfeelingly, to the light, and to punishment. These sufferings, long endured, without any prospect of their termination, by a very natural effect, impressed upon the non-conformists the deepest sense of the inestimable worth of the pure privileges of Christian liberty, as contemplated in the gospel of Christ. It is not possible for us, who have never felt the evils of civil or religious tyranny, to conceive the nature of their feelings upon this subject. We can best judge of them by the effects which were produced. The spirit of emigration began to prevail in the nation, by

which the views of men became greatly enlarged, some pious people, persons of enterprise, of character, and of fortune, projected the plan of a settlement, on the principles and for the purposes of religion. The character and the success of the infant colony of Plymouth, with various other considerations, turned their attention to New-England. Some of those considerations were the following: The country, excepting at the small settlement at Plymouth, was wholly unoccupied by Europeans. The natives of the country were few, and no great dangers were apprehended from their hostility. The climate and state of the country were such as to present no great allurements to the cupidity of adventurers, whose sole object was gain.— The abundant fisheries of the sea-coast and the rivers, must afford a facility of support to the first planters. And, finally, the country was thought to be sufficiently distant to avoid the oppressions of the hierarchies of Europe. In addition to these, there was another motive, which had, with many of them, a very powerful influence. They knew that the church of Christ was first planted in the east. It had been, for ages, gradually, journeying to the west. They believed this progress not yet completed. They saw the holy providence of God awakening the spirit of daring navigation, to unveil new climates, to the views of men, and to the interests of the glory and dominion of Him, to whom all power, dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him.

They believed that the heavenly dove would shortly rest on this side of the Atlantic, and here fix a long abode.

In the year 1606, King James I. granted the whole of North America, between 34 and 45 degrees of north latitude, to two companies. The proprietors of the southern part being, principally, merchants in London, were denominated the London Company, and their tract of country retained the name of Virginia. The proprietors of the northern division being, generally, merchants of Plymouth, were stiled the Plymouth Company, and their territory was called North Virginia. The name of Virginia had been given to the whole country, in the reign of Elizabeth. In 1614, the coasts of the northern district were particularly surveyed by Capt. Smith of Virginia, who gave it the name of New England. This name soon became general in the mother country. It appears probable, that the Plymouth Company would never have done any thing for the settlement of the country, had it not been for the successful enterprise of the first planters of New-Plymouth. Their object was wealth, and all their efforts issued in disappointment. Had not some more powerful motive engaged the exertions of other characters, this fair country might have been, at this day, in the possession of the aborigines of America, or subject to the tyranny of Papal superstition. It is very doubtful whether the small settlements, which had commenced in Virginia and New-York, would not have

been wholly relinquished, which had been the event of several preceding attempts, had it not been for the firm stand made by the pious pilgrims of the north.

In the year 1620, after the departure of the adventurers of Mr. Robinson's congregation, King James incorporated several noblemen and others, by the name of "The council of Plymouth in the County of Devon, for the planting, ruling, ordering and governing New-England in America." The several patents of the New-England colonies issued from the authority of this council. Between the years 1620 and 1628, several small patents were issued from the Council for New-England, granting certain tracts within the limits of the Massachusetts, and some public attempts were made for settlements. None of these were permanent. The immense difficulties attending these undertakings, discouraged any attempts which were not supported by a primary regard to the honor of God, and a fervent zeal for the advancement of the cause of the Redeemer.

Mr. White, the minister of Dorchester in England, a divine eminent for talents and piety, who could not accede to all the prescriptions of the ecclesiastical establishment, as early as the year 1624, projected the plan of a plantation in New-England, for the purposes of religion, similar, in most respects, to the one already begun at Plymouth. He wished for the establishment of a settlement, whither the pious non-conformists in England might repair, and enjoy those

privileges which were denied them in their native country. He hoped also to see churches established and built up in greater purity of gospel order, than existed in any which had risen from the ruins of Popery. This object he pursued with a pious zeal, and with unwearied assiduity. He sent over the most encouraging promises to a few individuals who had sat down near the entrance of Boston harbour. But these were too few to maintain their station. Early in the year 1628, several knights and gentlemen purchased of the council for New-England, that tract of territory which, afterwards, constituted the colony of Massachusetts. One of these purchasers was Mr. John Endicot, who will be further noticed. Mr. White, by his influence and exertions, engaged a number of religious gentlemen, in and about London, to unite in the enterprize. These purchased shares in the company, and bought out several of the original patentees. Some of the first purchasers, as soon as they found that a settlement for religious purposes was designed, chose to relinquish the object. The same reason, however, disposed many worthy characters to espouse the cause with great ardor. The grant of the council conveyed a title to the soil, and a royal charter, investing the proprietors with the powers of civil government, was obtained in the following year. Soon after which, the company was organized with their proper officers. In the year 1628, previous to the grant of the royal charter, the patentees sent out Mr. Endi-

cot, with a company of about an hundred adventurers, to lay the foundation of their intended colony. The management of the affairs of the colony, in America, was committed to Mr. Endicot, who was constituted governor of the plantation. A man of unfeigned piety, of ardent zeal for the cause of pure religion, of independent mind, of intrepid spirit, of incorruptible integrity, of unchanging patriotism; Mr. Endicot was eminently qualified for the important duties which had been assigned him by the company, in laying the foundation of a Christian commonwealth. No internal commotions changed his purposes, no dangers diverted his designs, no changes diminished his attachment to his people, no adversities shook his confidence and hope in God. He perfectly understood the original design of the company, to establish a Christian settlement on the pure principles of gospel order, so far as they understood them, and this object he pursued with inflexible purpose to the end of his life. Mr. Endicot may justly be stiled the founder of that noble commonwealth.* Mr. Endicot and his company sailed from England to America in the summer of 1628. They landed on the shore of Massachusetts Bay, and commenced the settlement of the pleasant town of Salem. It does not appear that any un-

* It is much to be lamented, and it can be assigned to no other cause than a want of information, that Judge Marshall, in his excellent history, has given Governor Endicot no other character than that of "a deep enthusiast."

usual difficulties were encountered by the plantation for the first year. In the year 1629, soon after the organization of the company under the sanction of the royal charter, they resolved on a second embarkation for their new colony. Five ships were provided for the purpose, and, being laden with cattle and other necessaries for the supply of the colony, with nearly three hundred planters, men, women, and children, they sailed from England in May, and arrived at Salem in June. They found the settlement in tolerably comfortable circumstances, and brought to Mr. Endicot a re-appointment to the office of governor. The company in England were careful to adhere to their original design, and encouraged none to remove to their rising colony but such as were friends to evangelical religion, and approved of the essential views of divine truth which were entertained by themselves. As the plantation now contained more than three hundred inhabitants, one hundred of their number removed, this summer, and commenced the settlement of the town of Charlestown.

The company in England, having learned that Mr. Endicot had effected a lodgement in the American wilderness, made all practical exertions for the establishment of their plantation in the order of the gospel. For this purpose, they engaged two eminent divines, Mr. Higginson and Mr. Skelton, distinguished for learning and piety, both of them suffering for non-conformity, to lend their important services in laying the founda-

tions of the American church. These faithful servants of Christ cordially engaged in the great design, and, embarking with the second company, arrived at Salem in 1629. They and their company, the most of whom were persons of eminent piety, experienced the most welcome reception from Mr. Endicot, and a cordial union of views gave great strength to their exertions. Soon after their arrival, they set apart a day for solemn fasting and prayer, and for the purpose of uniting in church state. On the sixth of August, the persons proposing to unite in church relation, gave their public assent to a Confession of Faith, and then solemnly covenanted with God, and with each other, to walk in the ordinances of Christ. Mr. Higginson and Mr. Skelton were then set apart as the ministers of the church, the former as teacher, the latter as pastor. Mr. Endicot having corresponded with the church at Plymouth, previous to the arrival of the second company, and finding an agreement in their views on the subject of church order, that church sent delegates to Salem to unite in this interesting transaction, who gave to their new brethren the right hand of fellowship. Their Confession of Faith and Covenant were drawn by Mr. Higginson. The Covenant begins in the following manner: "We covenant with our Lord, and one with another; and we do bind ourselves in the presence of God, to walk together in all his ways, according as he is pleased to reveal himself unto us in his blessed word of

truth."* This was the first church that was fully organized in New-England. The church at Plymouth, the only one of an earlier date, had not a regular pastor till after this time.

The company in the mother country now began to make vigorous exertions for the settlement of New-England. In the course of the year 1629, it was resolved that the corporation, with their charter, should be removed to America. Accordingly, the most of the proprietors of the Massachusetts, together with a great number of adventurers, among whom were many persons of family, of education, and of wealth, prepared to embark for the western wilderness. The most of these were influenced by one common principle; the sufferings which they endured under ecclesiastical tyranny for a conscientious non-conformity with many of the prescribed ceremonies; the expectation of enjoying the rights of conscience and the privileges of gospel worship and discipline; and the hope of planting the churches of their Lord in a desert, which never echoed the praises of redeeming love. They believed the cause of pure religion to be greatly declining in their native country, they hoped the Spirit of God would attend his church into the wilderness, and give it a great increase. The churches in England having never been wholly liberated from the shackles of Popery, they believed that some might be established in a new country, more agreeable to the primitive pattern, than any

* Mather's Magnalia.

which they had seen. That such churches might exist on the American strand, was the supreme object of their incessant toils, their uncommon self-denial, and their persevering prayer, to the end of their lives:

Seventeen ships were prepared, with all the necessaries for the voyage and the new settlement, large supplies of provisions, implements of husbandry, and cattle. The most of these sailed early in the year 1630, and before the end of the year, they all arrived in New-England. In these ships came Mr. John Winthrop the governor of the company, the lieutenant governor Dudley, several of the assistants, and above fifteen hundred settlers. In the election of governors and assistants in March, the company were careful to appoint those who were willing to remove. Several of these were discouraged at the prospect before the time of embarkation, and others were substituted in their place. Like the army of Gideon, all who were faint-hearted were desired to remain in their native country: it being well known that nothing less than an unconquerable firmness, with an unshaken reliance on the divine support, could be sufficient to meet the difficulties which must necessarily be encountered. Previous to their departure, after having entered on board their ships, the governor and several others addressed a paper to their brethren of the established church, for the purpose of removing suspicions, and preventing all misconstructions of their designs; in which they call the church of England

their Mother Church, beseeching the divine blessing to rest upon her, and earnestly requesting the prayers of their brethren for them in their important and difficult undertaking.

On the arrival of Gov. Winthrop in June, who was, from that time to his death, the head and father of the colony, he found the plantation in a distressed, suffering state. In the preceding autumn, the colony contained about three hundred inhabitants. Eighty of these had died, and a great part of the survivors were in a weak, sickly state. Their supply of corn was not sufficient for more than a fortnight, and their other provisions were nearly exhausted. In addition to these evils, they were informed that a combination of various tribes of Indians was forming for the purpose of the utter extirpation of the colony. Their strength was weakness, but their confidence was in God, and they were not forsaken. Many of the planters, who arrived this summer, after long voyages, were in a sickly state, and disease continued to rage through the season. By the close of the year, the number of deaths exceeded two hundred. Among these, were several of the principal persons in the colony. Mr. Higginson, the venerable minister of Salem, spent about a year with that parent church, and was removed to the church in glory. His excellent colleague, Mr. Skelton, did not long survive him. Mr. Johnson, one of the assistants, and his lady, who was a great patroness of the settlement, died soon after their arrival. Of the latter, an early his-

torian observes, "She left an earthly paradise in the family of an earldom, to encounter the sorrows of a wilderness, for the entertainments of a pure worship in the house of God; and then immediately left that wilderness for the heavenly paradise."

Persons of less constancy than was possessed by the fathers of New-England, in view of the obstacles and dangers now before them, would have been wholly discouraged. Before several of the ships arrived, the summer was past, they had no habitations for the approaching winter; the places of their settlement were unfixed; they had little or no forage for their cattle; they had but a distant and doubtful prospect of obtaining a support from the productions of the country; they were wholly unacquainted with the means of clearing a wilderness; the climate was much more severe than they had experienced; a wasting sickness prevailed among them; the wild beasts of the forest often raised their alarms; the savages of the wilderness, jealous of their encroachments, whose numbers and temper they could not ascertain, surrounded all their borders. But they had committed their cause to God. They believed they were called in his providence to leave the land of their nativity, he had carried them through the sea, and, they believed, though many of them might fall, he would not wholly desert them in the wilderness. He did not suffer his faithfulness to fail. *In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity, he redeemed them;*

and he bare them, and carried them all the days of old.

Four eminent ministers, Messrs. Maverick, Warham, Wilson, and Phillips, who were distinguished lights of the church of Christ while in England, attended the company which came over in 1630. These were eminent instruments of maintaining harmony in the several settlements, and of promoting the general interests of the colony. Before the conclusion of the season, settlements were commenced in several places which are now some of the finest towns in New-England. Governor Winthrop and a considerable number of the company laid the foundation of the town of Boston. Mr. Nowell, one of the assistants, with a number of his friends, sat down at Charlestown, where a few remained of those who began that settlement in the preceding year. This place and Boston were considered, for a season, as one settlement and one church, under the ministry of Mr. Wilson. Sir Richard Saltonstall, one of the assistants, with a company of planters, began the settlement of Watertown. They enjoyed the ministry of Mr. Phillips. Another of the assistants, Mr. Rossiter, with Mr. Ludlow, and a number of settlers, began the town of Dorchester. The ministers Messrs. Warham and Maverick settled with them. A few years after, Mr. Warham and a considerable part of his people, began the settlement of Windsor on Connecticut River. Mr. Pyncheon, also an assistant, was at the head of a company who commenced the settlement of Rox-

bury. The famous Mr. Elliot, who came from England, the year following, became their minister. At these places and Salem, the first planters continued till the next year.

The succeeding winter commenced in December, with great severity. Few of the houses which had been erected were comfortable, and the most of them were miserable coverings. Unused to such severities of climate, the people suffered severely from the cold. Many died from being frozen. The inconveniencies of their accommodations increased the diseases which continued to prevail among them. But their constancy had not yet been brought to the last trial.—During the continuance of the severe season, their stock of provisions began to fail. Those who wanted were supplied by those who possessed, as long as any remained. A poor man came to the governor to complain, and was informed that the last bread of his house was in the oven. Many subsisted upon shell-fish, ground-nuts, and acorns, which at that season could not have been procured but with the utmost difficulty. Of the steadfastness and submission of the people, under these accumulated sufferings, the early historians give us many very striking testimonies.—In consideration of their perilous condition, the sixth day of February was appointed for a day of public fasting and prayer, to seek deliverance from God. Every day, many knees bended in secret, many sighs rose to Him, to whose providential care they had committed their all, whose earthly kingdom they

were laboring and suffering to advance. He *who provideth for the raven his food*, who prepared sustenance for Jacob, could not now be inattentive to the cries of his people. On the fifth of February, the day before the appointed fast, the ship *Lion*, which had been sent to England for that purpose, arrived laden with provisions. She had a stormy passage, and rode amid heavy drifts of ice after entering the harbour. But He who once still-ed the tempest for the sake of his people, carried this ship thro' every danger, and brought her safe to land. On this event, the existence of the colony was, in a great measure, dependent. These provisions were distributed among the people according to their necessities, and their appointed fast was exchanged for a day of general thanksgiving.

On the opening of the spring of 1631, health was generally restored in the settlements, but the colony was greatly impoverished. The most of their provisions had been brought from England; the preceding year having been a season of uncommon scarcity, they were purchased at very high rates; by the length of the passage and the severity of the winter the greater part of their cattle had died; the materials for building and implements of labor were obtained with great difficulty and expense. In imitation of their venerable governor, before whose virtues the patriotism of Leonidas and Timoleon, of Publicola and the Decii, appears in a deepened shade, the wealthy, feeling that they had embarked in this cause, not for themselves, but for the colony and for God, distri-

buted of their property according to the necessities of their brethren, and soon found themselves almost divested of plentiful fortunes.

In the year 1631, great exertions were made for a crop of Indian corn, which was their whole dependence, and it pleased God to give them a favorable season; and, according to the lands improved, an abundant harvest. This must have been, indeed, an unpalatable pittance for those who had been nursed in all the delicacies of polished life, which was the case of many of those settlers, but it supplied their necessities. They came not to this trackless desert to repose on roses, but they were travellers towards a *better country, that is, an heavenly*. The fears of the colony, from the hostility of the savages, gradually subsided. In consequence of petty animosities and internal hostilities, they could not be united in a general combination for the extirpation of the colony. The small-pox, and other epidemic disorders, greatly prevailed among them, by which, immense numbers died. These events were considered by our fathers as the signal interpositions of Providence, by which, God was making room and preparing peace for his people. In the commencement of all the individual settlements, the planters were mindful of their great errand into the wilderness, and directed their first exertions to the establishment of a church of Christ, and the institutions of the gospel. The first church, after the one at Salem, was gathered at Charlestown, on a day of solemn fast,

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August 27th, 1630. Soon after this, a church was organized at Dorchester. The next was at Boston. Soon after which, there was one at Roxbury, one at Lynn, and one at Watertown. In less than two years from the organization of the first church, in Salem, there were in the colony, *seven churches*, which were indeed, *golden candlesticks*.

The colony continued to increase by fresh accessions of planters, emigrating, every year, from England. In 1633, came over Mr. Haynes, afterwards, the first governor of Connecticut, and Mr. Cotton, Mr. Hooker, and Mr. Stone, three of the most eminent lights of the New-England churches. Every year produced additions to the colony, by immigrants from the mother country, many of whom were persons of great merit and distinction, till about the year 1640. The civil wars, commencing in England at that time, put a general stop to emigration. The number of planters which came to New-England, from the commencement of the settlement to the year 1640, were computed at four thousand.— After that time, it was supposed that as many removed from New-England, to the mother country, as came from thence to the colonies. From this small number of original planters, have proceeded the many thousands of the inhabitants of the New-England States. We now enjoy the benefit of their labors, their wise institutions, and their noble example. We enjoy the benefit of their prayers, which are registered on high.

A brief sketch of the colonies,

which issued from this venerable mother colony, with a view of their general progress in the early periods of their history, particularly, in their ecclesiastical interests, is reserved for future numbers. O.

[To be continued.]

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An Address to the Christian Public, prepared and published by a Committee of the American Board of Commissioners for Foreign Missions.

IMEDIATELY after their first organization in September of the last year, the American Board of Commissioners for Foreign Missions respectfully solicited the serious and liberal attention of the Christian public to the great object of their appointment. They are now happy in having it in their power to acknowledge, with gratitude to the Father of all good, that the solicitation was not in vain. Many have viewed the object with deep interest, and some have embraced the earliest opportunity of promoting it by their pious liberality. The name of the late Mrs. Norris in particular is endeared to thousands; and what she has done will be told for a memorial of her in distant lands, and in generations to come. Animated by the encouragement given them, and impelled by a regard to their high responsibility, the Commissioners have made an important advance in the prosecution of their design. At their late annual meeting they resolved to establish, as soon as practicable, a Christian

mission in the East, and another in the West. In the East, their attention will first be directed to the Birman empire; and in the West, to the Cagh-nawaga tribe of Indians.

The Birman empire, which lies on the farther peninsula of India, between Hindoostan and China, comprises within its present limits the native country of the Birmahs, together with the ancient kingdoms of Arracan and Pegu, a considerable part of Siam, and several smaller territories, all which, though formerly subject to their own independent princes, are now reduced under the power of one Imperial chief. The population, according to the most probable estimate, amounts to no less than fifteen millions; and the people are considerably advanced in civilization. They are vigorous, intelligent, and tractable, and in many respects superior to the Hindoos; yet not less deeply immersed in the darkness and corruptions of Paganism. On the whole, it is believed, that scarcely any part of the world presents a more inviting or a more important field for Christian missionaries, than does the Birman empire.

The nation, it is true, is at a great distance from us; but is it not composed of our brethren, descended from the same common parents, involved in the consequences of the same fatal apostacy from God, and inhabiting the same world, to every creature in which the Saviour has directed that his Gospel should be preached? And by whom is this direction to be obeyed, in regard to them,

if not by us? The Christians of Great Britain are, indeed, ardently engaged in the glorious work of evangelizing the nations; but in imparting the word of life to the hundreds of millions ready to perish in Asia and Africa, they need and they desire our help.

Though the field is distant, it is not unknown; and as reasonable calculations can be made with respect to success in this region, as we can ordinarily hope to make with respect to an untried object of this nature. Distance of place alters not the claims of the heathen, so long as the means of access to them are in our power. Christianity is equally a blessing to the inhabitants of the polar circle, and to those of the torrid zone. The salvation of the soul is all-important to the heathen natives of the Indian peninsulas, as well as to the Christian descendants of pious ancestors. Wherever the knowledge of Christ can be spread, *there* is the field for Christian exertions. A few years ago our countrymen sent a donation to the Baptist Missionaries in Bengal, to assist them in translating and printing the Bible. Though the place was distant, the remittance soon arrived, and was immediately appropriated to its destined object; and the natives of Hindoostan, to a greater extent than would have been otherwise practicable, are now reading the word of God in their own language, in consequence of this very donation. It is not too much to hope, that those pious persons who shall enable the Commissioners to establish a permanent mission

in the East, will, in a few years, hear a good report from the scene of their liberality; that they will read of Christian schools, and Christian churches, casting a mild and salutary light through dark regions, and affording a happy presage of the latter-day glory.

But while the Commissioners view with deep interest the populous regions of the East, they are not unmindful of the Pagan tribes on our own continent. Among these, no tribe perhaps bids fairer to give the Gospel a favorable reception, and eventually an extensive spread, than the Caghnawagas in Lower Canada. Their situation is of easy access; they are well disposed towards the white people, and have great influence with their red brethren of other tribes. And a fact not to be disregarded among the indications of Providence, is, that a native of that tribe, a pious young man, whose heart burns with a desire to carry the Gospel to his countrymen, is now in a course of education, and gives promise of eminent usefulness.

Here, then, are presented two great fields for missionary labors; fields rich in hopeful prospects, and offering ample scope for Christian benevolence and exertion. Laborers are also ready to enter the fields, and impatiently wait for the means of conveyance and support. Can these means be withheld? Can the Christians of this favored land be willing, that, for the want of these means, millions of their fellow-men should remain in darkness, and perish for lack of knowledge?

To be impressed with the importance of the Gospel to the character and condition of man, even in the present world, we need only glance at a comparative view of Pagan and Christian nations; we need only look, indeed, at the difference, as exhibited by the excellent Dr. Buchanan, between the Pagan natives at Benares and Juggernaut, and the Christian natives at Tranquebar and Cande-nad. The infinite importance of the Gospel to the character and condition of mankind with reference to the world to come, no sound believer in Divine revelation can doubt. The Gospel is the grand instrument, ordained by infinite wisdom "to turn men from darkness unto light, and from the power of Satan unto God." It is, in effect, the power of God unto salvation "to every one that believeth, to the Jew first, and also to the Greek."

How, then, is the Gospel to be imparted to men in the dark places of the earth, if not thro' the instrumentality of missions? Is not this the very way which the glorious Author of the Gospel has himself seen fit to appoint? Is it not the way, and the only way, in which any part of the world has ever been evangelized? What were the apostles and first preachers of the Gospel, by whom so many nations were converted, but Christian missionaries? Was it not by missions that the Gospel was made known, according to the commandment of the everlasting God, for the obedience of faith, to the nations in the west and north of Europe, in the sixth, the seventh, and the following centuries; and that our own re-

note ancestors were turned from their idols to serve the living God, and to transmit the knowledge of salvation to their posterity? Had it not been for missions, the British islands, in which so many immortal spirits have been sanctified by the truth and prepared for heaven, and in which so much Christian beneficence is now displayed; these very islands, from which we derive our origin, our language, our laws, and our religion, might have been still inhabited by savages worshipping in the groves of the Druids, or offering human sacrifices to their false gods.

In latter times, Ziegenbalg and Swartz in the East, and Eliot and Brainerd in the West, have given illustrious examples of what might be done by patient and persevering zeal in missionary labors; and not only shall their memory long be blessed on earth, but their witness is in heaven, and their record on high.

By means of the single missionary establishment at Tranquebar, first commenced by Ziegenbalg about a century ago, and afterwards conducted by his worthy successors, particularly by the venerable Swartz, not less, it is estimated, than *eighty thousand* Pagans, "forsaking their idols and their vices, have been added to the Christian Church." If not so much can be said of the missions of Eliot and Brainerd, it is to be considered, that their labors were among a people scattered in the wilderness, and that men of a like spirit were not found to succeed them in their work, and prosecute their

pious design. Still, however, there were precious fruits of their labors, which will remain for joy and praise, in the kingdom of the Redeemer, when this world shall be no more. The general history of such missions as have at any time been conducted on Christian principles, and with a real regard to the salvation of the heathen, affords abundant encouragement to proceed with vigor, in the same glorious cause.

But if so much has been done by a few men, and in ordinary times, what may we not expect from united and extensive exertions in the present extraordinary period of the world? For some time before the Messiah came a light to lighten the Gentiles and the glory of his people Israel, an expectation extensively prevailed that a glorious luminary was about to arise, and an important change to commence. Prophecies to this effect were on record, and the providence of God strikingly indicated their approaching fulfilment. Something very similar to all this is manifest in the present age. If the Messiah was then the Desire of all nations, his millennial reign is no less so now. If the seventy prophetic weeks of Daniel were then drawing to a close, the 1260 mystical days of the same Jewish prophet, and of the Christian prophet John, are now hastening to their completion. If the providence of God strikingly indicated the approach of the glorious change then expected, not less strikingly do the unusual events, which now astonish the

nations, indicate the approach of a change still more glorious, because more complete and universal. The Lord himself has arisen to shake terribly the earth, and to plead his own cause with the nations. But though the *BAR* of vengeance is in his heart, the *FEAR* of his redeemed is come.

Prophecy, history, and the present state of the world, seem to unite in declaring, that the great pillars of the Papal and Mahomedan impostures are now tottering to their fall. The civilized world is in a state of awful convulsion and unparalleled distress. At the same time, Christians are awakened to a perception of their peculiar duties, and to correspondent labors and sacrifices. New facilities are afforded for the dispersion of the Scriptures in many languages, for the establishment of missions, and the general promulgation of the Gospel. The enormity of the heathen superstition, and the unutterable evils which march in its train, stand forth to view in all their hideous proportions. Now is the time for the followers of Christ to come forward boldly, and engage earnestly in the great work of enlightening and reforming mankind. Never was the glory of the Christian religion more clearly discernible; never was the futility of all other schemes more manifest; never were the encouragements to benevolent exertion greater, than at the present day. In the great conflict between truth and error, what Christian will refuse to take an active part? Satan has long deceived the nations, and held in

ignorance and idolatry much the greater part of the human race. When his empire is assailed, and his throne begins to crumble under him, what friend of the Redeemer will refuse to come to the help of the Lord, to the help of the Lord against the mighty. Ultimate victory is secure, as it is promised by Him who cannot lie, and in whose hands are the hearts of all men. What Christian will not esteem it a privilege to become instrumental, though in a humble degree, in accomplishing the glorious and beneficent purposes of Jehovah, by extending the influences of the Gospel.

It appears from what has been stated in this address, and would more fully appear from a sketch of missionary exertions made during the last century, and especially during the last twenty years, that a great and effectual door for the promulgation of the Gospel among the heathen is now opened to all Christian nations: but to no nation is it more inviting, than to the people of New England. The truth of this declaration will be easily manifest from the following considerations:

First. No nation ever experienced the blessings of the Christian religion more evidently, and uniformly, than the inhabitants of New England, from its first colonization till the present time, through nearly two centuries.—Of all our social and civil enjoyments, scarcely one is worthy to be mentioned, which is not derived directly, or indirectly, from this holy religion; and all the enjoyments, which concern us as immortal beings, spring directly from this source. If we were

deprived of all the civilization and liberty, all the present consolations and future hopes, which we receive from the Gospel, what should we have left? Where is the Christian who would not mourn day and night, were he told, that at some future time this favored land should sink into the superstition, corruption, and impiety of Paganism; that the Sabbath should become extinct, our churches moulder to ruin, no voice of supplication ascend to Jehovah, no children be dedicated in baptism to the triune God, and no memorial be observed of the Redeemer's sufferings, atonement, death, and resurrection; that, instead of the rational worship of Christian assemblies, future generations should behold some horrible idol receiving the adoration of deluded millions? Where is the person of common humanity, who would not lift up the voice of lamentation at the certain prospect of such an apostacy from the truth, and such a debasing fall into the cruelties and debaucheries, the sins and miseries of heathenism? If we should feel so intensely at the prospect of these evils befalling our own country, can we avoid being touched with compassion at the sight of many populous nations, which have been subjected, for ages, and are still subjected, to the power of the most degrading idolatry? Are we not called upon in a peculiar manner to exert ourselves in dispelling this worse than Egyptian darkness?

Let us reflect, for a moment, on the tendency of missionary exertions to promote religion among ourselves. The Rev. Mr. Grout, in his sermon before the

Hampshire Missionary Society, observes, that "what seems to be peculiarly worthy of attention is the unusual effusion of God's Spirit in and near the places, where the missionary spirit has prevailed." "About nine years have elapsed," he adds, "since the establishment of this Society. In what other period of that length have we witnessed in this country so many instances of the refreshings of Divine grace?" The preacher then pertinently inquires, "Do not these things, like a pillar of the cloud and of the fire in the camp of Israel, betoken the Divine presence to have attended the course of missionary labors?" We press this question upon the consciences of Christians, and ask them to decide, from their own observation and experience, whether this is not a just view of the subject. It is an unchangeable law in the Divine government, that *it is more blessed to give than to receive*, and that *he that watereth shall be also watered himself*. As we regard the salvation of our neighbors, our friends, our families, let us send the Gospel to the heathen.

Secondly. If all the circumstances of the case are considered, we are more able to take an active part in evangelizing the heathen, than any other people on the globe. With the exception of Great Britain, indeed, no nation but our own has the inclination, or the ability, to make great exertions in the prosecution of this design. Great Britain is engaged in a conflict for her existence with a power which threatens to subjugate the civilized world; yet, beside all the expenses of this unexampled

conflict ; beside the millions paid for the support of the parish poor, and the immense aggregate of the sums given in occasional charity ; beside the vast annual expenses of charity schools, hospitals, and many other benevolent institutions ; beside the support of the regular Clergy, both of the Establishment and among Dissenters ; beside these and many other expenses Great Britain spends *hundreds of thousands of dollars*, annually, in distributing the Bible, employing Missionaries, translating the Scriptures, and other extraordinary methods of dispensing the Gospel to mankind. Our public burdens are light compared with those of England ; and there is among us wealth sufficient, abundantly sufficient, to employ all the instruments which will be offered to our hands. We are accustomed to hear many encomiums on the liberality of Christians in England ; let it be remembered that these very encomiums will condemn us, unless we go and do likewise.

Let it not be supposed, that the embarrassment of our public affairs, and the consequent derangement of private business, and loss of private property, are forgotten. With these things in full view, it may still be truly said, that wealth enough can be spared from among us for the vigorous prosecution of this transcendently important purpose.

Nor should it be omitted, that there is no need of withholding a single dollar from the numerous Missionary and Bible Societies, and other charitable institutions, which are already in

operation in our country. Our Missionary Societies have been for a number of years incalculable blessings to the new settlements and destitute places of the United States ; and though our Bible Societies have been but lately formed, their prospects of usefulness are most encouraging. May the means of all these benevolent institutions increase continually ; and may the same beneficence, which patronizes them, be extended to satisfy the pressing calls of Foreign Missions.

The public will perceive, that a considerable sum of money is necessary before a mission to Asia can be commenced with any prospect of success, and that money is the only thing which is still wanting. Need another word be said to ensure liberal and extensive donations ?

JEDIDIAH MORSE,
SAMUEL WORCESTER,
JEREMIAH EVARTS,

Committee appointed by }
the Board. }

N. B. Donors are respectfully requested to designate, whether they wish their donations to make part of a permanent fund, the income of which will be appropriated to Foreign Missions ; or whether they would prefer, that the whole sum given should be expended as soon as opportunity shall present. If no designation is made by donors, the disposition of the gift will be considered as left to the discretion of the Board.

*The Decrees of God display his
Glory.*

GOD claims to be the only living and true God. And this claim he founds entirely on his own decrees. He says by the prophet Isaiah, "*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 that are not yet done, saying, My counsel shall stand and I will do all my pleasure.*" Here God claims divinity and supreme glory because he has formed, declared and been executing the most perfect scheme of conduct. He places all his glory on his decrees, and rests his divinity upon them ; virtually declaring that if he had not decreed all things, he would not be God, nor worthy of supreme homage and glory.—Supported by the divine declaration, it is proposed, in the present essay, to illustrate this sentiment ; *The decrees of God display all his glory.*

I shall first explain the divine decrees ; and then show that they display all the glory of God.

I. I am to explain the divine decrees.

God existed before any other being. He existed alone. And while he thus existed alone, he proposed an end, and all the means necessary to accomplish that end. Among all possible ends he knew the best, and knowing it, he chose it. Hence "the decrees of God are his eternal purpose according to the counsel of his own will, whereby for his own glory he hath fore-ordained whatsoever comes to pass." But to illustrate this

general definition more fully, I would observe,

1. That the decrees of God are voluntary. It depended wholly on the will of God, whether he would form such a scheme of conduct as he has formed, or not. He was under no natural necessity of doing, or determining to do any thing.—This, however, is what many of the heathen philosophers supposed, and what some divines likewise suppose. But this supposition involves in it the proper idea of fate. If God was constrained to adopt any mode of conduct, he was, strictly speaking, under the absolute control of fate. This supposition, however, is inconceivable. For the first of all beings must be absolutely supreme and above control. The truth is, God was under no other than a moral necessity of forming such a plan of things as he has formed.—God, being possessed of moral perfections, was morally obliged to choose what appeared to infinite wisdom and goodness to be best. His decrees, therefore, were absolutely free and voluntary. They were the result of the counsel of his own will.—They flowed freely from his own heart.

2. The decrees of God are eternal. God determined the end from the beginning, or from the foundation of the world, or from eternity. Hence his purpose is called his eternal purpose. It is as easy to conceive of God's decreeing, choosing, or determining from eternity, as of his existing or knowing from eternity. And, though it be of no importance to creatures whether the decrees of God were

formed in time, or from eternity; yet this is a matter of importance to God, for his own blessedness depends upon his own decrees. If God, therefore, were completely blessed from eternity, it is certain, that his decrees were formed from eternity.

3. God's decrees are universal. They comprise every thing. They respect every being, every object and every event, from the beginning of time to the end of time, and through the interminable ages of eternity. The smallest beings as well as the greatest, the smallest objects as well as the greatest, and the smallest events as well as the greatest, are all determined by the decrees of God. They take in every thing that ever was, or ever will be. They leave nothing in the universe in a state of contingency. What is decreed shall take place, and what is not decreed shall not take place.

4. The decrees of God are absolutely perfect. They fix, determine and ensure a scheme of things absolutely without the least defect, one jot or tittle could not be altered for the better. When God formed his scheme, he was possessed of perfect knowledge, perfect wisdom, perfect goodness and perfect power. He was able to discern, to choose and to execute the most perfect plan.— And this he did absolutely establish from the beginning. God perfectly pleased himself in his decrees; and he always will be pleased with them. Accordingly he has declared the end from the beginning. He has told his creatures that he is of one mind, and without the least

variableness or shadow of change. All his purposes are fixed, known and approved by himself.

I now proceed,

II. To show that the decrees of God display all his glory. Here I would observe,

1. The glory of God really consists in his decrees. The glory of any moral agent consists in his purposes, intentions or designs. No being has more real glory, than consists in his designs. And every being actually has so much real glory as consists in his designs. The designs of a moral agent are the measure of his character. This is true as to angels. Their glory is their goodness. And their goodness is as great as the good which they design and purpose to do. The real excellence and glory of a man is as great as the goodness of his intentions and designs. And so is the glory of God as great as the goodness of his designs, purposes or decrees. As God has decreed what is wisest and best, his decrees display his supreme glory.

2. Nothing short of the decrees of God will display his glory. His works of creation will not. Though these are numerous, great and complicated, yet they display no real glory aside from his designs. Whatever God might create, if he had no good purpose in creating the world, he had no glory in his works. His works of providence will not display his glory. Though it be true, that God governs all things with his own hands; though it be true that he carries the whole creation in the arms of his providence;

and though it be true that he bestows much happiness upon his creatures; yet, after all, his providence displays no glory, aside from his original, supreme and ultimate end. If God had no good end in preserving and governing all his creatures and all their actions, there would be no glory in divine providence.

So the laws of God cannot display his glory aside from his decrees. Though they be holy, just and good in their own nature; yet they cannot display the glory of God aside from his design in giving them. As much good as God desires and designs to produce by giving his laws to rational creatures, so much glory exists in giving these laws.

And this is generally true with respect to the gospel. This can display no divine glory, aside from the ultimate design of it. If it were not designed for good; yea, if it were not originally designed for good, it must be a blemish, rather than a glory in the divine character and government. But,

3. The decrees of God display his whole character, and so display all his glory.

They display his divinity. If he were not God, he could not form a complete scheme of conduct and declare the end from the beginning; if he were not God, he could not form any design but what might be frustrated.

The decrees of God also display his unity. The strongest argument in nature for the unity of God is drawn from the apparent unity of design in the works of nature. If there were any being equal to God, he

would limit and contract his design. Besides, the decrees of God display all his perfections. They display his power, his knowledge, his wisdom, his goodness, his truth, his justice, his mercy, his faithfulness and his sovereignty. The decrees of God will discover all his glory, that ever will be discovered.

In view of what has been said, it may be remarked,

1. That there is no force in the common objection against preaching the doctrine of God's decrees. The objection is, that the decrees of God can never be cleared up. But in the decrees of God there is nothing to clear up. His decrees are perfect and glorious. The doctrine of divine decrees is as plain as the truth of God's existence. When the decrees of God are truly and fully explained, it appears that in his decrees there is no darkness nor difficulty. They are as holy, wise and good as God himself.

2. To deny the decrees of God is virtually to deny his existence. For separate the decrees of God from his character, and he ceases to be God. Some say indeed, that the God of the Calvinists is not their God. But a God who has not fore-ordained, for his own glory, whatsoever comes to pass, is not the God of the bible. They, who do not worship that God, whose counsel shall stand and who will do all his pleasure, working all things after the counsel of his own will, do not worship the living and true God. But they worship a creature of their own imagination. They virtually deny the exist-

tence and reject the essential glory of the supreme being.

3. All men are naturally enemies to the true character of God; for all men actually oppose his purposes which display his true glory. Careless sinners oppose the doctrine, and so do awakened sinners and false professors. "The carnal mind is enmity against God." Yet,

4. None can be saved without loving the decrees of God. None can love God without loving his purposes. For these display his true and glorious character. They, who truly love God, love his decrees; and they who oppose his decrees oppose God himself. And unless they repent and love God and his holy purposes, they must perish with his enemies.



Reflections on a Triumphant Christian Death.

IT must be difficult for those who never experienced the Christian affections, to conceive on what grounds the dying believer can say, O death, where is thy sting? O grave, where is thy victory? They have never felt the power there is in love, to cast out that fear of death, which must be common to men, until they experience the grace of God. Many real Christians, through the lowness of their graces, are ready to wonder at some instances of triumphant death, which they have witnessed, and anxiously inquire how they may attain to a similar end. The following reflections may

not be unprofitable, either to saints or sinners. The grounds of a humble and confident hope in prospect of a speedy death, cannot be better expressed than they are by the apostle Paul, when under sentence of condemnation, and expecting soon to suffer: "For I know in whom I have believed, and am persuaded that he is able to keep what I have committed to him against that day." His confidence was in the grace of God through Jesus Christ, and a satisfactory knowledge that he believed in him.

By what evidence doth the dying Christian know that he hath believed in Christ? A revelation from God in this matter is not to be expected. What assurance he may impart directly from himself, in some extraordinary instances, in a manner inconceivable by us, we do not know; but if that be ever given, as is very doubtful, we have no right to expect it. Our hope in death must stand on the common Christian evidence, which is something we must find within ourselves. If there be not some evidence within the mind itself, we do not know of any on which we may expect to depend.

The Christian knows he hath believed in Christ by the love he bears to his character. He appears to him the chief among ten thousand and altogether lovely. The word of God speaks of a union to Christ, of being one with him, and this union contains both the title and the preparation for eternal life. It is a covenant union, formed by faith, whereby he is accepted as a Saviour; it is also a moral

union of love, of holy affections, and delight in the same things. There can be no confidential union of minds, without love. In the love a Christian bears to Christ, he is viewed in his whole glorious character, as holy, pure, good, gracious, just, true and righteous altogether. As man, altogether good—as God, altogether glorious—as Mediator, all-sufficient and faithful. These glorious perfections of his character are infinite, ever in exercise, over all his works. He is ever faithful to those who have trusted their souls in his hand. All the moral glories of his nature and character, are matter of delight to the Christian, when he considers them; so that he neither wishes, nor can conceive a more excellent friend; excellent for what he is, as much as for what he does in the redemption of men.

Further, A Christian knows he hath believed in Christ, by the love he hath to his laws, and his own satisfaction in obedience. He can say, Oh, how I love thy law, it is daily my delight! The commandment appears holy, just and good. It hath been his delight in meditation; all its precepts appear to him excellent, all the duties it enjoins, pleasurable; all its restraints, wise; the things which it forbids, such as are destructive to the glory of God and the good of creatures. He wishes no other rule of duty, nor hath a desire to have it changed in any respect. The character which the commandment gives of God, he knows to be the most glorious, the most worthy of adoration, and of eternal praise. The things with which

he is displeased in himself, are what the law forbids; those which he opposes, are the duties it requires.

The Christian knows that he hath believed in Christ from his delight in the divine government. In the midst of the changing scenes in time, it hath been his consolation, that there is a kingdom, and a king on the throne to direct all events in wisdom; so that evil, confusion and ignorance cannot finally triumph. This kingdom appears to him most glorious, because it is built in righteousness, truth and goodness. It hath been his chief desire to belong to this kingdom and observe all its ordinances.

The Christian knows he hath believed in Christ, from the submission he hath felt under afflictive providences. Considering them as divinely appointed, it hath been the language of his heart, "though he slay me, yet will I trust in him."

He knows he hath believed, from the consolation he hath found in committing his soul to the care of the Lord.—He hath felt himself a sinner, helpless by his own strength, hopeless by his own righteousness, without a good for present satisfaction, or a hope on which he could rely for acceptance before God. Having looked to Christ, and committed himself into his hand, he hath found the burden of guilt departing, and a peace never experienced before, diffusing through his soul.

He knows he hath believed, from the purifying effects of the gospel on his own heart. Once his supreme delight was in such interests as the world contains;

in such pursuits as the law of God forbids ; in such pleasures as are sensual ; but now his purest pleasure is in serving the Lord, in the duties of religion, and meditating on his holy nature and just government.

All these things are known to be the fruits of faith, therefore, he confidently can say, "I know in whom I have believed."

While in the exercise of this confidence, he is deeply humbled within himself, that his faith and other graces have been so weakly exercised ; that he hath done so little for the honor of God and the advancement of his kingdom in the world. He sees in himself many sins and great defects in duty, by which he is wholly unworthy of that grace, which is his dependence. If God had not invited the chief of repenting sinners, to look to him for salvation, he could not expect to be accepted ; but the freedom and the fulness of divine grace make his hopes strong. On these grounds he knows that he hath believed.

He is persuaded, without a doubt, that Christ is able to keep that, which he hath committed to him.

He is persuaded of Christ's sufficiency to purchase all he needed. If there be any doubt in this point, it must of course weaken his hope. Although he knows himself a sinner deserving of everlasting punishment ; although he is convinced the law did condemn him, and must be honored before forgiveness is possible ; he sees that, in the character and sufferings of Christ, which must be sufficient to redeem. All the perfections of God are glorified ;

his law is made very honorable, the moral rights of his government are sustained in all their dignity ; effectual means are provided by the purchase of the Spirit, for recovering the sinner from his evil nature and practice. God is good, and hath no delight in the death of him that dieth, which is manifested by his word, and all his dealings with the children of men ; so that he is persuaded of Christ's sufficiency to purchase all that sinful men can need, for their deliverance from a state of misery, into a life of glory everlasting. The divinity of his character gives an infinite value to the price of ransom he hath paid.

He is persuaded, that Christ hath ability or power to keep what he hath committed to him. The thing, he hath committed, is all that is dear ; it is himself, both body and spirit ; all his blessedness and safety ; all his hopes to avoid evil and enjoy good, both for time and eternity. This committing of himself, includes a consecration to the service of the Lord Redeemer ; taking him as a Lord, a patron, a protector for ever.

A belief of the true and proper divinity of Jesus Christ, as God, possessed of all divine perfections in fulness, seems to be necessary for a full confidence in his ability to save. The question of the true and proper divinity of Christ, is not one of useless speculation, in our theological inquiries ; for it immediately effects the whole structure of the Christian scheme of doc-

trine. If Christ be not a divine person, there cannot be an infinite value in the atonement he hath made for sin; if he be not divine, but a creature, however dignified it may be, he cannot have all power to save, to forgive sin, to keep his people under every possible circumstance. The Christian sees that a mere creature Saviour, although much exalted above men, is not able to do all for him, which he needs. But when he is viewed as God, it becomes certain, beyond a doubt, that he can keep what is committed to him. There can be no evil, beyond his power, wisdom and knowledge to repel; no enemy from abroad, no weakness in the Christian himself which he cannot effectually overcome; no stain of guilt so deep, which his blood will not wash away.

With such views of Christ and feelings towards him, as have been described, we will now bring the Christian within sight of his dying hour, and in solemn review of his state. His meditations, when examining himself, must be like the following:—"I know myself approaching the solemn hour, when my judgment for eternity must be passed. I am conscious of being a sinner, for I have broken all the laws of God; so that if grace doth not prevent, my state must be wretched for ever. I have never performed a duty but what needed for its imperfections and mingled sin, to be cleansed in the blood of Christ. If I am saved, it must be grace, sovereign, undeserved, rich grace that re-

mits my guilt, and accepts me to life. Though guilty, I humbly hope, that Christ will be my Saviour. Whether he saves me or not, I have seen him to be a lovely Redeemer. I have beheld the beauties of the man, the glories of the God! Whether he saves me or not, he is to my heart the chief among ten thousand, and altogether lovely! Although I have broken his laws, I love them; and desire, through an eternal existence, to be bound by no other. I love his government, his universal providence. He never appeared so faithful, so worthy of my love, so fit to have the care of my soul, as when he was cleansing me of sin and quickening me in duty, by his corrections. In the duties he requires of me, I have found satisfaction infinitely superior to what the world and sense can give. All here below is unsatisfactory, a shadow in duration, a delusion in the enjoyment. I have, with the most solemn vows, with the most ardent affection, given up myself to be his for ever. If I may serve him, it is all the blessedness, all the glory I wish. If I may see but few of the beams, which shine from his face, it will be all my understanding or my heart can receive. If he will accept me to be smaller than the smallest of his servants, it will be a sufficient heaven. Before him, I will plead nothing but his mercy, his glory, and my own wretchedness, if I may not serve and love him. If it should be, that I must go away from before his face, I shall still carry with me the consolation, that he is

the omnipresent God ; and I will think of him, I will try to worship, although in the company of those who blaspheme. No ! He will not thrust me away, for he is the true God, and hath said, that he who mourneth for sin shall find favor ; and it is a part of my pleasure, that I may mourn, and loathe myself for what I have been. He is able to keep what I have committed to him, until the moment of final redemption. In contemplation on his power and grace, death and the grave have lost their terrors. In this my Redeemer, I see not merely the man Christ Jesus, as he appeared in his agonies on the cross, to purchase grace for sinners ; but the infinite God in all his majesty of perfection ; so that none can take me out of his hand."—These are some of the views, which sustain a Christian as death approaches, and divest it of its terrors. Something like this, hath supported thousands of repenting sinners, who had received the faith and hope of the gospel ; something similar must be found in all Christians, as a preparation to meet death with fortitude. Whoever hath this

temper, though the change be in its own nature, a lonely, a gloomy, and perhaps a painful one for a short season, need not before the time, afflict himself with fear. If any have this faith and this love, it will make them strong in the hour of departure, and they shall find by experience, that our Lord hath overcome death. That he can make the most feeble of his children, who cannot of themselves stand before the moth, undaunted in the change, before which the most proud, unsanctified soul will tremble. Death is the dread of man ; it must remain so, until its sting is drawn by the Christian temper. When it is thus extracted, death is only the middle wall of partition between earth and heaven, which hides the brightness of the Saviour's face from the sight of his beloved. To the Christian, it destroys the body, perishable in its nature, that it may give a new life to the ascending spirit ; a life of perfection, a life delivered from every clog of sense, a life of knowledge unclouded, of sweet communion with every pure spirit, and of praise never to cease around the throne of glory.

* * *

*A Statement of the Funds of the Missionary Society of Connecticut,
January 1, 1812.*

No. 1.

Receipts by the Treasurer in the year, 1811.

Contributions in the New Settlements, viz.

January	1.	To Rev. Joseph Avery,	\$ 3 50
March	12.	Rev. David H. Williston,	20 75
June	11.	Rev. Jonathan Hovey,	5 78
	12.	Rev. Simeon Parmele,	42 28
	21.	Rev. Joseph Avery,	1 60
Sept.	14.	Rev. John Spencer,	16 25
		Rev. James Boyd,	6
October	4.	Rev. Ebenezer Kingsbury,	8
Nov.	4.	Rev. Joel T. Benedict,	39 16
Dec.	4.	Rev. Abraham Scott,	19 68

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Sundry Donations, viz.

January	9.	From Silas Parsons, N. H.	\$	5
February	14.	Huddah Warren, Farmington,		6
May	10.	A young Lady,		4
		Benjamin Beecher,		20
		A Friend of Missions,		1
	11.	A female Do. Torrington,		5
June	11.	Do. Do. Middle Haddam,		1
		Rev. Jonathan Hovey,		2 22
		Rev. William Graves,		1
				—45 23

Avails of Books, viz.

March	11.	Connecticut Evangelical Magazine,	9
Dec.	31.	Interest on Notes and Bonds,	1506 92
<hr/>			
			\$ 1724 14
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NO. 2.

Disbursements by order of the Trustees.

To Missionaries, viz.

January	1.	Rev. Joseph Avery,	New-York,	\$	136
	22.	Rev. John Field,	New Connecticut,		50
	28.	Rev. Simeon Parmele,	Vermont,		40
	30.	Mr. Henry Frost,	New-York,		24
February	2.	Rev. Joshua Beer,	New Connecticut,		70
		Rev. Jonathan Lesslie,	do.		69 50
		Rev. John Spencer,	New-York,		100
	11.	Rev. Abraham Scott,	New Connecticut, &c.		150
	23.	Rev. David H. Williston,	Vermont,		107 25
March	2.	Rev. James Boyd,	New Connecticut,		50
	12.	Rev. Joseph Avery,	New-York,		45
		Rev. David H. Williston,	Vermont,		20 75
April	22.	Rev. Lucas Hart,	Pennsylvania,		20
	29.	Rev. Jonathan Lesslie,	New Connecticut,		50
May	9.	Rev. Giles H. Cowles,	do.		40
	10.	Rev. Jonathan Hovey,	Vermont,		128
		Rev. William Graves,	New-York,		1
		Rev. Thomas Barr,	New Connecticut,		120
		Rev. Joshua Beer,	do.		100
		Rev. John Spencer,	New-York,		100
	27.	Mr. Henry Frost,	do.		66
	30.	Rev. Jonathan Lesslie,	New Connecticut,		78 50
June	1.	Rev. Salmon King,	Vermont,		24
	12.	Rev. Simeon Parmele,	do.		42 28
	21.	Rev. Joseph Avery,	New-York,		83
	28.	Rev. Joel T. Benedict,	do.		7 50
July	8.	Rev. James Boyd,	New Connecticut,		36
	29.	Rev. Nathan B. Derrrow,	do.		50
		Rev. Joshua Beer,	do.		7 35
August	28.	Rev. John Field,	do.		60
		Rev. Joshua Beer,	do.		35

Sept.	9. Rev. John Spencer,	New-York,	116
	Rev. James Boyd,	New Connecticut,	6
	13. Rev. Nathan B. Darrow,	do.	60.
	26. Rev. John Seward,	do.	50
October	4. Rev. Ebenezer Kingsbury,	Pennsylvania,	168.
	8. Rev. George Colton,	do.	40
Nov.	4. Rev. Joel T. Benedict,	New-York,	39 16
	19. Rev. Nathan B. Darrow,	New Connecticut,	50
	Rev. Jonathan Lesslie,	do.	40.
Dec.	2. Rev. Abraham Scott,	do.	19 68
	Rev. Joel T. Benedict,	New-York.	40
			<hr/>
			\$ 2559 97.

Other Expenses in the course of the year, viz.

For sundry Books for the New Settlements, binding Magazines, boxes for Books, packing and transportation of Books, and rent of a room for the Book Committee, - - - - -	156 96.
For Salary to the Treasurer, - - - - -	100
Do. Auditor and Secretary, - - - - -	100
Printing, Stationary, and Postage, - - - - -	46 66.
Entertaining the Trustees, - - - - -	13
	<hr/>
	\$ 2976 59

No. 3.

Treasurer's Account Current.

Dr. { The Missionary Society of Connecticut, in Account Current, } Cr.		
	with Andrew Kingsbury, as their Treasurer.	
To Cash paid by Order of the Committee, as per Statement, No. 2. - -	2976 59	
Balance, carried to credit of new Account, - -	26764 99	
	<hr/>	
	\$ 29741 58	
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	By Balance in favor of the Society, Jan. 1, 1811, -	28017 44
	By Donations, Interest, &c. as per Statement, No. 1.	1724 14
		<hr/>
		\$ 29741 58
		<hr/>
	By Balance of the above Acct. all belonging to permanent Fund, -	\$ 26764 99.

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

ABEL FLINT, *Auditor.*

Hartford, January 1, 1812.

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

To Rev. Joseph Avery, in the State of New-York.	
At Oswego Village,	1 50
Pompey,	2
Oswego Village,	1 60
	<hr/>
	\$ 5 10
To Rev. David H. Williston, in Vermont.	
At Walden,	5
Coventry,	4 95
Brownington,	3 62
Of Nathan Cogswell, Worthington,	1
Gideon Dickenson, do.	1
Mrs. Lydia Cogswell, do.	1
Ebenezer Bacon, do.	0 50
Jacob Bliss, do.	0 50
Luther Bacon, do.	0 25
N. Lyon, Craftsbury,	1 10
Thomas Austin, Worthington,	1
Selah Wells, Mansfield,	0 83
	<hr/>
	\$ 20 75
To Rev. Jonathan Hovey, in Vermont.	
At Burk,	5 28
Of S. B. Goodhue, Esq.	50
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	\$ 5 78
To Rev. Simeon Parmele, in Vermont and New-York.	
At Hopkinton,	5 05
Stockholm,	2 75
Plattsburgh,	12 58
Canton,	0 60
Sheldon,	4
Colchester,	2 60
St. Albans,	4 65
Of a friend of Missions, Madrid,	1
Do. do.	0 25
Do. Potsdam,	1
Do. do.	0 50
Do. Chazy,	1
Do. Canton,	0 50
Do. Constable,	1
Do. do.	0 55
Do. Bakersfield,	0 25
Do. Plattsburgh,	1
Col. Haseltine, Bakersfield,	1
Jeremiah Pratt, do.	1
Capt. Cochran, do.	1
	<hr/>
	\$ 42 28

To Rev. John Spencer, in New-York and Pennsylvania.	
At Chetaughque,	8
Warsaw,	1 95
Buffaloe,	1 58
Willink,	2 25
No. 6. Range 6.	1 47
Of Alex. Lowrie, N. E. Penn.	1
	<hr/>
	\$ 16 25
To Rev. James Boyd, at Canton, Pennsylvania,	\$ 6
To Rev. Ebenezer Kingsbury, in New-York and Pennsylvania.	
Of a Friend of Missions, Penn.	2
Capt. Colburn, Orwell,	1
Mr. Colburn, do.	0 25
Mrs. Gore, Sheshequin,	0 25
Mr. Gregory, do.	0 25
a friend of Missions, N. Y.	1
Do. Penn.	1 25
a female Do. do.	2
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	\$ 8 00
To Rev. Joel T. Benedict, in New-York.	
At the Cook house,	4 98
Cole settlement,	4 92
Aquaga,	12 97
Green,	1 95
Lisle,	6 34
Meredith,	4 80
Of a Friend at Walton,	2
two Ladies, Aquaga,	0 75
a Friend, Cole settlement,	0 50
	<hr/>
	\$ 39 16
To Rev. Abraham Scott, Ohio.	
At Yellow Creek, Jefferson County,	1 10
Deerfield, Portage, do.	1
In Jefferson, do.	10 58
Tuscarawas, do.	1
Belmont, do.	6
	<hr/>
	\$ 19 68

Donations of Books to the Society.

- From a Friend of Missions, 2950 Beecher's Sermon on the Divine Government.
 From the Author, 48 Ditto.
 From Rev. Dr. Strong, of Hartford, 60 Hartford Selection of Hymns.
 From a Friend of Missions, 50 Religious Tracts.
 From Rev. Dr. Trumbull, 12 Bibles.
 From Mr. Henry Sherman, 12 Certainty of Christ's Resurrection.

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

- 909 Emerson's Evangelical Primer.
 486 Religious Tracts.
 436 Beecher's Sermon on the Divine Government.
 271 Missionary Narratives.
 200 Summary of Christian Doctrines.
 177 Watts' Divine Songs.
 172 New-Haven Religious Tracts.
 100 Proof Catechisms.
 100 Porter's Sermon on Intemperance.
 85 Numbers Con. Evan. Mag. & Rel. Intel.
 62 Hartford Selection of Hymns.
 57 Vols. Connecticut Evangelical Magazine.
 56 Comstock's Essays.
 30 Trumbull on Divine Revelation.
 30 Poetical Address to a Deist.
 26 Panoplists.
 21 Vols. Con. Evan. Mag. & Rel. Intel.
 18 Dwight's Psalms and Hymns.
 12 Emmons on Baptism.
 12 Henry on Prayer.
 12 Trumbull on Covenanting.
 12 Bibles.
 9 Revival of Religion on Long-Island.
 1 M'Clure's Sermons.

3294

19164 Sent in preceding years.

22458 Total number of Books sent to the New Settlements.

Religious Intelligence.

SWEDEN.

*Extract from the Report of the
 Committee of the Evangelical
 Society of Sweden.*

YOUR Committee have found that their plan of printing and distributing short Religious Tracts has eminently promoted the pious object just mention-

ed ; and therefore, in the name of Christ, they call upon all the friends of religion to encourage this great mean of saving perishing souls.

Your Committee do not pretend to deny, that, time after time, various publications come from the press upon religious subjects ; but experience demonstrates that these books or pamphlets are, for the greater part, of no use to the public ;

remaining unsold in the book-sellers' shops, either on account of their costly price, or because no plan has been established adequate for circulating them abroad. And it is under this consideration, that your Committee look with peculiar satisfaction at the happy effects of the plan adopted by your Society, which far and near distributes *gratuitously*, or offers for sale at a very small expense, short and interesting Tracts of a religious and edifying description. Your Committee are persuaded that the Evangelical Society and its friends entirely agree with themselves, that it is impossible to do too much in so good a cause.

It was such considerations as your Committee have now submitted to you, that first gave birth to the Evangelical Society of Sweden, when in the spring of the year 1808, some persons resident in Stockholm determined to put in execution the anxious wish which had for some time engaged much of their attention and concern, viz. To procure, by means of short Tracts, an extensive circulation in this country of the heavenly doctrines of salvation by faith in Christ, and holiness of life. Having formed the plan, they set it a going by their individual means, in full assurance that the lovers of Jesus, in all quarters, would contribute their mite towards its extension, till all the poor of the land should become rich in grace and in the knowledge of him who died for them.

This undertaking soon found many friends, and a benevolent support among the lovers of

Christianity, both at home and abroad: but from none so much, and from none so liberally, as a Society established in London, having the same views for England, and denominated the Religious Tract Society. Several individuals also of England and Scotland, have testified, by distinct Subscriptions, that the love of souls, in the hearts of Christians, like the Source from which it springs, *knows nothing of geographical boundaries.*

By the end of the year 1808, a distribution had already been made of almost 100,000 Tracts among the laboring poor, the soldiers, and sailors; but more particular attention had been paid to supply well the numerous hospitals and occasional places of refuge for the sick, which the ravages of wide-spreading commotions had made necessary, both in the capital and in other towns of the kingdom: and the Society will learn with pleasure, that their Tracts have afforded great comfort to many suffering individuals, and proved a great blessing to them.

Your Committee have printed nine different Tracts in the Swedish language, and one in the Finland language.

Of these publications, one hundred thirty-five thousand nine hundred and forty-eight have been distributed in the course of the year 1808, and 1809, for the most part *gratis.*

Your Committee, in closing this short Report, have to express their anxious wish, that every one, high or low, who loves the Word of God, will contemplate the necessity and duty of becoming a useful laborer in the Lord's Vineyard.

Under a sense, however, of our own weakness, we cannot but truly acknowledge "that it is not of him that planteth, nor of him that watereth, but of the Lord only that giveth the increase." Still we are assured, by the Word of God, that whosoever, in true faith and reliance on the merits of the Son of God, shall bear much fruit, may look for that happy day when "both he that soweth and he that reapeth may rejoice together" eternally, in the presence of the Lord of the harvest.

RUSSIA.

The following Letter shows the deplorable state of Religion in Russia.

Moscow, Dec. 11, N. S. 1809.

DEAR SIR,

I RECEIVED your most agreeable letter of the 10th Nov. with great pleasure; and I rejoice not a little to see that the benevolent Society for publishing Religious Tracts are thinking of extending their laudable attempts to this part of the world. The Divine blessing which has accompanied their labors in Great Britain, has no doubt convinced them of the propriety of making similar exertions for "promoting Evangelical knowledge and holiness" in a nation like this, where thick clouds of error and superstition surround genuine Christianity, and where immorality and ungodliness in every shape abound. I shall account myself very happy indeed, if, while I remain here, I may be

thought capable of furthering the attempts of the Society in regard to publishing and distributing their Religious Tracts. To this end I have drawn up the following particulars, in regard to the present state of religion among the different sects of Christians in Moscow, in order that the members of the Society may be more capable of judging in regard to the sort of Tracts which are proper for publication in this city.

I. The Clergy in this place belonging to the Greek Church, are very numerous; many of them are well behaved, and really learned men; yet, they are by no means so liberal-minded towards other classes of Christians as might be expected from men of cultivated understandings. On the contrary they are jealous to the utmost degree of every innovation in their religion, or any thing tending thereto, and make it their study to keep the people bound up in ignorance and superstition.

II. The Nobility of Russia live in the midst of luxury and ungodliness; and the most of them, in regard to religion, are free-thinkers. The high degree to which infidelity has arisen among them, is indeed lamentable. The repute in which the language and manners of the French are held, together with the multitude of ungodly publications in that language, which are so much beloved by the nobility, have tended not a little to bring about this corruption in morals and disregard of religion. The education of their offspring too is in general wholly committed to French

Governors. and Governesses, most part of whom are the enemies of Christianity, and instead of impressing the minds of their pupils with a sense of the Divine Presence, or convincing them of their need of a Saviour, they teach them to make game of religion and its professors, yea, to contemn God, neglect their own souls, and seek happiness alone in the things of this world.

III. The mercantile class of people in this city is large.— They hold closely to the Greek Church, and follow the customs of their fathers, that is, in regard to religion, clothing, and manner of living. In general, they know how to read and write their own language, and are in their own estimate, religious: but, of all the men I ever met with, they are most given to fraud in their dealings. Russians in general, however, are very prone to cheat and deceive.

IV. The lower classes of the people are mostly all in a state of slavery. They are ignorant, and superstitious; and the priests and their masters study to hold them in their present lamentable condition. Infidelity among the rich, unjust dealing among the merchants, and drunkenness among the lower classes, are the sins that most abound among the Russians.

Black as the above particulars are, they will become doubly so, when we take into the account the volumes of error with which in this place the religion of Jesus is mixed. For the present, however, it is impossible to attack these errors in doctrine; and all that can be done is to

print and distribute such Tracts as are calculated to lead men to reflection about the state of their souls, and to point out Jesus as the only Saviour.

NEW SOUTH WALES, Botany Bay.

LETTERS, dated November, 1810, have been recently received from the Rev. S. Marsden, the indefatigable and excellent senior chaplain of the colony at New South Wales. From these it appears, that the influence of religion is operating powerfully in checking the profligacy and wickedness which has hitherto prevailed in that colony. Some remarkable instances of conversion had taken place among Roman Catholics, and others, who seemed the most unlikely to profit by religious instruction; and who had, for months before the letters were sent off, conducted themselves in a manner which was consistent with their professions. The other clergymen, and the schoolmasters, who went over with Mr. Marsden, are actively and usefully employed. All the children in the colony, who are old enough to attend the schools, are now receiving religious instruction, as well as instruction in the rudiments of other branches of useful knowledge. One school of an hundred children is established near Mr. Marsden's residence, in order that he may himself superintend the religious education of those children. At the time the letters left Botany Bay, Mr. Marsden had with him *Duartera*, and two other New Zealand

chiefs; through whose means he hopes to be able, ere long, to introduce the knowledge of Christianity among the New Zealanders.

To the Editor of the Christian Observer.

PERHAPS you may gratify your correspondent OROZO, as well as many of your readers, by the insertion of the following account of the Wahabees, or Vahabees, of whom very little is known in England; it is taken from the travels of Mirza Abu Taleb Khan, lately translated from the Persian, and written in the year 1803.

THEOGNIS.

"During my residence at Kerbela, I endeavored to collect as much information respecting the laws and religion of the Vahabees as I could procure. I learned, that the founder of this sect was named *Abd al Veha* ('The Servant of the Bestower of all Benefits'). He was born in the neighborhood of Hilla, on the banks of the Euphrates, but brought up as an adopted son, by a person of some consequence, named Ibrahim, in the district of Nejid. During his youth, he was considered as superior to all his contemporaries, for his ready wit, penetration, and retentive memory. He was also of a very liberal disposition; and whenever he received any money from his patron, he distributed it immediately amongst his inferiors. After having acquired the common principles of education,

and a little knowledge of the law, he travelled to Ispahan, late the capital of Persia, where he studied for some time, under the most celebrated masters of that city. He then travelled to Khorassan, and thence to Ghizni; whence he proceeded to Irac; and, after sojourning there some time, he returned home. About the year of the Hejira 1171 (A. D. 1757—8), he began to publish his new doctrines. At first, the fundamental principles of his religion were the same as those of the celebrated Imam Abu Hanifa; but in his exposition of the text he differed considerably. After a short time, he drew his neck from the collar of subserviency, and promulgated doctrines entirely new. He accused the whole Mohammedan church of being associators (giving partners to God), infidels, and idolaters. He even accused them of being worse than idolaters, 'For these,' said he, 'in the time of any calamity, forsake their idols, and address their prayers directly to God; but the Mussulmans, in their greatest distress, never go beyond Mohammed, or Aly, or some of the saints. The common people, who worship at the tombs of the prophet and his descendants, and who solicit these persons to be their mediators with God, are, in fact, guilty of idolatry daily; for no nation was ever so stupid as to address an image as their God, but merely as the representation of one of his attributes, or of one of their intercessors with the Deity. Thus the Jews and Christians, who have pictures and images of

Moses, and of Jesus Christ, never associate them with God, but occasionally address their prayers to them as mediators.' By these arguments, he by degrees collected a number of followers, and proceeded to plunder and destroy the tombs and shrines of the prophet, and of all the saints. By these means he acquired much wealth and fame, and, previous to his death, was possessed of great power and authority. He was succeeded by his son Mohamed, who, being blind, remains always at home, and has assumed the title of Imam, and supreme pontiff of their religion. He employs, as his deputy, a person named Abd al Aziz, who was an adopted brother of his father, and who is of an immense stature, with a most powerful voice. This man is eighty years of age, but retains all the vigor of youth, and predicts that he shall not die till the Wahaby religion is perfectly established all over Arabia. This person waits on Mohamed twice every week, and consults with him on all points of religion, and receives his orders for detaching armies to different quarters. Their power and influence is so much increased, that all Arabia may be said to be in subjection to them; and their followers have such reverence for them, that, when going into battle, they solicit passports to the porters at the gates of Paradise, which they suspend round their necks, and then advance against the enemy with the greatest confidence.

“Although the Wahabics have collected immense wealth, they still retain the greatest

simplicity of manners, and moderation in their desires. They sit down on the ground without ceremony, content themselves with a few dates for their food, and a coarse large cloak serves them for cloathing and bed for two or three years. Their horses are of the genuine Nejid breed, of well known pedigrees; none of which will they permit to be taken out of the country. Except the cities of Muscat, Mecca, and Medfneh, the Wahabics are in possession of all Arabia. For many years they refrained from attacking the holy cities: first, on account of their respect for the house of God; and, secondly, from their attachment to the shereef of Mecca, who professed to be of their religion; thirdly, they derived much emolument from the pilgrims who passed through their dominions. But lately, at the instigation of the Turks, Abd al Aziz sent a large army under the command of his son Saoud, into the sacred territory, who, after burning and laying waste the country, entered Mecca, and broke down many of the tombs and shrines; after which he proceeded to Jedda, and laid siege to it. The shereef immediately took refuge on board a ship anchored in the Red Sea; and the people of the town, having agreed to pay a large sum of money, the Wahabics proceeded to Oman. Soon after their arrival in that province, they were joined by a brother of the Sultan of Muscat, who embraced the Wahaby religion, and assumed the title of Imam al Mussulmeen (Pontiff of the Mussulmans), and soon

compelled all the inhabitants of the open country to follow his example, and embrace the new faith. They have, in consequence, thrown off their allegiance to the Sultan, whose authority is now limited to the city of Muscat and its environs. The Vababies have lately conquered the tribe of Outab, who are celebrated for their skill in the art of ship-building, and of navigation, and have already commenced to form a maritime force. Whenever they have effected this point, they will soon be masters of Bussora: after which, they will easily capture Bagdad: and I have no doubt, but that in a few years, they will be to the gates of Constantinople. They have lately had the assurance to write to both the Turkish emperor and the king of Persia, inviting them to embrace their religion.

“The following is a copy of the letter of their general, or vicegerent, to the king of Persia.

“We fly unto God for refuge against the accursed Satan: In the name of God,—the compassionate—the merciful.

“From Abd al Aziz, chief of the Mussulmans, to Futteh Aly Shah, king of Persia.

“Since the death of the prophet Mohammed, son of Abd Allah, polytheism and idolatry have been promulgated amongst his followers. For instance; at Nejif and Kerbela, the people fall down and worship the tombs and shrines, which are made of earth and stone, and address their supplications and prayers to the persons contained therein. As it

is evident to me, the least of the servants of God, that such practices cannot be agreeable to our lords, Aly and Hussein, I have used every exertion to purify our holy religion from these vile superstitions, and, by the blessing of God, have long since eradicated these pollutions from the territory of Nejid, and the greater part of Arabia; but the attendants on the mausolea, and the inhabitants of Nejif, being blinded by covetousness and worldly interest, encouraged the people to a continuation of these practices, and would not comply with my exhortations: I therefore sent an army of the faithful (as you may have heard), to punish them according to their deserts. If the people of Persia are addicted to these superstitions, let them quickly repent; for whosoever is guilty of idolatry and polytheism shall, in like manner, be punished.

“Peace be to him who obeys this direction.”

BENGAL.

Extracts from the 21st Number of the Periodical Account of the Baptist Missions in India.

KRISHNOO, the first native convert, was baptized on the 28th December, 1800. Since that time, 158 persons, of whom the greater part were natives, have been baptized at *Serampore* and *Calcutta*; 25 of these in 1809. At *Cutwa*, four natives have been baptized; and a number of the military at *Berhampore* have joined the Baptist church; at *Goamaly*, four natives have also been baptized; at *Sadamah*!, six; and

at Jessore upwards of 20, almost all in the course of the year 1809.

INDIA.

THE increase of the Baptist church in India, including Europeans, during the last year, has been 77; and the whole number in communion with it in India, at the end of 1809, was 191. Missions have also been established in Bootan, at Patna, in Orissa, and Burmah. At almost all these different stations, schools have been instituted, which promise to be highly useful in spreading the knowledge of the Gospel among the natives.

ORISSA.

“THE state of this country is deplorable, in a religious view. None are seeking God. The bones and skulls of dead men, the worshippers of Juggernaut, lie about the streets; especially on the river side. Hundreds are going, almost every day, to worship this great idol. I proclaim the Gospel to them, and invite them to believe in Christ. I make known to them the account of the incarnation, life, and death of our Lord Jesus Christ; shewing that he came on purpose to save sinners, and is able to do it effectually.—I endeavor to prove, that they are all in need of a Saviour; that, without Christ, none can go to God, and that, without his atonement, there is no forgiveness.—Last

week, I went into two of the villages, I went from door to door, with the message of God; but they were not willing to hear it. One Vishnuva asked me to sit down. I preached there, but few attended. I walked in these villages almost the whole day. I have public worship at my house, twice on the Lord's day; and on Wednesday evening: Ooriyas, Bengalees, Portuguese, and one or two European soldiers from the garrison, in all about twelve or sixteen, attend. I speak with the soldiers as much as I can.”

The following extracts are dated from Serampore, in June, 1810.

“At Serampore was baptized, on the first of April, by Mr. Ward, Amuree, the mother of Deep Chund, and Assee, the mother of Kanta. These women, say the brethren, are advanced in years, and have at length followed the example of their children; renouncing idolatry, and putting on the Lord Jesus Christ.—The following account is given of Amuree, in a letter from Mr. Rowe to Mrs. Skinner, of Bristol, dated May 24, 1810. ‘Since I wrote you last, the mother of our brother Deep Chund has been baptized. I received from him the following particulars respecting her. He had no hope, he says, of his mother's ever receiving the Gospel. She was exceedingly opposed to divine truth. He is her youngest son, and she has a greater affection for him than for any other of her children. When he came to Serampore, and embraced the Gospel, she resolved to come and live with him; not from any desire to become ac-

quainted with the way of salvation, but merely from her affection to him. At the time he went back into idolatry, she was the principal means of drawing him aside. The tenderness with which she entreated him to return to his religion, was such as he could not resist. Her cries and tears pierced his heart; and the temptation overcame him. She assured him she would never receive the Gospel; so that if he did not yield, they could never come together. When restored to a right mind, he resolved to go to Serampore, and to take his mother with him, that she might at least be under the preaching of the Gospel."

"On their arrival at Serampore she assured him again, that 'she would never embrace the Gospel.' He prevailed upon her, however, to go and hear it. One day brother Ward took an opportunity of conversing with her. After this she told Deep Chund, 'they were good words, and touched her heart.' A sermon preached by John Peter, just before his departure for Orissa, also greatly affected her. She went home weeping on account of her sins. 'I am a great sinner (said she to Deep Chund;) what will become of me?' 'My dear mother (said he), if you believe in the Lord Jesus Christ, your sins will be pardoned.' He conversed with her a great deal on the way of salvation. About a week after this, Krishnoo preached at Serampore, and she was much melted under his sermon. From this time she discovered great sorrow for sin, and an increasing pleasure in

attending on the means of grace. At length, she expressed a desire publicly to join her Lord in baptism. It was very affecting to hear her relate her conversion before the church, exclaiming as she did with tears, 'O what a great sinner have I been! Can there ever have been such a sinner? I have no hope of salvation but by Jesus Christ. He is my only refuge.' She now confesses that she used to think Christ was the true Saviour, but feared losing her cast."

"On the third of June, a young Hindoo, of the writer cast, was baptized by Mr. Marchman, named Nuvakishura. His mother wept, and entreated him to return to heathenism; but he withstood it, endeavoring to sooth her in the tenderest manner, and inviting her to Jesus Christ as the only Saviour."

"The accounts from Calcutta are very encouraging. Their free school had fifty boys in April, and might have had many more. About the same time several soldies attended the chapel, and asked to be baptized. Early in May, it was supposed there were between twenty and thirty religious men amongst them."

"We are going on as usual with the translations. I hope we shall be able to send to England this year, the Pentateuch in Sungskrit, the prophets in Orissa, the New Testament in Hindost'hanec and in the Mah-ratta, and the Gospels in Chinese. We have begun printing in the language of the Seiks, and are cutting types for the Telinga and Carnata."

BURMAN EMPIRE.

The following extract is from a letter of Dr. Carey, and relates to the missionaries at Rangoon in the Burman empire.

“ ABOUT a month ago, I received a letter from my son Felix, of which the following extract will give you pleasure. ‘ The present viceroy is uncommonly kind to strangers of every description, but more especially to us. He has been once to see us, and wishes us to call on him as often as we can find it convenient. He is of a very free and affable disposition. The other day I went to him in behalf of a poor sufferer, who was crucified, and condemned to die in that situation. After I had pleaded for about half an hour, he granted my request, though he had denied several other people, among whom was the Ceylon priest. I took the poor man down, after he had been nailed up for more than six hours, brought him home, and dressed his wounds; and now he is nearly cured.’

“ The crucifixion of this man took place about the 10th of August. He was nailed up about three in the afternoon, and taken down between nine and ten at night. The family knew nothing of the transaction till Felix arrived at home, accompanied with a number of officers and others, with the poor sufferer. I understand he was able to sit up the next day, and expressed a high sense of gratitude. In about a fortnight, he was able to stand. Brother Chater says, he believes Felix was the only person in the place

who could have succeeded, and that it gained him much renown among the Burmans.”

In a letter from Mr. Marshman, dated in Nov. 1810, we meet with some observations which deserve to be recorded, not only for the benefit of missionaries and missionary societies, but as an answer to some of the idle clamors which have been raised in this country against them.

“ One would think Mr. Scott Waring himself would be at a loss to account for the conversion of the Christian natives in Jessore, on any thing like mercenary principles. Their pastor himself is a poor man, nor have they a rich man amongst them. On the contrary, the hardships they encounter in embracing the Gospel, are truly serious. They generally live by cultivating the soil. Some of them, for this, forsook a life of religious mendicancy, which afforded them at least a plentiful, and, in the opinion of their idolatrous countrymen, an honorable support. This was completely given up when they embraced the Gospel. The precept, ‘ If any one will not work, neither ought he to eat,’ is by no means unknown amongst them. This forbids their continuing a day as religious mendicants; and indeed, they are disqualified: They can no longer confer blessings, and promise heaven, in the name of *Shiva*; nor, after being baptized in the name of Jesus, do the people view them as sacred. A Hindoo or a Musulman farmer will scarcely employ them as laborers; as besides the dislike he feels towards

them for having forsaken the religion of their ancestors, which he still approves, they will not work on the Lord's day, which in his eyes almost disqualifies them for being servants.

"How is it, then, that these people do subsist in the midst of their countrymen, without any European Christians near to shelter them from the storm? Truly I can say little more than that it is not by begging, nor by stealing, nor by what they receive from us. He who feeds the ravens when they cry, knows how to feed those who turn to him from the service of dumb idols. The visible means seem to be these: some of the baptized have a house, and a furlong or two of garden; this they cultivate, and sell its productions, with the fruit, perhaps, of a few trees, plantains, cocoa-nuts, &c. This serves to subsist a family; and, if they are able, they employ a native brother too, and feed him. Others take a few furlongs of ground, agreeing to pay a part of the produce for rent; and where a bullock is required to plough the small spot, it is perhaps hired on condition of delivering a certain portion of corn, &c. to the owner of it, when the crop is ripe.—Others may find a less bigotted and more good natured neighbor, who being on their own level, and perhaps a former acquaintance, still engages him to labor in his little field, and thus, as you will find in the sequel, more nearly viewing at leisure his walk and conversation, feels his groundless aversion subside, listens to his artless account of the gospel of Christ, and feels,

before he is aware, that he himself has also a soul to be saved!—Thus does the wisdom of God turn the curse into a blessing, bring good out of evil, fill the mouths of his children with food, and their hearts with joy and gladness.

"Some, at first sight, might be ready to ask, Why do you at Serampore leave these poor brethren to struggle with their difficulties? Why not send them fifty or sixty rupees monthly to supply their present necessities, after the example of the churches to the poor saints at Jerusalem in time of distress? or why not employ them as servants at Serampore; or at least furnish them with a little money to set up a plough, and enable them to rent a piece of land? Such may be assured, that it was neither through want of affection, nor of duly weighing their circumstances. The first we felt so that we could have imparted our very souls to them. But, after the most mature consideration, our knowledge of the Hindoo character, and of the circumstances of the country, convinced us that we could do nothing more than pray for, and encourage them, without doing far more harm to them than good. Had we sent each of them only a rupee per month, such is the indolence of the Hindoo character, that it would have effectually prevented their exerting themselves; their expectations would have received a wrong direction, and must finally have been disappointed. It is possible, that within a few years, a thousand may embrace the Gospel there; but where could we find a thousand rupees

monthly to assist them? To have encouraged them to come to Serampore for work, could have been done only to a certain extent, which must finally have sowed discontent among those who could not be employed. But besides this, it would have taken them out of their own connections and place of abode, where it was highly desirable they should remain in the hope of their proving a leaven hid in a portion of meal; and to have set up two or three of them in farming, would have been likely not only to fill the rest with dissatisfaction, but to prove a temptation to them. To three or four, therefore, of these brethren who came over to visit us, we explained our motives, laid before them their line of duty, and giving them a rupee each to bear their expenses home, sent them back to Jessore.

You will perceive with pleasure, in reading the accounts from Jessore, in what manner the leaven, small as it was, which found its way thither three or four years ago, has operated.—Punchanun and Fakeerchund, who were then baptized, have been useful to others. Nor will you remark with less pleasure the recovery of Sadutsah. This poor man, after being baptized at Serampore in 1803, went and resided in the Sunderbunds, where, renouncing Christ, he set up for one who could charm wild beasts, and got his living by this means! Coming, however, to see his brother Boodheesah, (who was baptized before him, and who, though he also had long since forsaken Christ, yet seems still to hover round the

church at Jessore) he felt his heart fail, wept abundantly, and entreated Carapeit to let him come and live with him, though he could merely sustain life. Carapeit consented, received him and his wife, employed them to cook, &c. for him. After this he was received into the church, and Carapeit, writing to us, says concerning it, 'I dare say you will rejoice with me, for I have found the sheep that was lost!' Worthy young man, we do rejoice indeed with thee, and shall rejoice we trust, to all eternity! Sadutsah's wife is now baptized, and also his mother. His wife seems an excellent woman. Twice has she, within this year, pledged a silver ornament, which most women in the country wear, for five rupees, to provide food for native brethren and inquirers who came accidentally many miles to visit Carapeit, when he was too short of money to feed them for the day. We highly approve of the plan suggested by Carapeit of administering the Lord's supper at four different places, on the four Lord's days in the month. It will probably prove the foundation of four churches instead of one, though it will subject him to a journey on foot of near 200 miles in the month; but it will give him the opportunity of making known the Gospel on the road. We have baptized more than seventy this year, of various nations; above 30 in Calcutta."

INSTALLATION.

ON Thursday the 16th Jan. last, the Rev. ASAHEL HOOKER, was installed in the pastoral office, over a Congregational Church in Norwich. The Rev. Mr. Nott, of Franklin, preached the sermon; the Rev. Dr. Strong, of Norwich, gave the charge; the Rev. Mr. Andrews, of Windham, gave the right-hand of fellowship; and the Rev. Mr. Ely, of Lebanon, delivered a charge to the congregation.

ORDINATION.

ON Wednesday the 15th Jan. last, was ordained over the second congregational church and society in Colchester, the Rev. NATHANIEL DWIGHT.—The Rev. Mr. Selden, of Middle-Haddam, made the introductory prayer; the Rev. Mr. M'Ewen, of New-London, preached the sermon from Acts xx. 21; the Rev. Mr. Vaill, of Hadlyme, made the consecrating prayer; the Rev. Mr. Parsons, of East-Haddam, gave the charge; the Rev. Dr. Lyman, of Millington, gave the right-hand of fellowship; and the Rev. Mr. West, of East-Hampton, made the concluding prayer. The singing was performed in a manner which reflected much merit upon Mr. Carrier, the instructor, and the choir, for the short time they had to prepare for the occasion; and the very respectful attention of a crowded audience, evinced the pleasure which was experienced on the solemnly pleasing occasion.

OBITUARY.

DIED in England, Hon. WILLIAM LYMAN, Esq. U. States' Consul in that kingdom, and late Member of Con. for the County of Hampshire, Mass. Yale, 1776.

Drowned, while bathing in the river, Runnar, in Russia, Lt. Gen. PRINCE SUWARROW, only son of the late renowned Count Suwarrow. The place of his death was near the field on which his father gained a signal victory over the Turkish army.

At Alstead, N. H. Hon. AMOS SHEPHARD, Esq. aged 65; for many years president of the Senate in that State.

At Hatfield, (Mass.) Hon. JOHN HASTINGS, Esq. aged 73.

At Philadelphia, JOSEPH DENNIE, Editor of the Port Folio, aged 45, a native of Boston, (Mass.) Harv. 1790.

At Rehoboth, (Mass.) Hon. PHANUEL BISHOP, Esq. aged 76, late member of Cong. for Bristol county.

In this city, Dr. DANIEL BUTLER, aged 60.

At New-York, on the 19th ult. Rev. JOHN N. ABEEL, D. D. one of the Pastors of the Reformed Protestant Dutch Church.—In the death of Dr. Abeel, his friends, and particularly the people of his charge have sustained a heavy loss. That Providence which has taken from the church this eminent and exemplary divine, calls her to lament the removal of one of her ablest ministers.

1812. *Donations the Missionary Society of Connecticut.*
 Jan. 24. Received of Mr. Stone, of Mansfield, a Donation, \$ 1 —
 29. Received of Rev. Ebenezer Kingsbury, coll. in New Set. 1 —

CONNECTICUT
EVANGELICAL MAGAZINE;

AND

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[NO. 3.

*An Historical View of the first
Planters of New-England.*

NO. VI.

(Continued from p. 50.)

SOON after the settlements on the Massachusetts Bay had attained the consistence of a permanent colony, a considerable number of the original planters removed to Connecticut River, and laid the foundation of the colony of Connecticut. The settlement of Salem, by Governor Endicot, commenced in 1628. The settlement of Boston and the towns adjacent, was in 1630. In 1631, an Indian sachem arrived at Boston from the river Connecticut, and presented a request to Governor Winthrop, that he would send a number of the English people to commence a settlement in his country, giving a very flattering account of its advantages, and making many promises of encouragement and supplies. The Governor, discov-

ering that he was at war with a neighboring sachem, and that his object was to engage the English in his controversy, dismissed him without any encouragement. This adventure, however, seems to have engaged the attention of the people and excited their inquiries concerning that part of the country.

But the first proper discovery of the country on Connecticut River, was made by the enterprising people of Plymouth. In their commercial intercourse with the Dutch, who had fixed at the mouth of the Hudson, they obtained some information concerning the Connecticut, and visited it several times for the purpose of trade with the natives. Finding this trade advantageous, in which they procured great quantities of beaver, they contemplated the establishment of a trading-house, on the river. Their ability being unequal to their enterprise, their object would, most probably, have been neglected, and the country fallen into some other hands than

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the pious pilgrims, had it not been for a particular incident, in the holy care of the God of our fathers. The Pequod Indians, a very powerful and warlike tribe, had long been at war with most of their neighbors. Some of the tribes on Connecticut River, having been much distressed by the Pequods, sent messengers to the colony of Plymouth, in the year 1633, to implore assistance against their oppressors. Mr. Bradford and Mr. Winslow, the two first characters in the colony, were deputed to the Massachusetts, and conferred with the Governor on the subject of the request of the Connecticut Indians, and the establishment of a trading-house on the river. As the Massachusetts government declined any interference in the case, the Plymouth people resolved to make an attempt of themselves. Accordingly, a vessel was fitted out, with the frame and covering of a small house, which entered and sailed up the river, and the company erected their house on the south side of the mouth of Farmington River, in Windsor. This was in October 1633, and was the first house erected by Europeans on the river. As the company had some fears from the hostility of the natives, and were threatened by the Dutch, who intended to have taken possession of the river themselves, the house was secured in the best manner of which they were capable, and fortified with a paliado. A small tract of land was purchased of the Indians, and measures were taken to secure their friendship. As Holmes and his company erec-

ted this house by order of the government of Plymouth, and for the purposes of trade, we do not find that it was ever made a permanent residence.

It thus appears, that, in the providence of God, the country on Connecticut River was, formally, offered to the people of Plymouth and Massachusetts, by the original and lawful proprietors, and that it was settled and possessed by the English, at their request.—The same year in which the Plymouth trading-house was erected, John Oldham, and some others of Massachusetts, went through the wilderness to Connecticut River, and traded with the Indians. They were treated with much hospitality by the sachems, and, on their return, gave a very favorable account of the country.

By the constant influx of new settlers, driven from the mother country by the continuance of religious intolerance, and allured to New-England by the character of the infant colonies and the evident tokens of the special protection of Heaven, the towns in Massachusetts soon became apprehensive that their numbers would be too great for their convenient accommodation. The settlements were near to each other, and the people, like the first planters of all new countries, inclined to occupy large tracts of land. By the arrival of the excellent Mr. Hooker, with many of his people, in the year 1633, who settled at Newtown, (now Cambridge,) that settlement became so numerous that it was found necessary to extend their limits considerably, or that a part

of the inhabitants should remove to some other place. The latter expedient was preferred. The trade which had been opened to Connecticut River, gave opportunity to several persons to obtain some knowledge of that part of the country. That and other places were proposed for the commencement of a new plantation. The people at Dorchester and the people at Watertown, finding themselves subjected to similar inconveniences, were also contemplating a removal. In June 1634, several of the Newtown people were sent to the Merrimack River, to seek a proper place for a commodious settlement. Not satisfied with their report, the next month, six persons of that town sailed in a vessel which was bound to the Dutch colony, for the purpose of making a more particular examination of Connecticut River and the lands on its margin. It appears they returned with a favorable report.

The next fact to be mentioned, strongly marks the character of our venerable forefathers. Notwithstanding their fixed inclination to a removal, they felt that they had no right to separate from their brethren, without their consent. They had all embarked in one common cause, the establishment of a colony upon Christian principles, and the establishment of churches in the pure faith and order of the gospel. Their sentiment was, yea and their practice too, that in this undertaking they all stood pledged to God and to one another, for the advancement of the true interests of the colony, which were

to be determined by the proper authorities.—Poets and orators have ever celebrated patriotism as one of the most illustrious virtues. And most nations have furnished a few individuals in whom this noble virtue has shone conspicuous. In the case before us we behold a *people*, composed of the different classes of society, unitedly, submitting one of the most important questions of human life, the place of habitation for themselves and their posterity, to the decision of their country. In this decision they could confide, because that country and all its interests were daily committed to the guidance of infinite wisdom. At a meeting of the General Court in September 1634, the people of Newtown made application for liberty to remove to Connecticut River, and there commence a new plantation, expecting to continue subject to the jurisdiction of Massachusetts. The matter was debated at considerable length, the Rev Mr. Hooker acting as principal advocate for his people. In the issue, there was a difference of opinion in the General Court, but they refused to give their consent to the application. Governor Winthrop informs us that in consequence of this decision, the design of removal was laid aside.

As new planters continued to arrive from England, and the reasons for the extension of the colony increased, in the following year, 1635, the people of Newtown, together with a principal part of the people at Dorchester and at Watertown, renewed their application for leave to remove to

the Connecticut. At length, permission was granted, on condition that the new settlements should continue subject to the jurisdiction of Massachusetts.

The people of those three towns now began to prepare for their new habitation. They knew little of the country, and still less of the temper of the natives with whom they were to dwell. For the sake of a comfortable subsistence, but, especially, for the sake of their posterity, they believed themselves called in the providence of God, to go into a strange country, and having committed their ways to him, from the time that they left the land of their fathers, they could not be disobedient to the heavenly mandate. Indeed, they felt that they were strangers and sojourners on earth, and to the appointments of heaven they committed their dearest interests. The first character which they sustained was that of servants of the divine Redeemer. They knew the Master whom they served; and in the school of adversity they had learned to obey his will.

In the course of the season, several people went to Connecticut River, some by water and some through the wilderness, and began to make improvements. The Dorchester men sat down at Windsor, near the Plymouth trading-house. The building and land owned by the Plymouth people, they purchased. The people from Newtown, of whom but few removed till the following year, fixed their residence at Hartford. The Watertown settlers began the town of Wethersfield.

About the middle of October, sixty people, men, women, and children, travelled through the wilderness and joined their friends who had made little beginnings on the river. They brought with them a number of cattle, and a small supply of provisions. They expected to continue through the approaching winter in their new settlements. But it pleased God, as in the first settlement of Plymouth and Massachusetts, to bring the constancy of the planters of Connecticut to the severest test. Plymouth, for a few years, stood alone, a little rock in an unknown ocean of dangers; but, excepting this impression, their real hardships and sufferings were, probably, not greater than those endured by our fathers of Connecticut. Through trials and labors, innumerable they planted their habitations *in a land not sown*; their souls now rest with God.

By the twenty-fifth of November, Connecticut River was frozen over, heavy falls of snow succeeded, and the season was severely tempestuous and cold. The people had not had time to prepare even tolerable shelters for themselves or their cattle. Several small vessels, which had been laden with their furniture and provisions, sailed from Boston and were wrecked on the coast. If any arrived in the sound they could not ascend the river. The most of their cattle died, which was a very severe loss. A part of those which were brought by the Dorchester people, and were not got over the river before it was closed, remained in the open meadows, and the most of

them lived. One vessel returning from Connecticut was cast away, but the people after extreme sufferings got in to Plymouth. Under the date of Nov. 26th, Governor Winthrop records in his Journal, "There came twelve men from Connecticut, they had been ten days upon their journey, and had lost one of their company, drowned under the ice by the way, and had been all starved, but that by God's providence they lighted upon an Indian wigwam. Connecticut River was frozen up the 15th of this month."* Early in December, provisions, in each of the settlements began to fail. Disappointed of their expected supplies, the people looked upon one another with amazement. A long winter was before them, and it had commenced with unusual severity. The disposition of their savage neighbors was more than doubtful. They were *perplexed, but not in despair*. As the only means of preserving their lives, about seventy persons, men, women, and children, left their settlements and travelled down the river, in hopes of meeting with their provisions. As their expected vessels failed, they went on board a ship lying near the mouth of the river, which, by a sudden rain at that time, was released from its confinement in the ice, and were carried back to their former habitations. Governor Winthrop observes, "They came to Massachusetts in five days, which was a great mercy

* By the alteration of the Style, these dates fall about ten days later in the present time.

of God, for otherwise they had all perished with famine, as some did."—My readers will reflect, and not without emotion, Had not this ship been lying there at that time, while it had no connection with the settlements, had not a sudden thaw broken the ice at that cold season, and had not the ship made a quick passage to Boston, that consecrated band had perished. So we say, Had not God preserved Jacob in Egypt, had he not often unnerved the arms of Canaan, his people had been destroyed. But he did do these things, and blessed be his name.—The few who remained in the respective plantations, to take care of the cattle and maintain their stations, subsisted with great difficulty. Notwithstanding all they could procure from the Indians and by hunting, they were compelled to feed upon acorns, malt and grains.

Early in the year 1636, those who went from Connecticut to Massachusetts to spend the winter, with many others of their friends, began to return to their new habitations. The joyful meeting of their friends, who had been left under the most perilous prospects, with the joy of mutual thankfulness to their great Preserver, and the hope of seeing their settlements arise from their despondency, almost obliterated their past sufferings. That their lives had been so generally preserved, that they were now able to recommence the great object of their desire, the planting of a new colony, they viewed as encouraging indications of divine Providence, in favor of their great design.—

In the month of June, the Rev. Messrs. Hooker and Stone, with one hundred of the Newtown people, took their journey through the wilderness, with no guide but their compass, with no lodging for the night but such as was enjoyed by Jacob on his journey to Padan-aram, and, after encountering the thickets, the marshes, the mountains, and the rivers of the forest, about a fortnight after their departure, arrived in safety at Hartford. Many who performed this tedious journey, were persons of distinction and fortune, who, in their native country, had been accustomed to enjoy the delicacies of affluence, and the refinements of polished life. But they were now engaged for Christ, and for him they cheerfully bore the burden and submitted to the toil. Mrs. Hooker was carried the most of the way in a litter. The company drove with them a considerable number of cattle, and subsisted, in a great measure, on the milk which they afforded. Several smaller companies performed the journey through the wilderness in the course of the summer, while others were transported by water, and united with the rising plantations. Where nought had dwelt but savage beasts and savage men for ages, the traces of cultivated society began to appear; and, instead of the pawans of idolaters, the forests re-echoed the praises of redeeming love. It does not appear that the new settlements experienced any special sickness, or scarcity in the course of this year. Divine Providence smiled on their la-

bors.* Still, we are to view them in a trackless wilderness; very little skilled in the manner of clearing forests; wholly unacquainted with the nature of the soil from which they must derive their support; destitute of any comfortable habitations, and in the vicinity of a powerful savage tribe, the terror of all their neighbors, who had given many indications of determined hostility to the English settlements. Mr. Haynes, who was Governor of Massachusetts for the last year, came, this year, and settled at Hartford. Mr. Henry Wolcott, the ancestor of the family of that name, in this state, came, this year, and settled at Windsor. He was a principal founder of that settlement.—Some troubles in Massachusetts, the present year, tended to increase the number of emigrants to Connecticut. Some of their churches were agitated with religious controversy. Mr. Henry was the Governor, a man of profound dissimulation, of the deepest hypocrisy, of imposing aspect, ever delighted with public commotions. He soon returned to England to the great favor of the colonies, and became one of the leading demagogues of the long parliament.

Towards the close of the year 1635, Mr. Winthrop, son of the Massachusetts Governor, the worthy character who, afterwards, procured the Connecticut Charter, arrived at Boston, with an ample commission, from Lord Say, Lord Brook, and others, to take possession of the

* It is storied in tradition that some of their corn produced at the rate of 100 bushels per acre.

mouth of Connecticut River, and to erect a fort. He was well provided with means for the accomplishment of the object. The work was commenced that season, and, in the year following, the fort was completed, and a few houses were erected for the accommodation of inhabitants. This fortress proved a very great security to the settlements on the river.

At the close of the year 1636, it is estimated that the three settlements and the fort contained about 150 families. These lived in great union and harmony, supported under their many privations with a humble confidence in God, and animated with the prospect of the enjoyments of future years.

This year, 1636, Mr. Pyncheon, with a part of the people of Roxbury, began the settlement of the town of Springfield. This was, for a few years, united with the other towns on the river.

The spring of the year 1637, opened upon the new plantations with peculiar gloom. Their provisions were of a coarse and unpalatable quality, and of these they had a very scanty supply. Their cattle, which were a great dependence, unprovided with suitable shelters for such severe winters, and unsupplied with any forage but the coarse hay which was the spontaneous production of the meadows, in a great measure, failed them.—Many of them died; and those that lived became almost useless. With farming utensils the people were very poorly provided; teams and ploughs they had next to none. Every article of necessity bore a very

high price. By a particular statement of Governor Winthrop, we are assured that, at this time, a good cow was valued at 25 pounds sterling; a pair of oxen, 40 pounds; and corn at five shillings the bushel. The difference in the value of money at that time and the present, may be estimated by another fact which he mentions. To prevent impositions and difficulty, in the year 1633, the General Court, fixed the price of labor; carpenters and master mechanics were to receive two shillings a day; and ordinary laborers eighteen pence. If, according to the rule given by most political writers, we make the price of labor the standard of estimation, we shall find things, in their comparative value, to have been nearly three times higher at that time, than at the present.—The country being in a state of nature, every thing was to be done. Roads must be opened, public and private buildings must be erected, and in every settlement, there must be some fortress for security in times of danger. In addition to all these evils, sufficient to have overwhelmed any other people than those whose confidence is on high, they had a most certain prospect of a terrible Indian war. A war of savages is always a war of extermination and torture. They sunk not under their prospects, for they were sustained by the arm of the mighty God of Jacob.

The Pequod war is too interesting an event in the first settlement of this state, to be passed without a particular relation. The Pequod Indians, a very

savage and warlike tribe, held, at this time, an ascendancy over all the neighboring tribes. Uncommonly ferocious and cruel, they appear to have been in a state of hostility with all of their neighbors, who would not submit to their control. They could raise probably 500 warriors; the most of them long skilled in the craft and cruelty of savage warfare. Their principal seat was near Pequod River, now the Thames. The settlements of the English in Plymouth and Massachusetts, and especially the new plantations of Connecticut, were viewed by these Indians with a jealous eye; and they were constantly devising plans for their extirpation.

In the year 1634, a vessel belonging to Massachusetts was violently seized by Indians in connection with the Pequods, and all the crew, consisting of eight men, were massacred. The year following, Mr. Oldham, a very useful man in the colonies, was taken by them and put to death. In 1636, Gov. Endicott, was sent from Massachusetts, with ninety volunteers, to obtain satisfaction, or avenge those murders. After assaulting the Indians, destroying many of their huts, and killing a number of their men, they returned.— This measure, instead of allaying, seemed to increase their hostility. Towards the close of the year, several persons were taken and killed near Say-brook fort, and the garrison was almost in a state of constant siege.— Those who were taken prisoners, were tortured with savage barbarity. In the spring of 1637, other murders were committed near Say-brook; and a party of

the enemy attacked a number of people at Wethersfield, killed nine and carried off two captives. They also killed a considerable number of cattle. At a court held at Hartford, the first of May, consisting of the Magistrates and Committees from the three towns, it was determined to carry on an offensive war, immediately, against the Pequods. Notwithstanding the impoverished state of the colony, ninety men, the number voted, were raised, provided with necessaries, and sat out on their expedition, the tenth of the same month. The court had previously sent to Massachusetts, and that colony and Plymouth were raising men for an effectual co-operation.

This little band, with whom, parents, wives, and children risked their all, was put under the command of Capt. Mason of Windsor, who had served in the English armies. They sailed to the mouth of the river, when, being joined by a small detachment from the fort, a part of their number were to be sent back for the security of the settlements. They then sailed to the Narraganset Bay, eastward of the seat of the Pequods. Having landed his troops, Capt. Mason marched through the country of friendly Indians, by many of whom he was joined on his march to assist in the destruction of the common enemy. At this time, Capt. Mason heard of a detachment from Massachusetts, on their way to join him. But the hope of surprising the enemy induced him to make no delay. His principal guides were some friendly Indians, and they did

not deceive him. After a fatiguing march of two days through the woods, they arrived, on the evening of the 25th of May, within three or four miles of Mistic Fort, which was the principal seat of the Pequods. On some part of his march, Capt. Mason was attended with two or three hundred Indians; but, as he approached the enemy, they deserted him, or fell so far in the rear, that he found he must depend on his own men, who amounted to only seventy-seven. The army encamped for the night, and, by divine favor, no news of their approach reached the enemy.

The crisis had now arrived, when the existence or the extirpation of the infant colony was to be determined: When they were to triumph in peace, or perish in the hands of merciless savages. Rome staked less in the war with the Sabines, and Sparta at Thermopylæ, than was now hazarded by this feeble colony, on the event of a battle. And this was to be determined, under God, by the fidelity of seventy-seven brave men. On the morning of the 26th of May, this consecrated band were roused before day, and having briefly commended themselves and their great cause to God, they marched to the foot of a hill, which was topped by the fortress of the enemy. As the object which they had long sought, by the dawn of the morning, now rose to their view, the savage cruelties of the enemy rushed upon the mind, the recollection that they were to fight for parents and children impressed every heart, their bosoms glowed with martial ardor, heaven

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nerved every arm for the combat. Profound sleep held the savages, till the assailants were within two rods of the fort.—The sentinel then roared the alarm, and the attack commenced. The English discharged their pieces through the palisades, and instantly entered the fort. The thunder and blaze of the fire arms roused and appalled the enemy. But they soon rallied, the assault was hand to hand, and the conflict was terrible. The arrows of the enemy flew from innumerable lurking places, and, after a considerable time, and unparalleled exertions, the victory was still doubtful. Capt. Mason called out to *burn the fort*. He instantly fired one of the wigwams which were very combustible, and shortly, all was in a blaze. The English army retired, surrounded the fort, and suffered none to escape.—In this work of destruction, which was soon completed, six hundred Indians perished. As soon as the victors could reach the harbour, at the mouth of the river, their vessels, guided by an unseen hand, were sailing in to take them on board. Two of their men were killed, and nearly twenty wounded. Capt. Mason had a very providential escape. About the last of May, this band of patriots returned in safety to their respective habitations. Never did Roman triumph afford such unsullied joy; never did a more grateful incense of thanksgiving ascend to the Lord of Sabaoth. The annals of war scarcely furnish an expedition, for conduct, valor and success, to be equalled with this.

The troops from Massachu-
M

setts and Plymouth soon arrived, and, being joined by a few from Connecticut, the remaining Pequods were pursued, their other fortress was destroyed, and the tribe wholly subdued. A general fast had been appointed in Massachusetts, on account of the Pequod war and some other objects. The day after this fast, the Mystic fort was destroyed. After the termination of this war, the colonies had rest from Indian enemies for a number of years. The war impoverished and distressed the Connecticut colony, but in the enjoyment of peace and the divine blessings, they soon increased in numbers and prosperity.

The people of this colony, finding that they were not included in the grant to the colony of Massachusetts, in the year 1639, formed a constitution of civil government, and, at the election in April, Mr. Haynes was chosen governor. The constitution then formed, is the basis of all the civil privileges which we still enjoy.

The company which commenced the settlement of Dorchester, consisting of Mr. Rositer, Mr. Ludlow, Mr. Wolcott, and others, a little before their embarkation from England, in the spring of 1630, were organized as a congregational church, in the town of Plymouth. They, immediately, chose the Rev. Mr. Warham, and the Rev. Mr. Maverick, for their ministers; who, accordingly, received the charge of the church. This was done on a day of solemn fasting and prayer. The Rev. Mr. White, of Dorchester, the great patron of the New-England colonies, assisted and preached on

the occasion. As the most of the members of this church, with Mr. Warham, removed from Dorchester to Windsor, it was never re-organized. Mr. Maverick intended to remove with his people, but, while preparing for his journey, he died in Boston, Feb. 1636. In 1639, the Rev. Mr. Heuet, with a number of settlers, came from England and settled in Windsor, and united with Mr. Warham in the ministry.

The people of Watertown, were organized in church state, soon after their arrival in the country, in July 1630. Their covenant is preserved by Dr. Mather. This was on a day of public fasting and prayer, appointed for the purpose. The Rev. Mr. Phillips became their minister. This, afterwards, was the church at Wethersfield, though Mr. Phillips never removed to Connecticut. The Rev. Mr. Prudden, who afterwards settled at Milford, was their first minister.

The church at Newtown was never gathered till after the arrival of Mr. Hooker, their long-expected, and much beloved pastor. He and Mr. Stone, arrived in the summer of 1633. Oct. 11th of that year, on a day of solemn fasting, the church at Newtown was gathered, and they chose Mr. Hooker for their pastor, and Mr. Stone for their teacher, who were, accordingly, set apart to their respective duties. The most of these people enjoyed the eminent ministry of Mr. Hooker, in England. This church, with their ministers, removed to Hartford in the year 1636.—The Fort at Saybrook, had for a chaplain, the

Rev. Mr. Higginson; son of the eminent Mr. Higginson, the first minister at Salem.

These churches and ministers were eminent advocates of those distinguishing doctrines of the gospel, called the doctrines of grace; they were faithful friends of experimental religion; they were humble patrons of practical piety. In this character, they laid the foundation of our Ecclesiastical institutions, of our peaceful and united churches. May the Almighty God, in his adorable grace, long remember their humble prayers, in behalf of their posterity. O.

[*To be continued.*]

Moral conformity to God, essential to the happiness of his people.

1. **I**N attending to this subject, it is necessary to consider what constitutes the moral character of God. God manifests his moral character in various ways, and, accordingly, various moral attributes are ascribed to him. He is called good, just, true, righteous, faithful, merciful and gracious. These several attributes are ascribed to God, not because one differs essentially from the others; but because God manifests his moral character in different ways, and towards different objects. The moral character of God consists, essentially, in holiness. This implies all the moral attributes ascribed to God, by whatever names they are called; and each of his moral attributes implies holiness. Holiness is not a single, distinct,

moral attribute of God; but it is his moral perfection. It comprises all his moral attributes. Hence God says, "Be ye holy; for I am holy." He is called "the holy One of Israel." It is said his "name is holy." The inhabitants of heaven continually ascribe holiness to God. "They rest not day and night, saying, holy, holy, holy, Lord God Almighty. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy." Hence it appears that God's moral character consists in holiness. But holiness is true love. God says to his people, "Be ye holy." Holiness then is the sum of what God requires. So is love. "Thou shalt love the Lord thy God with all thy heart and soul, with all thy mind and strength. This is the first and great commandment. And the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Love is the fulfilling of the law. Christ commanded his disciples to exercise holy love, that they might be the children of God. And he thus said, "Be ye therefore perfect, even as your Father, who is in heaven, is perfect." These words, in their connection, prove that God's moral perfection consists in love. John repeatedly says, "God is love." He says, "he that loveth is born of God and knoweth God, for God is love. God is love, and he that dwelleth in love, dwelleth in God and God in him." God's moral character then consists essentially in love. It may be well to observe, that love is of two kinds. The one

is holy and the other is sinful. Holy love is universal. It extends to all beings. It is impartial. It esteems every object according to its worth. It is disinterested. It desires the greatest good of the universe, and has no selfish regard to the interest of an individual. But sinful love is contracted and confined to an individual. It prefers one's own good to the greater good of others. It consists in a supreme and selfish regard to one's own interest, and in opposing the greatest good of the universe. In holy love, which is universal, impartial and disinterested, the moral character of God essentially consists.

2. It is then very evident that a conformity to God's moral character is holy love.

Every holy being is like God in the most important and excellent respect. Adam was created in the image of God. He was upright, free from all sin, being perfectly conformed to the law of God, which requires perfect love. Christ is called "the brightness of the Father's glory, and the express image of his person." He was "holy, harmless, undefiled and separate from sinners." The law of God was in his heart. He was wholly influenced by holy love. When saints are conformed to God's moral character, they are perfectly benevolent. All their natural selfishness is destroyed. They then supremely desire the greatest good of the whole, and seek no selfish interest. The wisdom, power and goodness of God are all engaged in producing the greatest sum of holy enjoyment. All holy beings unite in the de-

signs of God, with all their hearts and souls, with all their minds and strength. Saints, in the exercise of holy love, rejoice to be in the hands of God, and to be at his disposal for ever. They feel no opposition to God, or to his designs. For they know he is able and willing to accomplish the most important purposes. These purposes all holy beings supremely desire. And they are pleased that whatever is inconsistent with them should be sacrificed. Now they, who are perfectly holy, are perfectly satisfied. For nothing, which is on the whole contrary to their desires, ever exists. All saints will, finally, be conformed to God, and then they will be perfectly blessed. The apostle says to the church at Corinth, "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." By beholding the glory of God, saints increase in holiness until they are perfectly conformed to his moral character. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Every saint will finally behold God's face in righteousness, and he will then be satisfied.

We now proceed to show that saints cannot be satisfied, until they are conformed to God's moral character. For,

1. Saints cannot be satisfied with the possessions and enjoyments of the world. These can, in no degree, answer their prevailing desires; for they have experienced holy and spiritual enjoyments. When saints

behold the beauty of God, they turn with sickness and loathing of heart from all created objects. Every saint says unto God, "Whom have I in heaven but thee? and there is none on earth I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart and my portion for ever." The men of the world, who seek no portion but earthly possessions and pleasures, never gain enough to satisfy their desires. "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase." Should a man gain the whole world, it would no more satisfy his desires, than drinking satisfies the drunkard. They, who forsake the fountain of living waters, and hew them out cisterns, broken cisterns that can hold no water, labor in vain, and spend their strength for nought. Can they, then, be satisfied with the vanities of time, whose souls pant after God, as the hart panteth for the water brooks? Whose souls thirst for God, for the living God, and feel an ardent desire to come and appear before God? Ask the saint what is his chief desire, the answer of his heart is, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." To all, who have an earnest of the inheritance of the saints in light, the possessions and enjoyments of the world are "vanity of vanities, vanity of vanities, all is vanity." But though saints despise the world, when offered as their

portion, they enjoy the good things of this life more highly and more purely than sinners; "For godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come; but they, who hunger and thirst after righteousness, can never be satisfied, with sensual enjoyments and earthly possessions.

3. Saints cannot be satisfied with the religious society, which they enjoy in the present life. They have great enjoyment in the company of their brethren, in religious conversation and in social prayer and praise. David, speaking of the saints that are in the earth and the excellent, says, "in them is all my delight." They, whose thoughts and affections are placed on things above, where Christ is at the right hand of God, have no delight in the company and conversation of those "who mind earthly things." But when saints are together, and their hearts are warmed with divine love, they have a sweet earnest of heaven, "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is as the dew of Hermon, and as the dew that descended upon the mountains of Zion." In Christian fellowship the hearts of saints are knit together as the heart of one man, and they feel persuaded that throughout eternity, they shall enjoy unceasing delight in the society of the just made perfect. Then all will be purity and love. And all will be perfectly of one heart and of one soul. There will be no selfish affections, no jarring passions; "no sin to clog

their winged zeal, or cool their ardent love." But, in this life, saints are greatly imperfect. Each one is constantly oppressed with the weight of his own iniquity, and is often grieved by the sins of others. They are here called to share each other's pains, and sorrows, and discouragements, and temptations. However great the happiness of Christian fellowship in this life, it is often interrupted and always unsatisfying.

3. Saints cannot be satisfied with the imperfect communion with God, which they enjoy on earth. This is evident from the experiences of saints recorded in the holy bible. Job says, "O that I were as in months past, as in the days when God preserved me. When his candle shined upon my head; when by his light I walked in darkness. My root was spread out by the waters, and the dew lay all night upon my branch. My glory was fresh in me, and my bow was renewed in my hand." These words well express the enjoyments of saints, when God is pleased to manifest himself unto them as he does not unto the world. "But now," Job says, as he relates his changes, "terrors are turned upon me. I cry unto thee, and thou dost not hear me. I stand up and thou regardest me not. When I waited for light there came darkness.—O that I knew where I might find him, that I might come even to his seat. Behold, I go forward, but he is not there; and backward, but I cannot perceive him. On the left hand where he doth work, but I cannot behold him. He hideth himself on the right hand, that I

cannot see him." Thus Job bemoans the loss of communion with God. David prays, "Lord, lift thou up the light of thy countenance upon us;" and he then says, "Thou hast put gladness into my heart more than when their corn and wine increased." But again he says, "How long wilt thou forget me, O Lord? for ever? How long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily!" Again he says, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him for the help of his countenance. O my God, my soul is cast down within me. I will say unto God, my rock, Why hast thou forgotten me?" These examples, in the experiences of Job and David, prove that the communion with God, which saints enjoy in this life, is greatly interrupted; and instead of satisfying, increases their desires. Often at this day, do saints feel the love of God shed abroad in their hearts by the Holy Spirit. Then they have joy and peace in believing; such joy as is unspeakable and full of glory, and such peace as passeth all understanding. But their joy and peace are often interrupted, while they remain in this world of darkness and sin. "They wait for light, but behold obscurity; for brightness, but they walk in darkness." "Now, we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. Now we see through a glass

darkly, but then face to face ; now we know in part, but then shall we know even also as we are known." The highest delight of saints on earth is in communion with God ; but their highest communion with God does but inflame their desires to behold his face in righteousness. Whatever communion with God saints may enjoy in this life, they cannot be satisfied, until they are where Christ is, to behold his glory, and to see him as he is.

4. Until saints are conformed to God, they cannot be satisfied with themselves.

All saints desire to be perfectly holy. The words of David express the feelings of every saint, " O how I love thy law ; it is my meditation all the day, I love thy commandments above gold ; yea, above fine gold."—The apostle says, " I delight in the law of God after the inward man." If saints love God's holy law, they cannot be satisfied with themselves until they are perfectly holy. This declaration is confirmed by the experience of every saint. When persons first discern the beauty and glory of God, they also discern the exceeding sinfulness of sin, and their own vileness, and they loathe and abhor themselves. They see that they are as an unclean thing, and all their righteousnesses as filthy rags. When God has given them an hope of eternal life through Jesus Christ ; when they have a sense of forgiveness in their souls, and even when they are filled with all joy and peace in believing, they are very far from being pleased with themselves. God says, " I

will establish my covenant with thee, and thou shalt know that I am the Lord ; that thou mayest remember and be confounded and never open thy mouth any more, because of thy shame when I am pacified towards thee." They, who are forgiven of God, remember their ways and all their doings in which they have been defiled, and loathe themselves in their own sight for all the evils they have committed. They also constantly watch their hearts, and regard all their present sinful affections. The more they know of the plague of their own hearts, the more are they dissatisfied with themselves.—When persons are first called out of their natural darkness into God's marvellous light, the new objects that engage their attention are not clearly discerned. They then see men as trees walking. But they soon learn more distinctly the nature of that spiritual worship which God requires. They see more clearly the extent and spirituality of the law, which they receive as the rule of their hearts and lives. They know more of sin and of the deceitfulness and desperate wickedness of their own hearts. They feel their corruptions, which for a time seemed dead, reviving with great strength and malignity. They feel themselves to be bound, whether they eat, or drink, or whatever they do, to do all to the glory of God. But they find selfishness struggling in their hearts. They feel pride swelling them with high feelings and vain imaginations. So strong and malignant is sin in the hearts of saints,

that they often fear they shall be utterly conquered and taken captive by Satan at his will.— Though a saint may seem over strict to others ; though he be guarded in all his words and actions against what is evil ; tho' to his fellow saints he may seem humble and self-denying to an high degree ; yet he sees and feels more sin in his own heart than he can easily imagine there is in other human beings. He feels himself to be the most inconsistent of all beings. The words of the apostle well describe the views and feelings of every saint :—“ We know the law is spiritual, but I am carnal sold under sin. For that which I do, I allow not ; for what I would, that do I not ; but what I hate that do I. To will is present with me, but how to perform that which is good I find not. For the good that I would, I do not ; but the evil that I would not, that I do. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. With the mind I myself serve the law of God, but with the flesh the law of sin.—O wretched man that I am ! who shall deliver me from the body of this death ?” —The most eminent saints abhor themselves the most. God said of Job, “ There is none like him in the earth, a perfect and an upright man, one that feareth God and eschueth evil.” Yet Job said of himself, “ Behold, I am

vile. What shall I answer thee ? 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.” David says, “ There is no soundness in my flesh, because of thine anger ; neither is there any rest in my bones, because of my sin. For mine iniquities have gone over my head as an heavy burden, they are too heavy for me. My wounds stink and are corrupt, because of my foolishness.” When the psalmist saw the prosperity of the wicked, he began to repine.—But he was soon convinced of his ignorance and folly, and said unto God, “ I was as a beast before thee.” “ Surely,” said Agur, “ I am more brutish than any man, and have not the understanding of a man ; I neither learned wisdom, nor have the knowledge of the holy.” When Isaiah beheld the glory of the Lord, he cried, “ Wo is me, for I am undone, because I am a man of unclean lips ; for mine eyes have seen the King, the Lord of hosts.” When Daniel had his great vision, he says, “ There remained no strength in me, for my comeliness was turned into corruption, and I retained no strength.” Paul calls himself the least of the apostles, and says he was not meet to be called an apostle. He calls himself the chief of sinners, and less than the least of all saints. No words could express his self-contempt, and self-abhorrence. He says, “ Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things that are behind, and reaching forth unto those things

that are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." Such have been the views and feelings of the most eminent saints. And surely they have been far from being satisfied with themselves. No saint can be satisfied with himself, until he is perfectly conformed to the moral character of God.

The preceding observations naturally suggest some important reflections.

1. Since none can be happy without being conformed to God, such opinions, as do not enjoin a conformity to God, lead to destruction. Some imagine that it is no matter what men believe. In their great liberality, they profess to be the friends of every creed.—Persons of such liberality are the enemies of the cross of Christ. And when they boast of their liberality, they glory in their shame. For they, who make no distinction between falsehood and truth, will make no difference between sin and holiness.—Others imagine that it is not possible to know what opinions are right and what are wrong; what ought to be believed and what rejected.—But conformity to God is the essence of religion. Without this we can perform no duty, and can receive no holy enjoyment. Whoever, then, believes such opinions as flatter him with an expectation of happiness without being conformed to God, believes what is false, and will, sooner or later, lament his delusion. They, who desire to know what they ought to believe, will be safe in believing such opinions as teach them

to be like God, and in rejecting such opinions as do not teach them to be like him. Do your opinions teach you to be holy? Then they teach you to be like God; for he is holy. But if your opinions allow you to roll sin as a sweet morsel under your tongue; then they are false and lead to ruin. Do your opinions teach you to be just, merciful, kind and forgiving? Then they teach you to be like God, and lead to happiness.—But if you can follow your opinions and yet be unjust, unmerciful, unkind and unforgiving; then by following them, you will become worse and worse, and fast ripen for destruction. Do your opinions teach you to love the character of the righteous and to hate the character of the wicked? Then they teach you to be like God. For the righteous Lord loveth the righteous, but the wicked his soul hateth. Do your opinions teach you to rejoice that God will save the righteous and destroy the wicked? Then they teach you to be like God. For he rejoices to show his wrath and make his power known upon the vessels of wrath fitted to destruction; and to make known the riches of his glory on the vessels of mercy afore prepared unto glory. If your opinions teach you to love what God loves, and to hate what he hates, and to rejoice in what he does; then they lead to happiness. But if your opinions allow you to hate what God loves, and to love what he hates, and be displeased with what he does; then they lead to endless sorrow.

2. As saints cannot be satisfied until they are conformed to

God, there is but one path that leads to heaven. Many at this day are saying, "Lo, here is Christ, or lo, there." But Christ has fore-warned us not to believe it. False Christs and false prophets have arisen, and they shew great signs and wonders; insomuch that, if possible, they would deceive the very elect. No wonder then that many are deceived, and being blinded, go down to the chambers of death. Yet, they bless themselves in their heart, saying, We shall have peace, though we walk in the imagination of our heart. Many flatter themselves their salvation is certain in whatever way they may walk; but the destruction of every soul that is not conformed to God is certain. For "without holiness no man shall see God," Christ said, "Enter ye in at the straight gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat. Because straight is the gate and narrow the way that leadeth unto life, and few there be that find it." When Christ was asked, whether there be few that are saved, "he said unto them, Strive to enter in at the straight gate; for many, I say unto you, shall seek to enter in and shall not be able." Christ said of his disciples, "They are not of the world, even as I am not of the world." He said to the Father, "I pray for them, who believe on me, that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us." Of the first Christians it is written, "The multitude of them that believed were of

one heart and one soul." The inhabitants of heaven are all of one heart. They are all perfectly conformed to God. And all who are now in the way to heaven are essentially of the same character. They are all in some degree conformed to God. But they who are not in their hearts conformed to the moral character of God, whatever may be their outward appearance, whatever may be their profession and expectation, are in the broad road that leadeth to destruction. Since none can be happy without being holy, there is but one path that leads to heaven, and that is justly called the narrow way that leads to life.

3. Since none can be happy, without being conformed to God, an essential change in the moral character of sinners is necessary to their salvation. Sin renders mankind, not only unworthy, but also incapable, of happiness. "The carnal mind is enmity against God. For it is not subject to the law of God neither indeed can be." But God will never change, and his law will never change. The sinner then must change, or perish. And it is not a partial change, nor any outward reformation that fits men for heaven. "The Lord seeth not as man seeth. For man looketh on the outward appearance, but the Lord looketh on the heart." Sinners have no relish for holy enjoyment. They have no delight in the service of God. How then can they spend eternity in his service, unless they become new creatures? God says to sinners, "Make you a new heart and a new spirit; for

why will ye die?" The apostle says, "If any man be in Christ, he is a new creature; old things are done away, behold all things are become new." Sinners must be created in Christ Jesus unto good works; they must put off the old man and put on the new man, which after God is created in righteousness and true holiness, or they cannot join the holy society of heaven. Unless they be transformed in the renewing of their minds, not heaven, but hell will be the proper place of their future and eternal existence. Marvel not, therefore, that Christ repeatedly said, "Except a man be born again, he cannot see the kingdom of God."

4. If saints cannot be satisfied until they are conformed to God, then we may see why they have so little enjoyment in religion. It is because they are so little conformed to God: because they do not keep themselves in the love of God. When the young convert first sees the glory and beauty of the divine character, he is filled with love. And therefore he has comfort and peace and joy. If he would keep his affections on God, his enjoyments would continue and increase. But young converts suffer created objects to entice their hearts from God. Then they wander from vanity to vanity, and vexation of spirit attends them, until they again see and love him whom they have chosen as their beloved. When Christians are in darkness and distress of mind, when they go mourning all the day, it is not because God's hand is shortened that he cannot save, or his ear heavy, that he cannot

hear. But it is because their iniquities have separated between them and their God, and because their sins have hid his face from them that he will not hear. It is because they have ceased to love him who only deserves their affections, and whom they have vowed to love with all their hearts and souls, with all their minds and strength. Let them not then complain of God for hiding his face; but let them complain of themselves for robbing him of their hearts. God will, in very faithfulness, afflict them, until they repent and perform unto the Lord their vows. Has the Lord Jesus Christ somewhat against any of his people, because they have forgotten their first love? Let them remember whence they have fallen, and repent and do the first works. Then will the love of God be shed abroad in their hearts, and they will have joy and peace in believing. Follow the advice which Zophar gave to Job, "If thou prepare thine heart and stretch out thine hands towards God, if iniquity be in thine hand, put it far away and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot, yea, thou shalt be steadfast and shalt not fear. Because thou shalt forget thy misery and remember it as waters that pass away. And thine age shall be clearer than the noon day: thou shalt shine forth, thou shalt be as the morning." Let saints keep themselves in the love of God; then his candle will shine upon their heads, and by his light they will walk through darkness and fear no evil.—

5. If saints cannot be satisfied

until they are conformed to God, then they act wisely to deny themselves whatever hinders their growth in grace. Conformity to the character of God is the mark set before saints. If they gain this, they will enjoy increasing delight through eternity. But whoever fails of this must sink from woe to woe for ever and ever. The undertaking in which every Christian is engaged is exceedingly important. To gain a throne, to conquer a nation, to subdue a world, is a trifle compared with the subjection of the human heart to God. For on this depends an eternity of perfect joy. Present then all the possessions and honors and enjoyments the kingdoms of the earth can afford; well may the Christian tread them under foot for "the far more exceeding and eternal weight of glory." Can the world offer any object that shall check the Christian in his pursuit of holiness?

"A soul immortal, wasting all its fires,
 Thrown into tumult, raptur'd, or alarm'd,
 For aught this world can threaten, or indulge,
 Resembles ocean into tempest tost,
 To waft a feather, or to drown a fly."

Why then shall the world, or the flesh, or Satan prevent Christians from being steadfast, unmovable, always abounding in the work of the Lord? Why shall they ever say, "A little more sleep, a little more slumber, a little more folding of the hands to sleep?" They ought to be ever awake, and to gird on the whole armour of God and follow the Captain of their salvation. He has bought them

with his blood, that he might redeem them from all iniquity. All his commands are love. Whatever he requires, and whatever he forbids, every one ought cheerfully to obey, however great the self-denial, however great the sacrifice. When he commands them not to love the world, it is that they may have the happiness of loving God. When he commands them to deny themselves, and to take up the cross daily and follow him, it is that they may be with him where he is to behold and enjoy his glory. He has commanded them to cut off a hand, if it offend them; to cut off a foot, if it offend them; to pluck out an eye, if it offend them. For it is better to do this, than to have two hands, or two feet, or two eyes, and to be cast into hell-fire, where the worm dieth not and the fire is not quenched. Let nothing then hinder Christians in their heavenly race. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us." Forgetting those things that are behind, and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus. Let every Christian feel the importance and the necessity of becoming perfect, even as his Father who is in heaven is perfect, and joyfully deny himself whatever hinders his progress in holiness. Then he may be able in truth to say, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

SERAIAH.

Nominal Christianity.

WHEN we consider Christ as coming from Heaven, on a work of pure benevolence, and revealing the grace of God ; when we read his works, all to deliver men from their bodily distresses, and preaching the gospel of eternal life, to the poor, it would seem that no offence could be taken with such a person ; especially, when he sought to himself no worldly reward, for all his benefits. But the event proved the contrary. There was a reason of offence in the sinfulness of men, which was the occasion of his death. The same exists every where, when the gospel is taught, in the purity of its doctrine, holiness of its precepts, and in such language that it is understood with personal application. It is a hard thing for the proud, the worldly heart, to hear it directly said, Thou art the man ; thou art the sinner that is meant ; thou art in the gall of bitterness ; thou art the person whose principles of heart are unfriendly to all the universe ; thou must go and sell all that thou hast and give to the poor, to have treasure in Heaven. In a land where Christianity may be called the national religion, there are very many who are willing to bear the name, in a general sense ; because it is scandalous to be of no religion ; perhaps also, because their consciences would startle to think they have no kind of defence. Still these are ready to be offended with the holy truths and holy living of the gospel. They are not nominal Atheists or Infidels ; but in practice they are both,

for they live without God in the world. To live without God in the world is practical atheism. The word atheists, is used in the original, by the apostle in the second chapter of the Epistle to the Ephesians, translated in our Bibles, " living without God in the world." If we go no further in teaching the gospel than this " that it is a scheme of divine wisdom, by which God becomes the friend of men, and will save them from eternal death," no offence is taken ; but explain this gospel ; lay open the wickedness of the human heart ; attack its vices ; pronounce its sentence of condemnation ; shew that it is a just sentence, and will certainly be executed, without unfeigned repentance and newness of life ; tell men that their pride, their love of the world, which so engrosses them that they do not think of God, their dissipated thoughts and prayerless lives, will prove the ruin of their souls ; urge upon them faith, repentance, humility, meekness, poverty of spirit, purity of heart, mourning for sin, thirsting for righteousness, and that they must become new creatures through an experimental acquaintance with Christ ; do this in such a manner as actually says to their understanding, thou thyself art the sinner, under all this guilt, and this danger ; thou art the person meant, who art urged to all these pure, spiritual duties of religion ; and the scheme of salvation, with which they were before contented, will become offensive. They will think these are hard sayings, who can receive them ; or if there be any kind of truth in all this, it is

either unnecessarily, or imprudently, or rashly expressed, and had better not have been brought into such a gloomy, offensive view. But Christ expressed all these truths, and can there be a better pattern to follow? He knew what truths ought to be spoken, and in what words. He did not refrain, because men disbelieved and were offended. He knew the worth of the soul, and what fidelity demanded from him. Also, how differently these things will be viewed before the bar of God, from what they are by dreaming sinners, who do not like to be awaked from the sleep of death.

I will instance in some things, that give offence to many people, who would very willingly be nominal Christians, if they could be so without molestation; or if they could extricate themselves from the offensive doctrines and precepts of the gospel, so as to indulge in a life of worldly unholiness. Among these are the doctrines of the natural, perfect depravity of our hearts; and the need of our being born anew by the Spirit of God. These two doctrines, were explicitly taught by Christ; they stand connected in the Christian scheme of faith as a basis of the whole, and must rise or fall together. These doctrines are generally offensive to nominal Christians, unless we explain them into such a nullity, as renders the whole gospel unnecessary. They do not like to hear of the regenerate and unregenerate, and of marks to distinguish the two characters; or of the Spirit and his offices, in a work of conviction on the understanding and

conscience of sinners, and of conversion in the people of God. It is not pleasant to hear the heart described as being selfish altogether, destitute of any good thing in the sight of God, condemned already by a holy law, abiding under wrath, and in a state of such enmity that it cannot be saved, without a change and forgiveness by Almighty power and grace. But these were truths which Christ both believed and taught. He says he came to seek those who were utterly lost under the power of sin; who were altogether blind to the beauty of holiness; out of whose hearts proceeded every evil work and imagination that he could name; who were opposed to God, and delighted to make his law void; yea, he went so far in describing the natural sinfulness of the human heart, as to say that men are of their father the prince of darkness, and will do his works, until recovered by that faith in him, which is holy in its nature and its effects.—He describes men as being dead to goodness, until they receive spiritual life of God through him. Of the origin and nature of this life, he particularly treats under the name of being born again. I trust, every reader hath some recollection of his remarkable discourse, on this point, with Nicodemus, in which he declared with great emphasis, "Verily, verily, I say unto thee, except a man be born of water and the spirit he cannot see the kingdom of God." Then he assigns the reason of this necessity, "That which is born of the flesh is flesh; that which is born of the spirit is spirit;

therefore, marvel not that I said unto you, ye must be born again." That is, men are born by nature, into existence unholy creatures, and unless spiritually born anew by the Holy Ghost, they can never either know or enjoy the blessedness of God's presence in heaven. He describes the effects of this change, which he often intimated, as giving to the mind a new sight of divine glory, a new disposition of obedience, and new sources of delight. All that he said, in his repeated promises of the comforter, of his offices in our salvation, of his work in the minds of both saints and sinners, is a confirmation of these views, both concerning the sinful state of man by nature, and the new heart given by divine grace.

The spirituality of a Christian life, by constantly looking to him, for help, righteousness, and peace; and receiving from him the aids of the Spirit to preserve the Christian graces in exercise, are subjects on which Christ frequently expatiated in some of his most divine discourses. Subjects of this kind, although well understood by the real Christian, are both unintelligible and offensive to nominal Christians.—They go beyond their knowledge, disturb their fancied hopes, and exhibit a lovely view of the Redeemer, which they have neither seen nor desire; on which account, some of his most spiritual comforting discourses are to them altogether without meaning. Our blessed Lord did not describe real religion, as any thing like mere human prudence, or a selfish care over our-

selves to escape punishment, or as what men had wisdom to make or preserve in being for themselves without the assistance of the divine spirit, or as consisting in creeds of belief, or external forms, ceremonies or works, without a conformity of temper to God. Religion was by him described as the kingdom of God within the soul; a divine nature inwrought by the Holy Ghost, through the gospel, flowing forth in exercises of love, repentance, faith, humility, trust and joy in God, weanedness from the world, with every kind affection and good work towards men; a principle of holiness in the heart, kept alive by communications from himself, the living head. These ideas are beautifully and familiarly illustrated by his being the vine and Christians the branches; by abiding in him to bear fruit; by his giving that water, which is within the soul a fountain, springing up unto an everlasting life of satisfying blessedness and glory; by his being the bread of life that cometh down from heaven, which must be received by faith to nourish the holy life within his people; and that those who do not eat of this bread cannot see life. As his representations of this nature were unintelligible and offensive to the unbelieving Jews; so, they are the same to nominal Christians.

Persons of this description take offence, when they are clearly pressed to the Christian duties of subordinating all their present prospects to the glory of God, and the interest of his kingdom; to be weaned from

the world, denying their own sinful affections, and repressing all anxious care for the pleasures, riches or honors of time, that they may excel in the duties of a life godly in Christ Jesus.

The following are maxims of truth hard for them to embrace, "Whether ye eat or drink or whatsoever ye do, do all for the glory of God."—"Let your light so shine before men, that seeing your good works, they may glorify your father who is in Heaven."—"Be ye perfect as your father in Heaven is perfect."—"He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." There are many similar descriptions given by Christ, requiring spirituality of the affections, and a life of faith in him to be his people, all of which are necessarily offensive, to such as trust in the form without the power of godliness.

To such persons, close self-examination by the strictest rules in the word of God, and frequent prayer are disagreeable duties.—Perhaps there is no rule, that will more generally be useful for distinguishing between real and nominal religion, than the pleasure or aversion to these duties.—Every sincere believer is willing to be searched. Such representations of divine truth as give him the most assistance in exercising his own

heart, to discover every sin and neglect in duty, are the most pleasing to him; and in the use of them he prays, "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 into the way everlasting." Although self-examination, when strictly performed, discloses many sins to the Christian's own knowledge, for which he has reason to mourn; yet it assists him in expelling them, and increases such exercise of grace as is his comfort. A duty so imposing, so excellent a means of sanctification, must be a pleasurable one, notwithstanding all the occasion which it furnishes for mourning before God.—On the contrary, a nominal Christian dreads such clear application of truth to his own case as discovers to him his insincerity. The truths by which examination must be made, are in their nature disagreeable to his taste, unpleasant in meditation, and contrary to his practice.—They set before him the moral purity of God; with the broadness of his commandments; at the time, when they strip him of false hopes, filling him with fear of the judgments to come.—It is not strange that such fly from the duty of self-examination, that they may indulge more quietly in the pleasures of a secure life.

The same remarks apply to the duty of prayer, for none is more pleasurable to a Christian; none more toilsome to the minds of such, as have not the power, the reality of godliness. Such may submit to it from

custom, without any due sense of the truths which are repeated before God ; they may be driven by fear of conscience, or bribed by the hope of purchasing heaven, to a formal attendance on short seasons of worship ; but they do not esteem either the sanctuary, the room of private worship or the closet, the paradise of their blessedness. They do not anticipate a pleasure in the duty of communing with their brethren, or in the hope of unbosoming themselves, in their Saviour's presence, that the smiles of his countenance, and the joys of his spirit may enter their hearts.— Instead of saying in the duty, it is good to be here, they have an anticipation of terror in being so near the Lord. It is the spirit of a sincere Christian to pray without ceasing ; he laments that he cannot oftener join with others in the duty ; he gladly closes the door of his secret place, that he may shut out the cares and follies of the world, and lay his mind open to the influences of divine grace. It is from what he experiences in his devotions here, that he forms his most correct notions, of the heavenly joy in seeing and praising the Lord. The subject ought to engage the inquiry of every one. It is of importance to all that they be truly religious. All men live, therefore must die ; all are under a law, that may be transgressed, but cannot be put away ; all hear a gospel, which saves men from misery, by first saving them from their sins ; all are moral agents, and must, therefore be judged.

L. X.

VOL. V. NO. 3.

MISCELLANEOUS.

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MR. EDITOR,

ALTHOUGH I am not disposed to fault your Magazine, I should like it better if more of its pages were devoted to point out some prevalent immoralities of the day in which we live. Discussions on points of faith are often excellent, and to omit them wholly would be an unpardonable fault, but is there not a medium to be observed between wholly doctrinal and wholly practical ? Ought not vices to be scourged, as well as doctrines established ? Is it not as necessary for a Christian to live morally, as to be sound in the faith ! I know of many, some of whom read the Magazine, who are most disputatious concerning doctrines, when they have approached the nearest to the point of intemperance. Such people have need of piety, and doubtless of doctrinal information also ; but is not the first probable step for doing them good, to convince them of their awful plunge into a vice, which must reduce their families to shame and beggary, and destroy their own souls eternally ! Intemperance is a growing sin in the land, of which many are guilty, who do not suspect themselves to be on the verge of ruin. Before they are aware, a habit is formed, which after the discovery is made, they have not resolution to break. Several respectable physicians have informed me, that more than half the diseases they visit are produced by this odious cause ; and certainly, by far the

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greater part of public crimes have the same origin. A man heated by intemperance is open to every temptation, liable to be fired by every lust, divested of every tender and delicate feeling, incapable of exercising prudence or common sense. He neither fears God nor respects men. It is absurd to think we cannot be sociable or generous to the friends who visit us, without first depriving them and ourselves of reason by the intoxicating draught. The practice looks more like a design to seduce them into some snare, than like true friendship or respect.

Some little distillery is now found in every neighborhood, to transmute the friendly juice of the apple into ardent spirits. Those who have only a small orchard, can now furnish themselves, at a little expense, with the means of ruin to themselves and families. It is become common, in many places, on a short call, or evening visit, to see the glass, in its unmixed state, passing through the whole family. Even the mother and the children must have their share. Such fiery treats cannot fail to destroy the organs of digestion and induce disease. It is not so much the pleasure of the palate in swallowing as the cravings of a debilitated stomach, and the lowness of spirit, which necessarily follows a debauch, that renders it so difficult to break the habits of intemperance.—Frequent warnings of the danger ought to be given in all our periodical publications. If I see this in your useful Magazine, it will embolden me to communicate something further on the subject.

MENTOR,

A short account of the life, conversion and death of Thomas Skinner.

MR. SKINNER was born of reputable parents, in the town of Harwinton. By industry and the blessing of God they had accumulated the greatest property in the town. In early life, as his contemporaries say, he was one of those boasters who delight in shewing their bodily vigor, and contempt of danger by hard lifting, wrestling and other kinds of bodily exertion. When I came into this town he was a communicant in the church. He did not appear to relish, what I esteemed the essential and distinguishing doctrines of the gospel; but no immorality could be charged upon him. He was one that united with the society in a strong opposition to my predecessor which issued in his dismissal. Hurried away by those ideas of the Christian religion, which are agreeable to the natural heart, he could by no means be reconciled to the scriptural and faithful preaching of that pious pastor.

In re-organizing the church, about twenty-two years ago, he made some opposition to the confession of faith which was adopted by the members. His moral character, however, was good. He was an attendant on public worship, and for aught that appears, in reality, thought himself, as he often has declared, to be a real Christian, and in the way to heaven. His principal aversion was to the doctrines of divine decrees, election and the regeneration of the heart by a sovereign act of

the holy Spirit. When he was informed that the death of Christ opened the way for the exhibition of mercy, in full consistency with the demands of justice, he chose to consider it in the light of a purchase for the sinner ; which of course, ought not to be withheld from him, if at any time he would ask for it. Indeed a variety of things, savoring of the selfish heart, gave reason to fear that he, like many others, was resting on a sandy foundation.

This was realized to himself about thirteen years ago ; as appears from a letter written, and sent to me, May 5th, 1799. A few extracts of which now follow :

REV. SIR,

“ I now sit down to write (I think in the fear of God, with prayer that I may write nothing but the truth without disguise) a short sketch of my life, hoping it may be of some use in your hands to me or some others, and be a means to promote the glory of the ever blessed God.

“ My education and reading of the bible taught me when young, to believe that I was ruined in Adam, that I was prone to evil, that Christ came to save such lost and ruined sinners ; yea I had learned the whole Christian religion in theory ; but now am of opinion that I never felt it with power.

“ About the middle of January last, I began to feel more solemn than usual ; and when the awakening began, I attended and began to call in question my hope on which I had lived for, I believe, twenty-five years. I was rather loth to examine closely, but felt uneasy,

and lived along without giving it up, till, as near as I can recollect, about the 10th of March. As I lay on my bed at night, without sleep, with the greatest reluctance I gave it up ; and O, the strange uproar that was in my mind—an old sinner, *fifty years old*, without hope and without God in the world ! It seemed too much to endure—the utmost despair for a few moments ensued.

He then proceeds to state that, by the mercy of God in Jesus Christ, he was not long in this situation ; that he was called to see the wickedness of his conduct, either in despairing of divine mercy, or despising divine justice ; and in the full view of his wretched condition he was brought to say, “ Here I am, O Lord, in thy hands, if thou make me miserable it will be *just*, but O, magnify thy mercy and free grace in saving such a wretched, old, vile sinner as I am.”

He then proceeds to state that for some time he paid no particular attention to these exercises, so as to obtain any hope that he had then passed from death unto life ; but after this, he writes, “ I found myself engaged for the good of others, my old prejudices were in a great measure eradicated, my love to God and good men encreasing. These, and my freedom of speech on religion, my love to read the bible, and the *newness* of it ; and a number of things, too many to write, make me conclude that if I am a *real* believer now, it is only from the abovementioned time, when I was a few days more than fifty years of age. Oh, if I am not deceiving myself, what super-

abundant mercy to such an old hypocrite O! sir, pray for me, for I find the Canaanites are strong in the land; I find I want the captain of the Lord's host to go before me and destroy them. This account I have examined over and over, and I find it is as near as I can put it down on paper."

After subscribing his name, he adds the words of Dr. Watts,

"Great is the work my neighbors cried,
 "And own'd the power divine,
 "Great is the work," my heart replied,
 "And be the glory thine."

This narrative was necessarily short—but the more detailed account given in private conversation; the surprising change of his views respecting the great doctrines of the gospel; his uniform zeal for the cause of God; his very different and Christian demeanor for almost thirteen years; and the affecting instances of his voluntary humiliation, for the effects of his prejudices, which had taken place fifteen or twenty years before, and were forgotten, afford good reason to believe that he experienced the new birth at the time he mentions. He was often expressing admiration of the wonderful grace of God to any man, but especially to him, an old hypocrite as he called himself.—Indeed, humility and self-loathing were visible in him from that period, to his dying hour. All things in which the inner man was concerned, became, as far as man could judge, entirely new.—And in his great ardor for the salvation of souls, he became a blessed mean of

introducing and forwarding the precious revival among the youth in the year 1805.

He had on a certain day visited a young woman who was sick, and it was apprehended by herself and others that she could live but a few hours.—She was one of the trophies of victorious grace about the time of his conversion; and has lately gone to the place appointed for all living—and we believe to immortal happiness. He found her very weak in body, but *strong in faith*. Her heavenly conversation, her triumph over death, and her joy in the sweet hope of being soon in the "full enjoyment of God," deeply impressed his heart. He returned home full of the idea of the supreme blessedness which true religion can afford, even to the young, in the near prospect of death. He found some of the neighboring youth on an evening visit to his children.—After constraining himself to wait a while, lest he should appear abrupt and unseasonable, at nine o'clock he entered the room where the young people were, in the usual gaiety of their hearts; and having seated himself, while every eye, in a sort of enquiry, was turned towards him, he began to express his regards to them for the respect they had shewn in visiting his children. Then he passed to the scene he had witnessed that day and asked them, if as dying creatures they would not prefer her state to any that this world can afford, remarking that the only way to possess it was, like her to be born again; and with many exhortations, pressed upon them the importance of *seeking first*

the kingdom of God. The effect was, one or two of the youths, who have since become hopefully the heirs of glory, went home wounded in spirit. Here the visibility of the awakening began, and in a little time, more than seventy, principally youth, were, as we trust, added to the Lord.

This circumstance is mentioned chiefly with a view to encourage a prudent conversation with the young in the concerns of their souls. The effects of it when judiciously applied can do no harm, and may, as in this case, be the means of unspeakable good.

Some time in the year 1810, a disorder seized him which appeared very dangerous. During the last twelve months he had given up the idea of recovery, being now in his sixty-third year.—In this period he had many and delightful anticipations of heavenly blessedness. He seemed to desire to depart.—His humility, devout love and filial resignation were often brought into lively exercise. A few weeks before his death, his mental faculties became in some measure impaired; he was unable to put his ideas into ready and suitable language; of this he was sensible himself.—In the month of December last, there was scarcely any alteration in him till the Sabbath evening, December 29th, when he was suddenly taken much worse, and in about four hours breathed his last.—He could speak but little but was understood to say—“I am going into eternity,—pray for me.”—It is believed he died the death of the righteous.

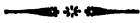
One thing it may be proper here to remark. We might justly expect that a person, so wonderfully delivered from a false hope, would have a great anxiety for many, who, perhaps, are resting on the same sandy foundation on which he once rested.—Accordingly we find him thus anxious; for an improvement in this view he wrote his letter to his Pastor. And he often appeared to be apprehensive that there were many in the churches of Christ, who, as he did once himself, are *blessing themselves in their own eyes while they are not washed.* On this account he would often say, ‘I meant to be religious, and really thought I was, but now I know I was not, and was as far from the true religion of the Scriptures, as darkness is from light; and indeed his whole conversation shewed that he had a full conviction that in all his religion, antecedent to the time mentioned, he had nothing of that *spirit of life in Christ Jesus, which makes free from the law of sin and death.*

In the benevolence of his heart, and from an experimental sense of the eminent danger arising from a deceitful hope, he was anxious that all professors should examine the grounds of their hope with impartiality and perseverance.—He was sure that nothing but experience of the life of God in the soul, witnessed by correspondent fruits according to the scriptures, ought to afford any tranquillity of hope. If this should be admitted into your Magazine, and should be the means of exciting one self-deceiver to examine himself close-

ly, an object of great importance would be accomplished.— That there are foolish virgins, who have no oil in their vessels with their lamps cannot be doubted; that they may be sensible, before the awful cry, “Behold the bride-groom cometh,” must be the fervent prayer of every true Christian.

Yours, &c.

JOSHUA WILLIAMS.
Harwinton, Jan. 21, 1812.



MR. EDITOR,

If you think the following proper for the time, please to communicate it to the Christian public, through your useful Magazine.

ONE of the greatest and most pleasing benefits we receive by the Magazine, is periodical accounts of institutions designed for spreading the word and knowledge of God. The number of these institutions, and the ardor which some have discovered in the good work, are wonderful, and fully prove it to be from the Spirit of the Lord. It used to be said these things ought to be done; but where are the means, and who are to be the instruments? Instruments for propagating the gospel must be formed by God himself, nor have we any reason to doubt he will do it, when his providence opens a suitable sphere for their exertions. He, who changed persecuting Saul, and constituted him chief of his apostles to the Gentiles, hath the residue of the Spirit; he can both prepare and dispose our young men, to carry his

name into the distant corners of heathenism. When his people see their own duty, pray for his assistance, and, according to their ability, offer for their support, and furnish means for translating the Scriptures, the church need not fear the faithfulness of God in providing proper instruments to speak in his name. His sanctifying Spirit can form those for this duty, who are now opposed to the truth; nor ought we to go before him in our conjectures, who they will be, or at what hour they will be called. It is the duty of all who love the truth to offer freely for the building of the tabernacle; the Lord will find his own Bezaleels to fashion the work, and priests to bear it on their shoulders. This is a common duty on all Christians: none have a right to say their property is small; that they have many expenses already, and that if the rich would give but a small part of their abundance, this would be sufficient. Doubtless it would; but remember, Christians, that it is but a few of your number, who are rich in the goods of this world. A few there are, and some of these have already offered, and still continue offering richly to the use of the Lord. One principal means through which many become rich, is devoting all their thoughts to the world, or avariciously holding all that comes in their possession; from such nothing can be expected. They cannot serve God and mammon at the same time. When they have not any concern to save their own souls, they never will think or feel the importance of saving others.

Shall Christians depend on these to build the kingdom of the Lord whom they love? Do they not better know the human heart than to think it? Or is there any great reason to think, that Christ will put this honor on those who have amassed their great wealth, perhaps, by breaking his laws, certainly by forgetting him. It was to a poor widowed saint, who could give but a single farthing, to whom our Lord bequeathed the honor of having her name told wherever his gospel should be preached. It is persons comparatively poor, but rich in faith, that must form a greater part of the funds for giving religious instruction to mankind. If all Christians, who are not rich, give but a small sum each, the amount will be sufficient to publish the Holy Scriptures in all languages; disperse millions of religious tracts among the wicked and ignorant; and teach the gospel to as many millions, who now worship idols, in perfect ignorance of Christ's name.

There never has been before so serious a call as at present, on all who love the souls of men, to devote a small part of their increase to some of the purposes of Christian charity which are now open before the public. Some Christians, who have heretofore given, may be ready to say, How can all these calls, which are every year opening, ever be realized? The mind, which thus begins to object, is besought neither to be alarmed, nor to despond, before the following things are well considered:

If the friends of Christ's king-

dom and immortal souls will unite, they may do much more than in centuries past has been conceived. It only needs that the spirit of liberality be generally diffused, and become practical, and the work is done. Let those who have ability give accordingly, and every one who names the name of Christ do so much, as he would not be ashamed to tell a Christian brother, on account of its smallness compared with his means: let every one contract his customary expenses of living, in some little articles that contribute neither to health, comfort or piety; but only increase conformity to the sinful fashions of the world: let every one have fixed seasons for laying by as God hath prospered him. It was a direction of Paul to the first Christians, that every one, on the first day of the week, should lay by, as God had prospered him, for the relief of those poor saints, who were reduced to distress by persecution. The precept was divine, the spirit an imitation of the benevolent Jesus, the example worthy of being followed for the instruction of perishing heathen.

Let every one, in determining what he shall give, indulge the following reflections:—"I am now giving to him, who gave his life for my soul; who devoted his whole time in doing good to others, relieving their infirmities, and in preaching the gospel to the poor: and who died to purchase eternal life, which he directed to be taught in his name, to all nations. I am now giving to him by whose providence all my dai-

ly wants are so supplied, that although I am not rich in the world, I have a sufficiency and to spare. I am giving to him, who hath expressly commanded those who have received the gospel, to communicate its knowledge to their perishing fellow-creatures; to send them his word in such languages as they can read; to support qualified instruments, filled with a love of God and of souls, in traveling the dark regions of heathenism, and preaching the gospel to men perishing for lack of vision, who have not yet heard that Christ died for their salvation. What I now give may be the means of recovering some soul from eternal death to eternal glory. Before I determine the quantity of my offering, let me think what Christ himself would give were he now acting in my place, for his example ought to be my rule." Such reflections as these greatly assist those who are doubting what they ought to give. The high call, the command of God, and the worth of souls, should be seriously considered before any determine to neglect the duty.

To those who impart liberally, the labor of love shall not be in vain in the Lord; for even a cup of cold water, given in the spirit of a disciple, shall not lose its reward. No man hath any reason to think that he will be poorer in the goods of this world. He that casteth his bread on the waters, with pious intentions, shall after many days find it; if not in this, certainly in the world to come. There is an unseen direction of Providence over all our secular con-

cerns, either blasting or prospering them. Those who lend unto the Lord, have reason to believe, that he will repay to them, in this life, what they devote to his cause, if not by his blessing on their properties, by some other good that is more valuable than wealth.

Liberality to the cause of religion, doubtless brings to the giver, spiritual blessings of infinite value. Many of the inhabitants of Connecticut have reason to acknowledge the truth of the remark. It was but a short season after the Missionary Institution was brought into effectual operation for instructing the people in the new settlements, before the Spirit of God was shed down in a new manner, on many of our congregations. Many of those, who contributed to send the word of life to the poor on our borders, beheld its power in the hearts of their own families. The writer remembers to have received the following information from a pious man: "He had from his youth hoped himself to be a Christian, and professed publickly. After he commenced the family state, though his beginning was small, he was so prospered that he acquired, by husbandry, a property handsome for the place in which he lived. At the same time his family had become very numerous. He was filled with anxiety how to provide for so large an offspring as God had given him, which he afterwards saw to be a great sin. In the spirit of worldliness he many times neglected family religion, and too often the public worship of God. Religious

instruction of his children he wholly neglected. At this time, public collections commenced for missionary labor in the new settlements. He not only neglected to give, but spoke against the measure, whereby sundry persons were prevented from imparting their precious alms. By the reproof of a poor, pious neighbor, he was brought seriously to reflect on his conduct, which issued in a full conviction, that his neglect was sinful and ungrateful to God, who had richly prospered him. On the next similar occasion, determining to repair the injury he had done to so good a cause, he both contributed liberally himself, and assisted the members of his family and several poor persons to do the same. When his children enquired the reason of this change, he explained to them the importance of having the gospel preached to the destitute. One of them instantly replied, if this was a matter of such importance, they must all be guilty for not more punctually attending the worship of their own parish. From this time the whole family were constant attendants on public worship, and religious reading and conversation was introduced. One year after, several of his children became deeply impressed with the necessity of true religion. The work spread in the family, and was the beginning of a revival in the town. More than half of this family of youth, including several near relations, became hopefully pious.

Several years after, two sons of the family who had now removed to the new settlements,

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through the instruction of missionaries, received the same blessing from God. The pious man ended his narrative in tears, by saying, "O see how faithful a pay-master the Lord is! but we must give to his cause, not to make a bargain with him, that we may receive as much again, but for his honor and a love to the souls of men." His last remark, describing the motives to liberality, are very worthy of observation.

As Magazines containing religious intelligence are read only by a few, in any place, these ought to acquaint their brethren, who have not the means of information, and urge upon them the duty here recommended.

The friends of Zion can never have a better opportunity, or more urgent reasons to give liberally. That God hath come in his anger to shake the apostacies of the church, is apparent; but we hope he hath a blessing in his hand, for the benighted nations, and all who fear his name.

PHILOCHRISTOS.



THE EDITOR, returns his thanks to *Philochristos* for the preceding communication. No subject can have a higher claim on the attention of Christians of every denomination; for although divided in sentiment concerning ceremonies and some few points of speculation, they believe in the same Lord, are purchased by the same blood, and sanctified by the same Spirit. Let not party names and

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the prejudices of ignorance frustrate the present prospect of communicating the gospel to millions of Heathen, who are ignorant of Christ and his word. Whether God be worshipped by prayers read, or spoken without book ; whether baptism be performed by immersion or pouring of water, are points in which multitudes disagree, doubtless sincerely to themselves ; but we must believe they are of less importance than giving the knowledge and word of life, to half the population of the world.

The Editor would inform the readers of this Magazine, that the Rev. Doctor Johns, an intelligent and pious Baptist Clergyman, and Fellow of the Royal College of Surgeons in London, has recently passed through Connecticut, on his way to Philadelphia, for a passage to India. By the recommendation of the Clergymen of every Christian denomination, in Boston, Salem and Beverly, he obtained there a subscription of \$ 4624, towards

Languages.

- 1. Sungskrit,
- 2. Bengalee,
- 3. Orissa,
- 4. Hindoosthancee,
- 5. Guzeratte,
- 6. Chinese,
- 7. Telinga,
- 8. Kurnata,
- 9. Seek, (or Sikh)
- 10. Thibet,
- 11. Mahratta,
- 12. Burman,

Read over all India.
Spoken by a population equal to that of the U. S. of America.
Ireland,
France & Italy.

Over all China, 300 millions.
England.
The same.

Great Britain.
Burma; 17 millions.

translating the Bible into the Eastern Languages. Many such sums will be necessary to complete the good work. Christians are able, and we pray the Lord to open their hearts to give.—Six hundred millions of Heathen speak the languages, into which the translations are begun.

The following is an extract from the Prospectus, given of the progress in translating and printing :

“These translations have been making into Twelve Languages, viz. 1. The *Bengalee*. 2. The *Orissa*. 3. The *Telinga*. 4. The *Guzerattee*. 5. The *Kurnata*. 6. The *Mahratta*. 7. The *Hindoosthancee*. 8. The *Seek*. 9. The *Sungskrit*. 10. The *Burman*. 11. The *Chinese*. 12. The *Thibet* or *Bootan*. Besides the printing of the *Malayala* and the *Tamil*.

“These numerous languages are spoken by an immense population, a comparative view of which is here given.

“All of whom are idolaters ! and though more or less civilized, the greater part are the subjects of the most cruel superstitions. To mention one instance only :—“*Thirty thou-*

sand widows (according to some accounts) are immolated annually on the funeral piles, with the bodies of their deceased husbands.”

“The present state of the

Translations is highly encouraging, and marks the zeal and perseverance of the persons engaged in the work. The *Bengalee* Bible, in 5 vols. 8vo. has been completed for some time, and has reached even to a third edition. This work was the result of "sixteen years labor." The New Testament and Pentateuch are printed in *Sungskrit*; the New Testament, and the Old Testament, from Job to Malachi, in the *Orissa*. The New Testament in the *Mahratta* and in the *Hindoosthancee*, is printed. In the *Chinese*, the Gospels by Matthew and Mark are printed off, and the New Testament will shortly be published. In 1809 the translation had proceeded to the end of Ephesians. The printing in the *Burman* and also in the *Seek* is begun. The *Telinga* and *Kurnata* may be commenced this year, (1811); the *Kurnata* and *Guzerattee* have been hitherto delayed by circumstances, chiefly of a pecuniary nature. The translations of all are much farther advanced than the printing; and the Missionaries express a hope that ere long, "All the nations of the East will hear in their own tongues the wonderful works of God." Besides the above, the Serampore Missionaries are printing the *Malayala*, translated from the celebrated *Syriac* version, under the direction of Mar Dyonysius, bishop of the Syrian Christians; and also the *Tamul*, translated by a valuable deceased Missionary from the London Society.

"It would be no easy task to fix any precise period for the completion of this great work; but from an estimate made in

1809, by Doctor Carey, some conjecture may be formed.—Four years had been assigned by him, in 1807, for the translation of the New Testament into ten languages; but the labor and expense attending the Chinese, (not included in the number) seem to protract that expectation. He adds: "In two years, three of the ten versions have been so completely revised as to be actually printed off, and five more of them were at that time brought to the press."

"The character of these men may be best read in their works. It may however be proper to say, they who know them well, believe them to be translators of ability and fidelity. The testimony of Dr. Buchanan does honor to them and himself:—"Dr. William Carey, and Mr. (now Dr.) Joshua Marshman, are men whose names will probably go down to the latest posterity in India, as faithful translators of the Holy Scriptures."*

"Dr. Carey is the author of *Sungskrit*, *Bengalee*, and *Mahratta* Grammars, and is preparing a Dictionary of the *Sungskrit*, *Bengalee*, and *English* Languages, and proposes to publish a collation of *Sungskirt* and *Hebrew* roots.

"Dr. Marshman is the Superintendent of the Translation of the Scriptures into *Chinese*, and is publishing the Original Text of Confucius, with a translation. The first volume of which has been printed off in a 4to. of 724 pages, with a preliminary dissertation on the language. It is dedicated by per-

* Christian Researches, American Edition, page 240.

mission to Lord Minto, and issued under his patronage.

“The excellent Mr. Ward is the author of a work entitled, “Account of Manners, Customs, &c. of the Hindoos, with numerous engravings of the Indian costume, a second edition of which is publishing in England. This work is comprised in 4 vols. 4to.

“The proficiency of the young men engaged with Dr. Marshman, in the Chinese, two of whom are his sons, one in the 17th, the other in the 16th year, and the third, the youngest son of Dr. Carey, in his 10th year, has attracted the attention of the Right Honourable the Governor General of India, Lord Minto.”

The following is extracted from the subscription bill circulated in Boston, &c.

This work “has been undertaken from a conviction, that the BIBLE is the best gift of God to men.

“The Eastern nations, unlike most other pagans, are, many of them, able to read; and more of them disposed earnestly to listen to what the Bible contains. Even before the missionaries could furnish copies of the scriptures, “some asked for them with tears.”

“The immense population of Asia has a peculiar claim on Christians, considering that from the East we received this heavenly gift.

“It has been prosecuted from a conviction that Christianity is a positive benefit to a nation, in every degree of its prevalence. Like the Guardian Angel of the human race, it meliorates the heart, enlightens the under-

standing, and banishes those superstitions which subject them to the most dreadful torments, and deprive an incredible number annually even of life!

“The light of truth has already done this *for us*,—enlightened Europe, and their benevolent descendants inhabiting these shores. A huge wooden image was the supereminent God of our Saxon ancestors; called by them the IRMIN-SULA.* Human sacrifices were offered by them in their worship—and on particular occasions, in the age of Druidism, it is credibly reported that they made images of wicker work, filled them with living men, and burned them alive. So that our ancestors surpassed the devotees of the more ancient, or those of the modern Moloch. So attached were they to these sanguinary rites, that centuries rolled on after the dawn of moral light before these customs vanished.—But in Asia, within a few years, after the development of light, the Hindoo throws aside his *shaster*, burns his idol, deserts the obscene and bloody temple of JUGGERNAUT, and worships in spirit, Him who made heaven and earth.

“Of the various methods employed for propagating Christian knowledge, that of giving the Bible, translated into the language of a people ready to receive it, is the greatest; and the only object in which all Christians, of whatever denomination, can conscientiously unite.

* Turner's Anglo-Saxon, in two vols. quarto.

“The expenses attending the work are great, and can only be met by a numerous people; for want of ample means, it has been more than once impeded: and it is of great importance that the present translators should not be suffered to stop, for whenever their labors must cease, it will be a loss not to be made up. The present, as well as a former attempt to aid it, has met with the munificent patronage of some worthy men, ready to every good work.”

The monies subscribed in America are transmitted to Asia, by ROBERT RALSTON, Esq. a pious and eminent merchant of Philadelphia. MR. PETER W. GALLAUDET, merchant, in Hartford, transmits to MR. RALSTON what shall be subscribed in Connecticut.—An account of what is received by MR. GALLAUDET, and transmitted to MR. RALSTON, will be published in this Magazine.

MISSION SOCIETY TO AFRICA
AND THE EAST.

(Continued from p. 72.)

Mr. Marsden, in a letter dated May 3, 1810, informs the society:

“On our arrival at Port Jackson, I found the merchants here had formed a determination to make a settlement at New Zealand, in order to procure hemp, &c. which that island produces. The people were appointed, who were to form the settlement; and every other necessary preparation made, and the ship ready to

sail under the sanction of the government: when, at the moment, a vessel arrived from New Zealand, bringing information that a ship called the Boyd, which had sailed from Port Jackson for timber to carry to India, had been burnt by the natives, and the ship's crew murdered, with the exception of eight persons. This was very alarming news; and deterred, for the present, the merchants from their intention of forming a settlement on New Zealand.

“Duaterra is much distressed for what has happened at New Zealand. I believe it will be found that we have treated the New Zealanders with the greatest injustice. It is much to be lamented that Englishmen should be such savages as they often are, when among poor heathens, whom they imagine they have in their power.

“No doubt but various reports will be spread in England against the New Zealanders—but it should be remembered, that they have none to tell their story, or to represent their injuries which they have suffered from European cruelty.

“I believe that the heathen nations around us will be enlightened from this colony, and the glory of the Lord will shine upon those, who are now sitting in darkness, and in the shadow of death.”

In a subsequent letter, Mr. Marsden resumes the subject.

“This morning a person called upon me, who had just returned from New Zealand, in a vessel called the Brothers, belonging to this port. The New Zealanders behaved to

them in the kindest manner, and supplied the vessel with every necessary in their power. They gave them a bag of potatoes for a single nail, and afforded them every assistance. Ten of the sailors belonging to the Brothers took one of the boats and went on shore—and began to destroy the growing crop of potatoes. The natives remonstrated with them, when the sailors murdered one of the native men in the most barbarous manner, and behaved with the greatest cruelty to many of the others. Notwithstanding this act of wanton cruelty, the natives did no injury to the vessel or any of the sailors; but were satisfied with the captain assuring them, that he would complain to our Governor, and have them punished.

“I believe the loss of the Boyd, and the murder of her crew, were in retaliation for acts of cruelty and fraud, which had previously been committed at New Zealand by some Europeans. The acts of fraud and cruelty committed at New Zealand by Europeans are undoubtedly very great.

“I do not think it prudent for the missionaries to proceed at present. Duaterra is making great progress both in knowledge and agriculture—he works every day at one kind of labor or another, and will do as much work in a given time, as most men in the colony, and as well. I intend that he shall get a perfect knowledge of the culture and management of flax, as well as of different grain, vegetables, and pulse. He assures me, that, on his return to New Zealand, he will begin to cultivate his lands as we do, and will

send over some of his people for instruction, to live with me. He is very anxious for Mr. King to go with him, to make a Sunday, and to instruct his people—I believe something will be done for these poor heathens, as soon as the vices of our own people will allow it.

“I have three New Zealanders now living with me, two of whom are sons of chiefs. One of them was at New Zealand when the affair of the Boyd took place. The captain of the Boyd, according to this man's statement, took four New Zealanders from Port Jackson; one of whom was the son of a chief of that part of the island to which the Boyd went for spars. He states, that the captain flogged all the four New Zealanders, on the passage from Port Jackson. When they arrived, the son of the chief complained to his father of the cruelties that had been exercised on him and his companions. The old chief, and one of his sons, named Tippahooee, determined immediately on revenging the injuries that had been done to his son and subjects, by taking the ship and murdering all the crew: which they effected.

“Our friend Tippahee was no way concerned in this business, from the best accounts we can obtain. The Boyd did not put in at any part of his dominions. He happened to arrive with a cargo of fish, (which he owed to the chief of that part where the Boyd was taken) just at the time that the business had taken place. Five men had run up into the rigging, to save themselves. Tippahee called them down, and told them to come into his canoe and he

would save them : the sailors got into his canoe ; Tippahee carried them immediately on shore, but was followed by the enraged party, overpowered, and all the men murdered. Tippahee did all he could to save our countrymen ; but was afterwards shot through the neck, and many of his subjects killed by parties landed from the whalers, and the whole of his island on which his houses stood destroyed. He is since dead. His son, who was in England at the time I was in London, died from disease nine days previous to the arrival of the Boyd.

“ It is generally believed here, that the whole that has happend to the Boyd has been owing to the conduct of the Europeans themselves. I have conversed with many who have been at New Zealand, some before and some since the affair of the Boyd ; but they all concur in one opinion, that we were the aggressors. I am still persuaded that Divine Goodness has some gracious intentions towards this noble race of human beings.

“ Nothing can be effectually done with the natives of the South Sea Islands, without the means of keeping up a constant communication with them from Port Jackson. The missionaries can neither be safe nor comfortable, without this. A communication cannot be maintained without a ship. One vessel, of about one hundred and fifty, or two hundred tons, would visit all the islands in these seas, be a protection to the missionaries, and bring such natives to and from Port Jackson, as may from time to

time wish to go in her. The produce of the islands, brought to Port Jackson and sold, would pay all expenses. If I had the means within my own power, I would not hesitate one moment on this plan. It is what I have recommended for the last ten years. I wish some of the merchants in London would undertake to fit out a vessel for this service ; not on the account of any public society, but on their own private account. This would be doing more toward promoting the instruction of the natives in these seas, than can be otherwise effected by all the money which they may throw into any public purse. We will readily, in this colony, second any plan of this nature, so far as our exertions and means will extend. I can answer for myself and friends here to the amount of fifteen hundred pounds. The missionaries would then be safe in the islands. There would be something to call forth their industry, and that of the natives : viz. the collecting the natural productions of the islands, and sending them to market. They would be able to supply all their own wants, independently of the societies to which they belonged. The most friendly intercourse would be kept up between Port Jackson and all the natives of the different islands. The South Sea whalers would also be safe, when they wanted supplies from New Zealand.”

ANECDOTE.

(COMMUNICATED.)

MR. B. who is the subject of the following anecdote, is a gentleman, with whom I became acquainted,

while on my late missionary tour in the state of Vermont.

Previous to his hopeful conversion to Christianity, he was of infidel sentiments. He would often join in casting reproach and contempt upon religion, and against its professors, when in company with his infidel companions.

One morning he had occasion of sending his son, a lad of seven or eight years old, to one of his neighbors. The lad arrived at the house, and found Mr. C. attending prayers in his family. Having returned, and while laboring in the field, the lad told his father that he found Mr. C. praying with his family; and then asked the reason why he prayed. The conscience of the father would not suffer him to condemn, in hearing of his son, the practice of his neighbor, which would have been an object of his ridicule among his infidel companions; but compelled him to justify the practice, as being proper and right. This frank acknowledgment of conscience, prepared the way for the lad to surprise the unsuspecting father with this solemn question, "*If it be proper, and right, Why then, father, don't you pray?*"

The question was an arrow, which pierced his heart; and like thunder awakened his guilty conscience. To conceal the distress and anguish of an awakened, guilty conscience, he dismissed the boy from his labor. But the conviction, and distress of his mind, tormented with guilt, he could not dismiss. The Almighty had evidently taken him in hand, nor left him, till hopefully he was made a subject of divine grace.

Two or three years have elapsed, and judging by the fruit, the change was genuine. He is now a living monument of divine mercy, witnessing to those, who once were his infidel companions, the reality of the religion of Jesus;—witnessing to those, who once doubted the reality of the change, that he is a

humble follower of the Lamb of God.

From the example of this lad, let Christians not shrink from a faithful discharge of their duty, by neglecting to administer gentle reproofs to their fellow creatures, who live in the constant neglect of those duties which God requires.

ORDINATIONS.

ON Thursday the 6th Feb. last, five young men were ordained at Salem, as missionaries to the Burman Empire, in India, *viz.* ADONIRAM JUDSON, SAMUEL NEWEL, SAMUEL NOTT, GORDON HALL and LUTHER RICE. Sermon preached by Rev. Leonard Woods, D. D.; charge by the Rev. Samuel Spring, D. D.; right-hand of fellowship by the Rev. Samuel Worcester; the first prayer by the Rev. Edward D. Griffin, D. D.; second prayer by Rev. Jedidiah Morse, D. D.

Three of these missionaries sailed from Philadelphia, and two from Salem, about the 16th of February.

OBITUARY.

DIED at Washington, Hon. THOMAS BLOUNT, Esq. member of Congress from North-Carolina.

At East-Haddam, Dr. CHRISTOPHER HOLMES, fellow of the Medical Society.

At Rutland, (Mass.) on the 7th ult. Rev. HEZEKIAH GOODRICH, aged 41, in the 19th year of his ministry.—He was a native of Wethersfield, in this State, and was educated under the patronage of his uncle, the late Rev. Dr. Goodrich, of Durham. Yale, 1785.

CONNECTICUT
EVANGELICAL MAGAZINE;
AND
RELIGIOUS INTELLIGENCER.

Vol. V.]

APRIL, 1812.

[No. 4.

*An Historical View of the First
Planters of New-England.*

NO. VII.

(Continued from p. 91.)

HAVING given some account of the establishment of the colonies of Plymouth, Massachusetts, and Connecticut; we now proceed to a sketch of the rise of the colony of New-Haven. This was a fourth colony, which, with the other three, were united in a permanent confederation, for their mutual protection and common benefit. This union of these separate governments, founded upon a similarity of character, was the source of that steady prosperity, that peculiar harmony, and of many of those eminently wise institutions, by which the New England states have been so long distinguished.

One of the original Patentees of the colony of Massachusetts,
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and a great patron of the New England settlements, was Theophilus Eaton. He was an eminent merchant in London, engaged in the India trade, had been employed in important services for the government, and held a high rank in the East-India Company. At the emigration of Governor Winthrop and his company, who established the colony of Massachusetts, it does not appear that Mr. Eaton had any design of coming to America. Though he afforded much assistance to the infant plantation, being engaged in extensive mercantile business, he chose to remain in his native country.

Mr. John Davenport, a minister in London, not less distinguished for strength of genius and extensive learning, than for ardent piety, unwilling to submit to the arbitrary impositions of the ecclesiastical establishment, could not escape the jealous vigilance of Laud, at that time, Bishop of London. To avoid the indignation of prelati

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tyranny, in the year 1633, he went over to Holland. He had been an active instrument in obtaining the patent for the colony of Massachusetts, though, at his express desire, his name was not inserted as one of the patentees. Hearing, while in exile, of the prosperity and the divine blessing which attended the New-England settlements, he meditated a removal to America. On his return to England, Mr. Eaton, who had enjoyed the benefit of his eminent ministry in London, determined to accompany Mr. Davenport in an emigration to the western wilderness. Mr. Eaton, Mr. Hopkins, afterwards Governor of Connecticut, Mr. Davenport, and a considerable number of worthy opulent planters, arrived in Boston, in June 1637. The two former are thus characterized by Gov. Winthrop, at the time of their arrival: "Mr. Eaton and Mr. Hopkins, two merchants of London, men of fair estate, and of great esteem for religion, and wisdom in outward affairs." Mr. Eaton is thought to have possessed the greatest fortune, and the most extensive acquaintance with business, of any of the fathers of New-England.

Mr. Eaton, Mr. Davenport, and their company were inclined to commence a new plantation, and lay the foundation of a separate colony. Though the most advantageous offers were made them by the government of Massachusetts, to choose any place within their jurisdiction, they preferred a place without the limits of the existing colonies. They, accordingly, fixed upon New-Haven for the place

of their future habitation, and in the spring of 1638, began the settlement of that pleasant town. President Dwight, in his able and judicious "Statistical Account of the City of New-Haven," gives the names of the first principal settlers, and an account of the purchase of their lands from the Indian proprietors. This purchase was made for a valuable consideration.— "On the 4th of June, 1639, the planters formed their constitution. On the 5th of October following, they organized their government, when Mr. Eaton was chosen governor. By the general court, which sat Sept. 5th, 1640, Quinnipiack was named *New-Haven*."* In the early times of the New-England colonies, no one was so much distinguished for good order and internal tranquillity, as the colony of New-Haven. Mr. Eaton and Mr. Davenport were the fathers of the plantation, and their influence, founded on their personal worth and unshaken fidelity to the best interests of the settlement, was never diminished. Mr. Eaton was annually elected governor till his death, in 1637. In their intercourse with the natives, the government ever conducted with such wisdom and integrity, that the colony suffered very little from Indian hostility. The principal planters possessed so much property, and conducted the affairs of the colony with such discretion, that the settlement never experienced any special sufferings from want.

The first planters of New-Haven, having been bred in

* President Dwight.

mercantile employments, were inclined to engage in the pursuits of commerce. With that view, they fixed their settlement at a port selected for that purpose. In these pursuits, they sustained many severe losses. Particularly in the loss of a new ship of 150 tons, freighted with a valuable cargo, and manned with seamen and passengers from many of the best families in the colony, which foundered at sea, in the year 1647. This severe loss discouraged, for a time, their commercial pursuits, and engaged their attention, more particularly, in the employments of agriculture.

In addition to the town of New-Haven, several other flourishing settlements were soon commenced, which were included in this colony. In 1639, commenced the settlement of the towns of Milford and Guilford. Stamford was settled in 1641. Soon after which, began the town of Branford. Some settlements on Long-Island, contemporary with these, were included in the colony of New-Haven.—The confederation of the united colonies took place in 1643; in the accomplishment of which most important object, Gov. Eaton performed a very distinguished part.—Mr. Hopkins, who emigrated from England in company with Mr. Eaton and Mr. Davenport, settled at Hartford at the same time that the others fixed at New-Haven, and became one of the most useful and eminent characters in Connecticut. The intimate friendship which subsisted between Mr. Hopkins and Mr. Eaton, was of great advantage to the two colonies.

Like the other colonies of New-England, that of New-Haven was planted with a special view to the honor of the divine Saviour, and the enjoyment of the pure religion of the gospel. Mr. Davenport often remarked, before his emigration to America, that he found no churches willing to advance in gospel light and ecclesiastical improvement, any further than the limits attained by their first reformers. That the Lutheran churches, by all the discoveries of subsequent periods, could never be persuaded to make any improvement upon the articles of faith or practice, established by the great Reformer, whose name they bear. That the churches founded on the principles of Calvin, had made no useful advances since that eminent divine was removed from them. That the church of England could not be persuaded to admit any improvement on the sentiments of Cranmer and the other English reformers. Despairing, therefore, of seeing any Christian church in Europe regulated according to what he believed to be the pure precepts and doctrines of Christ, he resolved, with his pious coadjutors, to attempt, in the American wilderness, the establishment of such a church as they had long hoped to see. They believed also, that a state of society could be formed, and civil government maintained in conformity to divine precept, in which a great part of the imperfections of all human governments might be avoided. At least, they believed the faithfulness of God, in aid of the purest intentions, authorized the hope of realizing these

animating anticipations. It is not to be denied that there was something Utopian in these prospects; still it is no more than justice to say that, probably, mankind have never witnessed a greater approximation to the perfection of human society, than was realized by these illustrious Christian patriots. The mode of organizing their churches was original and peculiarly interesting. When a church was to be gathered, the persons proposing to unite in Christian covenant, elected seven of their number, those who were most esteemed for their religious attainments, to stand as *pillars* of the church. This idea was suggested, in part, from the sacred passage, Prov. ix. 1. *Wisdom hath builded her house, she hath hewn out her seven pillars.* To the persons composing the seven pillars, the others were added, who became members of the church. The greatest efforts were made to establish the churches in the pure faith and uncorrupted practice of Christ and his apostles, and to guard them from any future deviation from that purity in which they were constituted. And this was done, certainly, with a most acute knowledge of the scriptures, an extensive acquaintance with the general history of the church, and a clear perception of the human character. Their sentiments concerning church communion, were essentially similar to those which have been since advocated by President Edwards, and are now generally approved by the ministers and churches in this state.

These churches long continued in great harmony and pros-

perity, enjoying the blessings of heaven, and the gracious presence of the Holy Spirit. The church at New-Haven enjoyed the ministry of Mr. Davenport as pastor, and Mr. Eaton, brother of the governor, as teacher. The first minister at Milford was Mr. Prudden. The church at Guilford had Mr. Whitfield as pastor, and Mr. Higginson as teacher. Mr. Denton was minister at Stamford. The pastor of the church at Branford was Mr. Pierson, who had for an assistant Mr. Brucy. The most of these were eminent ministers of Christ, distinguished for ministerial gifts, extensive learning, practical wisdom, and fervent piety.

The constitution of their church, and of their civil government, was formed by the people of New-Haven, at the same time. Indeed, it was considered as one and the same transaction. The persons selected for the seven pillars, after constituting the church, proceeded in the same manner to the organization of the government. Members of the churches only, were freemen of the colony. No human association has existed, more deserving of the appellation of a Christian republic than this. Their posterity now reap the rich harvest of their labors and their prayers.

The colony of New-Hampshire, which now holds a distinguished rank among the New-England states, though its settlement began at a very early period, did not become a separate colony till many years after that settlement commenced. Capt. Smith, of Virginia, who sailed along the shores of New-

England in 1614, and published a chart of the coast, with some account of the country, discovered the river Piscataqua. He found the river to be large, the harbour capacious and safe, and gave a favorable representation of the place as a site for a new plantation.

Gorges and Mason, two members of the council of Plymouth, in England, having obtained from the council a grant of that tract of country, attempted the establishment of a colony and fishery at the river Piscataqua. In the spring of the year 1623, they sent over a few persons for this purpose, who sat down on the south side of the river near its mouth, and there fixed a temporary residence. This was the beginning of that excellent and flourishing town of Portsmouth. The same year, two of the company erected a fish-house at the place of the present town of Dover. These settlements, for several years, were small, and scarcely permanent. In 1629, some of the settlers about the Massachusetts-Bay wishing to unite with the settlement at Piscataqua, they assembled the chiefs of several Indian tribes at Squamscot falls, now Exeter, and, for a valuable consideration, made a purchase of an extensive tract of land. In the instrument of conveyance, the natives express a "desire to have the English come and settle among them, as among their countrymen in Massachusetts." After this purchase, the plantation had a moderate increase, but no new settlements were made till the year 1638, which was the beginning of the towns of Exeter and Hampton.

The people at Dover early erected a convenient meeting-house, which was afterwards improved as a fortification. A church was soon organized, of a character similar to the churches in the neighboring colonies; and Mr. William Leve-rich, a worthy and able puritan divine, came from England in 1633, and became their minister. The settlement at Portsmouth, in their infant state, erected a house for divine worship, and enjoyed, successively, the labors of several faithful ministers. The ministry of one of these, Mr. James Parker, was attended with much success.— But the town had no settled minister till a number of years after its settlement.

The people who made the settlement of Exeter, in 1638, were mostly from Boston.— Having been regularly dismissed from the church in that town, they immediately united in a church relation, on the principles of their mother church. As they judged their settlement to be without the jurisdiction of Massachusetts, they formed themselves into a body politic, chose rulers and assistants, who were sworn to the proper execution of their respective offices, and a correspondent oath of obedience was taken by the people. In this political compact we have an instance of civil government in its simplest, perhaps, in its purest form. The magistrates, who were few, were vested with legislative, judicial, and executive authority. The settlements at Portsmouth and Dover, for several years, were governed, principally, by agents sent over by the proprietors in England.

Having experienced many inconveniences from this mode of government, they, separately, formed a civil compact, after the example of their neighbors at Exeter, enacted and enforced their own laws. The combination at Dover was similar to the one at Exeter; at Portsmouth they had a chief magistrate, annually elected, stiled a governor.

These settlements, for many years, lived peaceably with the natives, and from their great advantages for fishery, experienced less of the evils of famine than the neighboring colonies. Placed in distinct civil communities, they soon found themselves exposed to a variety of difficulties, and peculiarly defenceless in the event of trouble from an enemy. Their corporations were necessarily weak, and exposed to the intrusion of vagrants and outlaws, who would not submit to the steady government which was maintained in the colonies of Massachusetts and Plymouth. Had these political combinations been left to the management of their original framers and their posterity, they might have exhibited an example of the finest republics on historic record. But the constant influx of immigrants, and of demagogues invited by their weakness, rendered this expectation hopeless.—These considerations induced the settlements to desire a union with the colony of Massachusetts. The subject having been for some time in agitation, in the year 1641, the settlements on and near the Piscataqua, submitted to the jurisdiction of Massachusetts, on condition of enjoying equal privileges with the people of that

colony, and having a court of justice maintained among themselves. They were cordially accepted by that government, and thus, by a solemn compact, became a part of the colony of Massachusetts...From this time, the settlements advanced in a more rapid progress, and in greater security; and their civil and ecclesiastical history becomes one with the colony of which they now constituted a respectable portion. This union continued till the year 1679, when, by the authority of the King of Great Britain, New-Hampshire was separated from the government of Massachusetts, and became a royal province.

One of the most prominent characters in the early history of New-England, was Roger Williams. He was a man of considerable ability and learning; active and diligent in his pursuits, humane and benevolent in his character, ever fond of novelty and change. Previous to his coming to America, Mr. Williams was a minister in the church of England. He came to New-England in the year 1631, and resided two years at Plymouth. He there exercised his ministerial functions, occasionally, to good acceptance.—During his residence at Plymouth his conduct was inoffensive, and his character naturally mild, so that he ever after retained the esteem of the people of that colony. In 1633, he removed to Salem, and, on the death of their excellent minister Mr. Skelton, the church in that town invited Mr. Williams to become their pastor. During his connection with the church

at Salem, Mr. Williams inculcated many opinions which were disapproved by the government and churches of the colony, which it was thought would prejudice their interests in the view of the mother country, and destroy that system of civil and ecclesiastical polity on which the colony existed. After much faithful and friendly dealing, Mr. Williams being unwilling to renounce or conceal the sentiments which he entertained, in 1635, he was directed by the government to depart from the jurisdiction of Massachusetts. He removed with a few followers, and sat down within the Plymouth jurisdiction, in the present town of Rehoboth. The year following, at the desire of governor Winslow, lest the government of Massachusetts should take umbrage at his remaining within the Plymouth jurisdiction, he crossed the Pawtucket river, and, with about twenty settlers, laid the foundation of the present opulent and flourishing town of Providence. These dissensions were conducted in such a manner, that no personal alienation appears to have taken place between Mr. Williams and governor Winthrop, and a constant interchange of good offices existed between the Providence plantation and the Massachusetts and Plymouth colonies. In the war with the Pequods in 1637, there was a cordial co-operation of all the plantations against the common enemy. Probably no individual of the age made greater and more successful exertions to maintain the peace of the colonies with the natives; and, living in the vicinity of several powerful

tribes, he was vigilant in discovering their designs, and gave the other colonies timely notice of their hostile machinations.

Mr. Williams, for some years, established no particular church order, inviting persons of all religious sentiments to unite with his rising plantation. After a few years, he and several of his people renounced the baptism of their infancy, were re-baptized, and united in a church, which was, I believe, the first Baptist church in New-England. On account of differences of sentiment which, subsequently, prevailed in the church, in the year 1653, it was divided and became two churches.—Mr. Williams purchased the lands of his plantation of the Indian proprietors, and no man enjoyed their confidence in a higher degree. He was the father of the colony, and, for some time, he appears to have possessed and exercised the principal powers of government which existed.—In some of the first years of the Providence plantation the people suffered very sensibly from scarcity. The product of their forests and rivers saved them from perishing by famine. The most of the fathers of New-England experienced the evils of war and famine, in a degree to which their posterity are unable to form any adequate conception.

At the time of the banishment of Mrs. Hutchinson from Massachusetts, several people who had favored her religious opinions, and, of course, differed in principle from the prevailing sentiments of the churches, chose to remove from the colony. One of these was Mr. William Coddington; a gentle-

man of education and affluence, who had been for several years an assistant, and one of the most worthy magistrates of the Massachusetts government. In the year 1638, Mr. Coddington, with a few others, removed to Narraganset Bay, and commenced the settlement of Rhode-Island.— These planters, immediately, united in a civil compact, to which Mr. Coddington and seventeen others subscribed their names. This infant plantation furnishes an instance of something of the simplicity and natural existence of a patriarchal government. Mr. Coddington, a man of great virtue and natural dignity of character, possessing the confidence of all, was created their magistrate, to whom were delegated the necessary powers of civil government. By the friendly assistance of Mr. Williams, he purchased the Island of the Indians, and, in consequence of its pleasantness and fertility, in a few years, it became a flourishing settlement. In the year 1644, a Baptist church was formed in Newport, which was afterwards divided into two. A congregational church was formed in Newport in 1720; and a second one, in 1728. These two churches enjoyed the ministry of two of the most eminent American divines of the last century, President Stiles and Dr. Hopkins.

These settlements being destitute of any chartered government from the mother country, in 1643, Mr. Williams went to England, and, by the assistance of Mr. Vane, who had been governor of Massachusetts, obtained a liberal charter of incorporation of Providence and Rhode-Island

Plantations. The form of government provided by this incorporation was essentially similar to that established in the adjacent colonies. Mr. Williams lived to a great age, and was chosen, several times, governor of the colony.

As early as the year 1607, some of the Patentees of the northern colony of Virginia began a settlement at the mouth of the river Sagadahock, now Kennebeck. They laid the plan of an extensive and opulent state. But in consequence of the death of the principal patrons, and the severities endured by the planters, the settlement broke up the following year, and those who were living returned to England. The first permanent settlements made within the District of Maine, commenced about the year 1630. The oldest towns are Kittery and York. In the year 1635, Sir Ferdinando Gorges obtained from the council of Plymouth a grant of the tract of land lying between the rivers Sagadahock and Piscataqua. It is supposed that he instituted civil government in the province. Courts were held as early as 1636, who appear to have exercised legislative and judicial powers. In 1639, Gorges obtained from the crown a charter, conveying the amplest powers of jurisdiction. He appointed a governor and council who administered justice to the people to their general satisfaction, for a number of years.— After the death of the proprietor, these powers of government were generally supposed to have expired. The different settlements formed some kind of voluntary compacts, and elected

their own rulers. But the people, soon perceiving the inconveniences of this state of things, in the year 1652, united with the government of Massachusetts, and became an integral part of that Colony.

In the first settlements, churches were early established, who enjoyed the labors of some of the worthiest ministers of their time. In general, their early civil and religious institutions were very similar to those of Massachusetts.

No part of New-England has suffered so much from the hostility of the natives, as the District of Maine. Many ferocious tribes of savages were settled on the rivers with which the country abounds, and from the small progress made by the settlements for a long period, they were unable to subdue their power, or prevent their predatory incursions. From the proximity of that district to Canada, in all the wars between England and France for a century after its first settlement, they were exposed to the hostile incursions of the savages, stimulated by a most artful and unfeeling enemy. Many of their towns have been pillaged and burnt, and many of the people made captives and slain. So late as the war of 1745, many of the towns suffered severely from savage hostility.

The State of Vermont, the youngest of the New-England States, has advanced in population and wealth more rapidly, than either of the others, and holds a respectable rank in their number. The tract of country composing that state, lying between the states of New-Hamp-

shire and New-York, to which both laid an imperfect claim, remained long unoccupied. In the year 1724, in the time of a severe Indian war, the government of Massachusetts erected Fort Dummer, within the present town of Brattleborough, and commenced a small settlement near the fort. This was then supposed to be within the limits of Massachusetts; but, on running the province lines in 1741, it fell within the state of Vermont. In the year 1731, the French from Canada erected the well-built fort at Crown Point, on the west side of Lake Champlain, and, soon after, began a settlement on the eastern side of the lake opposite to the fort.

From the time in which the provincial line between Massachusetts and New-Hampshire was ascertained, till after the peace of 1763, when it became a subject of controversy, the territory of Vermont was considered as belonging to New-Hampshire. The town of Bennington, as it is one of the best, is considered the oldest town in the state. This township was granted to certain proprietors, in the year 1749, by the Governor of New-Hampshire, and called after his name. Soon after this grant, the settlement of that town commenced. In four or five of the following years, a few other towns were granted by the government of New-Hampshire, on the western side of Connecticut river. The war of 1755 put a stop to these grants and settlements. In the progress of that war, the territory of Vermont became the scene of military

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operations. These events produced a general acquaintance with many parts of the country, and, towards the conclusion of the war, extensive grants of townships were made by the New-Hampshire government, and numerous openings were made in the wilderness. From 1764 to the commencement of the American war, the new settlers were harassed with conflicting claims to their territory, maintained by the provinces of New-Hampshire and New-York. Notwithstanding these embarrassments, the infant settlements gradually increased by emigrations from the several New-England provinces. At the commencement of the war of 1775, the people of Vermont warmly espoused the American cause, and during its continuance, performed many important services. As the authority of the royal governments became disavowed, the people finding themselves wholly destitute of any bonds of civil government, public sentiment naturally adverted to the necessity of some political regulations for the general safety. There having been several conventions of committees of towns, to deliberate on measures to be pursued, in January 1777, a convention of delegates from the respective towns, held at Westminster, resolved that the territory now included in that state, should "be considered as a free and independent jurisdiction or state; to be for ever hereafter called, known, and distinguished, by the name of New-Connecticut, alias Vermont." From this period, Vermont became an inde-

pendent state; and in 1791, was admitted a member of the American union.

The settlers of Vermont were mostly emigrants from Connecticut, and, for several years after the peace of 1783, their number increased with an unprecedented rapidity. Their civil and religious institutions were generally copied from those existing in Connecticut. A congregational church was early established at Bennington, and continued many years under the ministry of the pious and worthy Mr. Dewey. In most of the towns, churches were established at an early period of their settlement, who have enjoyed the labors of many able and faithful ministers of Christ. The churches and ministers in Vermont have been remarkable for uniformity in religious sentiment and practice; conformable to the Calvinistic system, and to the doctrines of the gospel so ably vindicated by several New-England divines of the last century. The late Dr. Job Swift, who has been stiled The Apostle of Vermont, not more distinguished for abilities and piety than for indefatigable labors, was an eminent instrument of ordering and establishing the churches and religious institutions of the state, was an unshaken pillar of divine truth, and, in the midst of his labors in the service of his Master and his fellow-men, was suddenly removed to his eternal rest. The churches and people of the state have been favored with many gracious manifestations of the special influences of the Holy Spirit, in reviv-

ing the interests of vital religion, and bringing many souls into the holy kingdom of the Redeemer.

Probably, no instance can be found in the history of men, where all public institutions, of a civil, moral, and religious character, are held, so entirely, under the constant controul of public sentiment, as in the state of Vermont. It is earnestly hoped, that, through the merciful favor of Heaven, that people may be long worthy of the possession of the many privileges which they now enjoy.

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[*To be continued.*]



Sinners abuse the patience of God.

THE patience of God towards sinners is often mentioned in the holy scriptures. It is written, "He is the Lord God, gracious and merciful, and slow to anger." He solemnly declares that he takes no pleasure in inflicting death upon sinners. He expresses his tenderness towards his backsliding people in the strongest terms. "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me; my repentings are kindled together. I will not execute the fierceness of mine anger. I will not return to destroy Ephraim." His conduct has uniformly harmonized with his declarations from age to age. He has exercised astonishing patience towards his guilty creatures.—When all flesh had corrupted their way before him, and every

imagination of the thoughts of their heart was evil and only evil continually, he waited an hundred and twenty years, before he executed the sentence of condemnation upon them. He waited long upon Sodom and Gomorah, the kingdom of Egypt, the Amorites, the murmuring Israelites in the wilderness, and the crucifiers of the Lord of glory. He has endured, with much long-suffering, a vast number of sinners in every age and nation, ever since. All these instances of his delaying to punish sinners are instances of his patience and forbearance. For,

1. Sinners constantly deserve punishment. They provoke God to anger everyday, and justly deserve the tokens of his displeasure. There is not a day, nor a moment, in which he might not, in justice, let loose his hand and cut them down as cumberers of the ground, and consign them over to hopeless ruin.—And it is owing to his mere patience, that he suffers them to enjoy the light of the sun, the blessings of providence and the means of grace. It is, as the prophet says, of the Lord's mercies that they are not consumed and treated according to their deserts.

2. God has a right to punish sinners according to strict justice. He has made them, and made them for himself. They are his creatures, and bound by infinite obligations to love and serve him with all their hearts; but they have rebelled against him. When they have known his will they have refused to obey it; and when he has offered them pardoning mercy, they have despised and rejected it. They

have therefore greatly injured and abused Him, whose they are, and whose right it is, to give them a just recompence of reward. "Vengeance is mine, saith the Lord; and I will repay." It properly and exclusively belongs to the Creator, to punish his guilty creatures.— And so long as he delays to punish those whom he has a right to punish, he exercises patience and forbearance towards them. For,

3. He has power as well as authority to execute the sentence of condemnation, which he has justly passed upon them. He has told them the wages of sin is death; that the soul that sinneth shall die; and that cursed is every one that continueth not in all things written in the book of the law to do them. This sentence of death he is always able to execute at any moment with infinite ease.— Hear his own solemn declaration upon this subject: "See now that I, even I am he, and there is no God with me: I kill, and I make alive; I wound and I heal; neither is there any that can deliver out of my hand. For I lift my hand to heaven and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and I will reward them that hate me." God can commission any creature, or any object to execute his vengeance upon sinners, or he can crush them, even before the moth. Taking the guilt of sinners, and the power and authority of God into view, it must appear, that he does exercise patience towards sinners, in a de-

gree and duration truly astonishing.

It is now natural to enquire why God exercises so much patience towards those, whom he might justly and instantly destroy. The general reason undoubtedly is, that he has provided a Saviour for sinners, and entered upon a treaty of reconciliation with them. Hence the apostle says, "All things are of God: who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then are we ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, Be ye reconciled to God." But though God is actually carrying on a treaty of reconciliation with sinners, still it depends upon his holy pleasure, how long he will wait upon them to comply with his overtures of mercy. So that the question still returns.... Why does God exercise so much patience and forbearance to offending, delaying and obstinate sinners?

1. He sometimes waits to give a more signal display of mercy towards the vessels of mercy. He suffers them to resist great light, to abuse great goodness, to violate strong obligations, to reject solemn calls and to run to the very verge of destruction, in order to display his sovereign and irresistible grace in plucking them as brands from the burning, and snatching them from the very jaws of the

destroyer. This was undoubtedly his design in waiting so long upon Manasseh, upon the crucifiers of Christ, and upon Saul of Tarsus. This is the reason, which that blasphemer and persecutor gives for the exercise of divine patience towards him: "This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners; of whom I am chief. Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all *long-suffering*, for a pattern to them who should hereafter believe on him to life everlasting." After God has suffered sinners to run to the greatest excess in wickedness, he can at any time arrest them in their mad career, and effectually enlighten, convince and convert them. And by doing this, he makes a signal display of his sovereign and irresistible grace, and prepares the subject of it, for superior blessedness in the world of glory.

2. God sometimes waits upon sinners, in order to convince them and all the world, that he is willing to save and takes no pleasure in destroying them. Many sinners say, and they all are ready to think, that God is not as willing to save them as they are to be saved. But by waiting upon them from day to day, and year to year, and even to old age, he gives a striking evidence of his readiness to receive them upon the terms of the gospel. His prolonging the day of grace and space of repentance, and continuing his invitations to accept the great salvation he has prepared for them, speaks louder than words,

and demonstrates, that he is sincerely desirous of their escaping the wrath to come, and laying hold of the hope set before them in the gospel. Accordingly the apostle assigns this reason of his patience and forbearance: "The Lord is not slack concerning his promise, as some men count slackness: *but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.*" If God were not really willing, that all under the gospel should embrace it, it is extremely difficult to see any cause why he should wait so long upon them, and give them so many opportunities to secure its rich and everlasting blessings. But our Saviour himself has explained his reason for patience towards sinners, in his affecting lamentation over Jerusalem: "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, as a hen gathereth her chickens under her wings, *and ye would not!*" Since God is really willing to save sinners, it is of great importance that he should make his willingness appear.

And we can hardly conceive of any better method to express his tender regard and compassion towards them, than by waiting even to long-suffering, that they may repent, believe and be saved.

3. We have reason to believe, that God has another object for waiting a long time upon some sinners; and that is, to give them an opportunity to fill up the measure of their guilt

and prepare themselves for a more aggravated punishment. It appears that God waited upon the Amorites for this purpose. And he seems to have suspended from time to time the destruction of Pharaoh to fit him for it. Nor can we doubt, that he still suffers many sinners to go in the course of stupidity, disobedience and obstinacy, that they may treasure up unto themselves wrath against the day of wrath, and revelation of the righteous judgment of God. The apostle plainly suggests this idea, when he demands—"What if God, willing to show his wrath and make his power known, endured with much *long-suffering* the vessels of wrath fitted to destruction?" It is easy to see that such patience will serve to display the glory of divine justice towards the lost, and the glory of divine grace towards the saved.

It may now be proper to show that sinners will abuse the patience of God. This is expressly asserted by Solomon: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." It is a gross abuse of divine patience to take encouragement from it to persist, persevere and increase in stupidity, ingratitude and disobedience. But so long as sinners remain unrenewed, they will always thus abuse the patience of God. They have an evil heart of unbelief, which prompts them to depart further and further from God, the longer he waits and delays to punish them. This has been demon-

strated by their uniform conduct for nearly six thousand years. Hence says the prophet—"Let favor be shewed to the wicked, yet will he not learn righteousness." All sinners will one way or another abuse the patience of God, by taking encouragement from it, to live as they list. Observe,

1. That profligate sinners are apt to argue from the patience of God, that he never will call them to an account, but suffer them with impunity for ever. "They say, tomorrow shall be as this day and much more abundant." So the world of the ungodly before the flood said and thought and acted. They ate, they drank, they married and were given in marriage, until the day Noah entered into the ark. God had waited so long upon them, that they were ready to imagine, his patience never would expire, and that he never would execute the sentence of destruction, which he had so long delayed to execute. And the apostle says that profligate sinners will feel and argue and conduct in the same manner in time to come: "There shall come in the last days scoffers walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." There are many at this day, who argue from the goodness, forbearance and long-suffering of God, that he will never punish them according to their deserts, but finally receive them and all mankind into the arms of his mercy. And not a few,

who do not profess this sentiment, take encouragement from it to indulge themselves in all manner of vice and immorality. This is a gross abuse of divine patience.

2. Many abuse the patience of God, by taking encouragement from it, to delay embracing the gospel and giving up themselves to God. They endeavor to persuade themselves, that though the patience of God will not last for ever, yet he will be so good as to wait upon them, until they might find a more convenient season to attend to the things that belong to their everlasting peace. They think they would by no means delay, if they thought God would not continue his patience, and long-suffering towards them. And indeed, they are always alarmed, when they imagine the day of grace and space of repentance is drawing to a close; which proves that their delay of duty is owing to their dependence upon divine patience. Thus the most sober, serious, regular and thinking sinners abuse the patience, forbearance and long-suffering of God. They take encouragement to live in stupidity, impenitence and unbelief, despising and abusing that grace which is the sole foundation of all their eternal hopes and interests. "They settle down upon their lees, and say in their hearts, the Lord will not do good, neither will he do evil." This, perhaps, is the largest class of delaying sinners, who are deliberately abusing the patience of God, and taking occasion from it to harden their hearts and resist all the means of grace, and prepare

themselves for a most dreadful disappointment.

3. To these two may be added another class of sinners, who abuse the patience of God; I mean those, who from time to time are awakened to see their guilt and danger. These always abuse the patience of God as long as they can. They endeavor to put far away the evil day, and stifle the conviction of their danger, guilt and duty. They often try to persuade themselves, that there is time enough to come, to escape future punishment, and secure the salvation of their souls. And if God did not press them to stop, and consider and feel, they would banish all painful thoughts from their minds. They always strive against God, while he is striving with them. And though they sometimes make themselves believe, that they really desire to cherish convictions, and to prepare themselves as fast as possible to embrace the offers of life; yet when their convictions are genuine and thorough, they despair of all benefit from the patience of God. They are convinced that divine patience will never lead them to submission and repentance, but only give them an opportunity to fill up the measure of their guilt. Instead of hoping from the patience of God, they tremble in the thoughts of abusing it. Still they mean to stand and dispute, and oppose the sovereignty of God, who waits to save some and destroy others. Thus all classes of sinners will abuse the patience of God, by improving it either as a reason, or as an opportunity to persist in

their stupidity, or enmity, or opposition to God, and the gospel of his grace. There never was and there never will be a single exception in this case. As in water face answers to face, so does the heart of one sinner to the heart of another. So long as God delays to execute his wrath, and to subdue their hearts, they will be fully set in them to do evil, and pursue the path that leads down to the chambers of death. Hence we infer

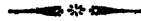
1. The total depravity of sinners. This they are extremely unwilling to believe. But if they had the least spark of holiness or moral goodness, they would not always abuse the patience and forbearance of God, but, under his astonishing kindness, would repent and turn from their evil ways, and give up themselves to their Creator, Preserver and Benefactor. The patience of God towards sinners and their abuse of it afford the highest possible evidence of their total depravity. And it is from this source, they commonly receive the first conviction of the corruption of their hearts and the sinfulness of all their actions.

2. Sinners will certainly destroy themselves if God lets them alone. They wish to be let alone, by their fellow-creatures, and more especially by God. They naturally dread the strivings of the spirit, and choose that God would depart from them and not disturb their peace and security. But if he does grant their request and send leanness unto their souls, they will certainly ruin themselves. Because God delays to pun-

ish, they will delay to hear his voice, or do any thing to secure their salvation. This all may know from their own experience.

3. Nothing can prevent sinners from destroying themselves, but the special and irresistible grace of God. No means, nor motives can be used with them, but what they will abuse. If prosperity be granted, they will abuse it. If adversity be brought upon them, they will abuse it. If afflictions, warnings and admonitions be given, they will abuse them. If God strive with them by his common influences, they will resist them. So the old world did. So the sinners did whom Stephen reproved. "Ye do always resist the Holy Ghost; as your fathers did, so do ye." Hence nothing but the special grace of God can change the hearts and save the souls of sinners from endless perdition.

L. S.



FROM THE CHRISTIAN OBSERVER.

To the Editor of the Christian Observer.

IN the course of your useful labors you have often directed your readers to tests, by which they may prove the validity of their religious profession; and many of your correspondents have furnished you with excellent papers, urging the necessity of practical holiness, and an universal renewal of heart. The true characteristics of genuine piety have been clearly and for-

cibly described in your pages ; and your warning voice has not failed to admonish the careless professor, of the dangers to which he is liable, and of the specious delusions into which he is apt to fall. Still, however, there is room for farther admonition : and, indeed, of so great importance is a right estimate of our religious state, that repetition here may be well pardoned ; and line upon line, precept upon precept, well borne with. In this case, as in most others, particulars are much better calculated to affect than generals : hence arises the necessity of dwelling with peculiar earnestness and extended consideration on separate, and, if I may so express myself, individual points of Christian practice. If only general tests of piety are proposed, the deceitful heart of man will easily select, for its own trial, those which are likely to bear most lightly on itself ; and will with equal ease contrive to overlook others, the application of which to its own case it has too much reason to shrink from. It will be satisfied with a favorable conclusion drawn from the slightest examination, and will take it for granted, that, if a correspondence of any sort is discovered between the lowest standard and its own state, farther inquiry is unnecessary. Let this consideration be my apology for addressing you on the present occasion, and for attempting to bring before a certain class of your readers a test to which they may particularly refer, and of which they cannot well elude the force.

The test to which I have above referred, is *family religion* ;—

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that religion which enforces the right performance of all relative and social duties ; which enables masters and mistresses to carry on all their domestic concerns with meekness, patience, forbearance, and Christian order ; and which instructs those in subordinate situations to act diligently and faithfully in their respective departments, and to order themselves “lowly and reverently to all their betters.” It is obvious, that, wherever real religion, which requires truth in the inward parts, and which proposes not merely to affect the outward conduct and produce general decorum, but to reach the very source of error, and to renovate the heart....it is obvious, that, wherever this religion truly exerts its influence, its effects will soon be seen not so much in a man's public life, as in his ruling dispositions, and the usual tenor of his actions in private. Now these are best observed in the bosom of his family, where he feels himself under less restraint, and acts with less disguise : in domestic life, therefore, are we authorized to seek the evidence of a heart renewed by divine grace.

Let me, then, earnestly call upon those of your readers who are heads of families, to examine, with the utmost seriousness, whether they are anxious that their light should first shine before those immediately around them, and then be diffused more generally ? Whether in the apparently trifling affairs of daily life, and of perpetual occurrence, they are careful to maintain that evenness of temper, and absence of irritation, which are requisite to mark the Christian.

S

character?... A scrutiny too strict cannot here be instituted; and yet satisfaction may be obtained without much laborious and abstruse research. The inquiry proposed is not into some occult science, or some latent truth; it is into the obvious testimony of outward conduct, of which every man for himself, on slight recollection, must be sufficiently conscious. Lamentable as is the confession, truth compels us to allow that many, who make a very fair profession of religion, are at the same time in private negligent of their duties, and the prey of bad tempers. Such persons in public appear zealous for the honor of religion; they even make sacrifices to support its interests: but go into their families, and you find them little concerned to educate their children in the nurture and admonition of the Lord, and probably still less anxious to impress the minds of their servants with the importance of religion. Family worship is sometimes altogether neglected, often carelessly performed, and it is suffered to meet with interruption from the most trivial causes: business and pleasure both furnish their quota of excuses.—Such persons, in public, may be extolled for their benevolence and beneficence, amiable manners and endearing behavior: but if you follow them into the domestic circle, you may find them peevish and discontented, unhappy themselves, and apparently endeavoring to make others so. In public, they may be admired for patience, forbearance, and humility: in private, they may

discover haughtiness and pride, which cannot bear the least contradiction; self-sufficiency and arrogance, which can submit to no control. Abroad, they may have the praise of liberality of sentiment, and of that charity which thinketh no evil: while at home they give way to mean suspicion and unmanly jealousy; every little error that happens to interfere with their wishes, is aggravated and treated with severity; and every inadvertent opposition of sentiment or conduct, from those whose faults ought most readily to be excused, far from being treated mildly, and charitably viewed in the fairest light, serves to excite asperity and ill-nature. In short, all the excellencies of such professors of religion are displayed, where they have a chance of being observed and admired; but in vain may they be sought where their lustre would be concealed, and where flattering admiration would be withheld.—This remark leads us to conclude, that the religion of these persons is of one of these two sorts: *it either has the applause and commendation of men for its object—* or *it is satisfied with human approbation as its criterion.* In the former case, the hypocrisy is so shocking that one would charitably hope few are open to the charge: the latter case is, I am afraid, frequent; and to it, therefore, we ought especially to direct our attention: its consequences are fatal, and its nature highly insidious; double caution is therefore necessary. People who have not much firmness or decision of character, and who therefore shrink

from contests with their neighbours, with whom also their desire of general approbation prevents them from embroiling themselves, often acquire, from this habit of concession, a reputation for kindness and benevolence to which they are by no means entitled. For in private life, and in domestic concerns, where they do not dread to encounter opposition, and of course have not the same motive to be kind and yielding, they show themselves in very different colors; and, it is to be feared, not unfrequently manifest towards an unoffending wife or child, or a faithful servant, the unkind feelings to which some public provocation, which they dare not resent, may have given rise. They have, perhaps, viewed Christianity in its true light, as a scheme of kindness, charity, and peace; and, admiring its general excellence, have fallen in with it, as far as it suited their natural temper: but, from a species of self-deception which is easily accounted for, they satisfy themselves with possessing a reputation for these qualities among their fellow-creatures, instead of possessing the qualities themselves which are thus falsely imputed to them. In proportion as the reputation which they gain in this way increases, their religious confidence is augmented: and many, even pious people, are so ready to extol such characters, and to ascribe their actions to motives which perhaps they never felt, that they are led by the general suffrage to conclude that their conduct fully entitles them to the name and privile-

ges of true Christians. Their private and domestic conduct, in the mean time, is but little taken into the account; and if conscience occasionally whispers the inconsistency of their public character and private life, its remonstrances are silenced by a triumphant recollection of the *general* estimation in which they are held; while their very suspicions are construed into a proof of their humility.

Let all who read this paper seriously examine themselves; and if any of the foregoing observations apply to them, let them consider that they are now solemnly warned that human approbation is no safe criterion of the favor of God; that he, whatever be his character among men, must be pronounced destitute of real religion, who does not manifest its power in all the concerns of life, private as well as public, trivial as well as important; and that the domestic scene is the proper field for the display of all the Christian graces.

I beg leave to conclude with two general remarks.

In the first place, I would observe, of how great importance it is to direct professing Christians to a constant and serious perusal of the holy Scriptures. These will effectually teach us the nature of true religion, and set right all our mistakes on this important subject. But to this end they must be read with fixed attention, as involving our eternal interests; with sacred awe, as sanctioned by divine authority; and with earnest prayer, as requiring to be attended by the quickening

influences of the Holy Spirit. I am persuaded, that of those whom it is the object of this paper to address, by far the greater number are such as think themselves excused by their occupations and circumstances from a regular and serious use of the sacred volume.

2dly, Christians should be cautious lest they flatter and deceive those that seem well disposed. Is it not to be feared that great injury is done by the thoughtlessness of pious people in this respect? They feel a laudable joy when they perceive any symptoms of good in those around them; but are they not often too ready to call every hopeful tendency a sure proof of religious progress, and to attribute every well-seeming action to a Christian motive? A little consideration and discernment would teach them a more prudent course, and might preserve those with whom they converse, and on whose characters they too hastily pronounce a flattering verdict, from falling into a most dangerous error.

N—Z.

The dealings of God with the Jewish Nation, from their beginning, a principal Evidence for the truth of Revelation.

THE Jewish nation hath always been a wonder and a sign to mankind, at some times in the height of prosperity, at others sunk into the deepest wretchedness. These reverses of condition have been so uncommon, so different from the

allotments of providence to all other parts of mankind, that it hath attracted the notice, not merely of people who believed in the Scriptures; but of Heathen nations who did not know the true God. They have been a people admired, beloved and hated, beyond any other.—

Through the greatest part of time, from their origin, they have been persecuted, subjected to slavery, stripped of their property on the slightest pretences, and slain in millions.— They still exist a wonderful people, dispersed in all lands, without possessing any, distinct in blood, while all other races have mingled, always in the fire of affliction, yet never consumed, possessed of great private wealth, although plundered on every pretence, hated by all, and loved by none.— They bear, in their manners, habits, religion, and even in their persons, marks of distinction from all other people. For many of the ages immediately past, they have been a by-word and a hissing in the earth; until of late, a kinder spirit hath begun to appear.— Doubtless they have committed great sin, but there hath also been great sin in treating them as they have experienced; for they have often been driven to to madness by the cruelty of people who called themselves Christians; which hath been, unquestionably, one of the means of holding them in that judicial blindness concerning Christianity, which is yet upon them. They have experienced the truth of the ancient prophecy: "These evils shall be upon thee for a wonder and a sign, and upon thy seed for ever;"

and the whole world hath seen it take place.

After giving a very brief summary of the reverses between high prosperity and awful adversity, that have happened to them from their beginning as a distinct people—I will explain some of the reasons, why God hath thus made them a monument among men, and what moral purposes have been effected thereby.

Abraham was the ancestor of the nation, who was born about three hundred and fifty years after the flood.—He was chosen from among the Chaldeans to be the father of the visible church, and left his country by a divine command, for that land which was afterwards possessed by his posterity. God made with him that covenant, on which the visible church hath stood to this day, promising that in his seed, the Lord Jesus Christ, all the nations of the earth should be blessed. This covenant was sundry times renewed with him and his immediate descendants, Isaac and Jacob. In the twelve sons of Jacob, a foundation was laid for the rapid formation of the Hebrew as a nation distinct from all others. The family went down to Egypt in a time of famine, for bread, were kindly treated for a season; but after Joseph was forgotten, were made the servants and slaves of the Egyptians, in a cruel bondage, for four hundred years. Still they increased in a remarkable manner.—This cruel bondage was ordered by God, doubtless, to preserve them from idolatry, through that hatred of the Egyptians excited by their cruelty.

The bondage was distressing, but necessary for their retaining a knowledge of the true God. After this God appeared for their help, and with most terrible judgments on Egypt, brought them into the wilderness of Arabia. Here he tried them by judgments and mercies forty years; sustained them miraculously, gave them a law of civil government, with a moral and ceremonial law of religion, made them his covenant people, and declared them to be his above all the nations of the earth.—He led them into Canaan, the most fertile of lands, by Joshua his servant, and gave them possession of all the labor of the Canaanites.—For a season they were obedient, and God so blessed them that their terror came on all the surrounding nations;—but they did not continue faithful.—For a period of almost four hundred years, from Joshua to king Saul, they were divided between serving the true God and idols. When they rebelled against God, he gave them into the power of their enemies; when they returned to pray unto him, he wonderfully delivered them. In the days of David and Solomon, the laws of God were visibly observed, and they became the most powerful and prosperous people on earth. God fulfilled the promise and prophecy of Moses, to bless them with all good things.—From the death of Solomon to their captivity in Babylon, there were about three hundred eighty years. Under Rehoboam the son of Solomon they divided into two nations, the kingdom of Judah and the kingdom of Israel.—They re-

peatedly fell into idolatry, and were punished; and whenever they repented and cried unto the Lord, he heard them. In this period the kingdom of Israel was destroyed, and all the people carried captive into the East, where their posterity still remain. The kingdom of Judah was overruled by the Babylonians, and made captives for seventy years. According to what God had promised, by his prophets, at the end of seventy years, they were in a remarkable manner brought back to Jerusalem, the city and temple were re-built, and the visible worship of God restored.—From this time to the coming of Christ, they dwelt in Judea, for about five hundred and twenty years, mostly broken by faction, or oppressed by powerful surrounding empires. During this period they did not fall into idolatry; but the greatest part of the people were most ungodly in their manners. They were conquered by the Romans before the birth of Christ. About forty years after his crucifixion, the judgment of God came upon them to the uttermost, Jerusalem was taken, the temple destroyed to its foundation, greater miseries suffered than history any where else relates, and they were carried captive into all nations.—They were punished before for idolatry and impiety; now they are punished for crucifying the Son of God.—This captivity hath been of long continuance, almost eighteen hundred years, as Moses said it should be.

Concerning this people it is further said; that at the set time, in some future day, the

Lord will have mercy, will open their eyes to receive the Christian faith, restore to them the land of their fathers, and make their number as the sand on the sea shore. They shall look on him whom they have pierced and mourn, become great in the church, and a praise in the earth. The Lord shall then reward them double in proportion to all the miseries they have endured.—The times are in God's own hand, and he will accomplish them according to his pleasure; but we believe these things will happen, because declared in the prophetic books, more frequently and in more express language, than any other things which have been already narrated. A small volume might be selected from the prophets, declaring this thing shall be.

The reasons why God hath thus made that people and their seed a sign and a wonder in the earth, and what moral purposes have been and will be answered thereby, are worthy of being enquired.

All this strange dispensation hath not been, only to bring these Jewish souls into existence, and give them their own proper day of grace in the world.—This surely hath been done, and it was infinitely interesting to every individual of them, as he came into being and passed into eternity.—But it is very evident, there was some other great purpose of infinite wisdom intwined with this whole series of wonderful events to that people.—The great design of infinite wisdom was to display himself as God alone, to give mankind the

highest evidence of the truth of revealed religion, of the gospel, and the necessity of godliness for his eternal favor. Particular events may be evidence for religion ; national occurrences may be the same ; a thousand things in the providence of God testify for him and for his truth.—But here is a chain of evidence for more than four thousand years, from the call of Abraham to the present day, concurring in the same character of the supreme God, the same moral law, the same principles of divine government in treating men, the same grounds of mercy to penitents, the same rules of holy living. A chain of evidence combining the works of his common providence, with a thousand miraculous interpositions, displaying all the tenderness of infinite love, all the terrors of angry Omnipotence.—A nation of witnesses extended through all the ages of the world—whether at the brick-kiln or on the throne, obeying or rebelling, gathered around the glorious holy mountain and at the top of the nations, or dispersed as outcasts from human nature among every people on whom the sun shines ; in each of these situations, something done by them or happening to them, which discovers the finger of God pointing to his own truths ; testifying that he is Jehovah, God alone ; saying, behold the Lamb of God which taketh away the sins of the world ; obey, believe and live, or disobey and die ! Who can disbelieve before this evidential exhibition of an Almighty, universal providence ? In his great grace, God gives

every kind and every varied shape of evidence for the truth. This long connected train of evidence, through the instrumentality of one family, is higher demonstrations of a God present through the whole ; and it must strike our minds with infinitely more force, than if all the same events had happened to different races of men, and in a different connection.—All has been so ordered by infinite wisdom, that their rebellions with the consequences, have been as high evidence for the truth, as their obedience ; their blasphemies of the blessed name of Jesus, in their present disbelief, is a more impressive testimony that he is the Saviour of the world, God blessed for ever more, than it would be to hear them crying hosanna in the highest ! We cannot help adopting the exclamation of the apostle Paul, after he had considered the rejection and promised the future calling of his nation—“ O the depth of the riches both of the knowledge and wisdom of God, how unsearchable are his judgments, and his ways past finding out ! For who hath known the mind of the Lord, or who hath been his counsellor !”

It may be useful to suggest more particularly some of the divine truths that have been, by these means, brightly illustrated ; and some of the things that have been in this series of connected events, by which the world has been enlightened on moral subjects.

With the manner in which God instructed men, during the antediluvian ages, we are little acquainted ; but whatever

it was, there is the divine testimony, that the earth was filled with violence, and that every imagination of the thoughts of mens hearts was only evil and that continually, to which the length of human life, doubtless, contributed.—This means of corruption was gradually removed after the deluge. A knowledge of the true God was preserved in the family of Noah, and from his time to the giving of the law, God communicated with men occasionally, by impressions of the spirit, visions, dreams and visible appearances; still idolatry, ignorance of himself and wickedness were so fast overspreading the earth, it was necessary there should be some other evidence of his Being and his will. His wisdom judged it fit to give a written law—keepers of this were necessary.—For this purpose, the family of Israel were selected, to become a nation of witnesses that these were the laws of the true Jehovah. Miraculous signs were necessary to witness the truth, which were found in the blessings and judgments on this people. Egypt and Canaan were the two great seats of idolatry. These nations were therefore chosen to be the subjects of God's judgments through the removal of Israel, with mighty signs, from one to the other land. Idolatry was checked in all the surrounding countries, and the reports of the God of Israel, as God above all God's, were spread among many people, even those who continued to worship their local divinities. Had it not been for these events, Jehovah's name would not have been known in

the world. The situation of the land of Canaan, on waters communicating abroad, with the great seats of commerce, and nearly central to the three great divisions of the world then known, made it the most proper place for the permanent worship of God, and to put his law, not only for the instruction of Israel, but of those who travelled abroad from their own countries to get instruction, in the things of religion. To this people the oracles of God were committed, which promised the Saviour of the world, contained a law of holiness, with many institutions and ceremonies to preserve them from intermingling with heathen idolatry. A succession of prophets, reared up by God, continually added to the stock of divine knowledge, all of which was treasured up at Jerusalem, for the future benefit of the church.—These are the oracles by which we are now instructed in our duty and the way of eternal life; and among all the sins of which the nation was guilty, they were never chargeable with corrupting the word of God committed to their care.—The scriptures of the Old Testament, which are distinguishingly called the Jewish Scriptures, are the basis, both for substance and evidence, on which the New Testament stands.

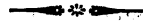
The dealings of God to this people, in all ages of their existence, have been a sign to mankind of his moral character, his awful justice as much as his infinite grace. It was grace which chose them, gave them his law, and admitted them to

be its keepers for the benefit of the world. But they have been more awfully chastised than any other nation. They have been stricken and smitten, for the public warning of men, more severely than other sinners under like circumstances. God calls them his chosen, his favored, his peculiar people ; and they were so indeed by their religious privileges, from which we should be ready to think he was partial in their favor ; especially when he drove out the Canaanites before them ; if we did not, at the same time, attend to the severities they have met in the divine government. They have been sinners, under the same depravity of nature as other men, for which they have been awfully punished. This is witnessed by their bondage in Egypt, the plagues which swallowed them up by thousands in the wilderness, their cruel servitude to various nations in the time of the judges, the desolating wars under their kings, the captivity of the ten tribes into the east from which they have never returned, the captivity of the Jews into Babylon ; all the evils they suffered after their return from Babylon by their internal dissensions and the ravages of mighty empires around them ; finally, the unparalleled destruction of people at the siege and taking of Jerusalem, and their subsequent dispersion through the world, that hath continued to this time, under almost every indignity and cruelty that sinful men could impose.—As a people they have been the monument of God's anger. It is true they have been great sinners, but God hath not been

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partial to spare their iniquities. They are examples to us and all others, how dangerous it is to sin against great light and privileges.—We are hereby taught that God is of purer eyes than to behold iniquity.—They continue marked by the hand of heaven, for the sin of their fathers in crucifying the Lord of glory, which shews us the evil of remaining impenitent under the light of the gospel.—On the whole, the evidence for the truth of divine revelation, in God's treatment of that nation, is irresistible to shew us that he is both a holy and a gracious God.—As that race of men have suffered so much for the moral instruction of mankind ; as it is from them, the Saviour according to the flesh descended ; as they yet remain in unbelief ; what pity ought their state to excite in every Christian heart ! How fervent ought we to be in prayer to God, that the veil may be taken from their hearts, especially, as we are assured the day is approaching, when the name of a Jew, will be as much distinguished by honor among men, as it hath been, by ignominy. May the Lord hasten this in its time.

ELIZUR,



Men slow of heart to Believe, and see God in the works of his Providence.

FROM the beginning men have been backward to believe the word of God, and learn his infinite truth from the dealings of his providence,—

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They do not see him in the most extraordinary of his mighty works, nor give credit to the promises and prophecies of his word, concerning what is yet to be done in the earth. Hence, they remain at ease in Zion, saying to themselves, peace, peace, when there is no peace. It is unquestionable that this slowness of heart to believe, when there is a sufficiency of evidence for truth, even all that the nature of things admits, proceeds from a sinful cause; nor can it be denied that it is productive of most dangerous consequences.

In this paper I will illustrate this truth, that men are backward to believe and to see God in the works of his providence, by facts that are either recorded in his word, or otherwise historically known, or seen by our own observation. These facts shall not be of a few solitary individuals, but large bodies of people, which show that it is something common to human nature.—I will begin with the Jewish nation.

That people were from the first, slow of heart to believe, and trust in the efficient providence of God.—Behold them in the wilderness, rebelling against the Lord, and Moses his servant, saying, they were brought thither to perish. When they knew the promises to their fathers, after they had seen all the miracles in Egypt, the greatest possible display of power to destroy the Egyptians, and to preserve their own people; after they had seen the sea dividing by the command of the Lord, to give them a safe passage and be a wall of defence

on either hand, but returning to drown the whole host of their enemies, who presumed to follow; when they had seen the cloud of the divine presence, a cloud of defence between them and their enemies by day, and a cloud of fire by night; when they had drunk water from the rock, and every morning gathered manna, the miraculous bread of heaven; when they had seen the fearful majesty of God on Sinai, speaking to them in lightnings and thunderings;—with all this evidence, they suspected that they were brought out of Egypt only for their destruction, and that the Lord could not lead them into Canaan, therefore they desired molten gods of silver and gold, to be their protectors.

Afterwards the same nation, being put in possession of Canaan by miracles equally stupendous, were indisposed to believe that Jehovah was the only true God.—They were incessantly falling into idolatry.—When they were afflicted by the nations to whom they sought conformity, for a moment they would reform; but on the first appearance of safety, were still unwilling to believe that Jehovah was the true and only God. In every period of their history we find the same unbelief, against all the evidence that could arise from God's word, and his control over nature.

Another instance of this was, when Christ appeared.—He appealed to all the prophets, in whom they professed to believe, that he was the Messiah. The prophets had pointed out the time of his appearance, his personal character, his works, his

doctrines, his life, his death, with many smaller circumstances. The people saw all his miracles, the dumb speak, the blind see, the dead were raised, the earth quaked, the day became night, and all the laws of nature were turned from their course. They heard him so speak as forced the confession from their lips, "never man spake like this man;" yet the most learned, and those who ought to have been the best judges, were slow of heart to believe. Their posterity have remained the same to this day; while at the same time, they confess that for reason of their father's sins, they are distinguished from all mankind as monuments of affliction.

If we come down to the Christian day, those great events, the death and resurrection of Christ, with which life and salvation are most nearly connected, were not generally believed to be necessary, at the times they took place, even by the disciples; although exactly according to the descriptions previously given in the word of God.

The Christian Scriptures predicted an awful apostacy, that should overspread the whole visible church.—The character of this apostacy is most exactly described, by its corruptions of doctrine, its immoral practices, its assumption of civil powers, its tyranny, persecuting spirit, and hatred of all liberty, civil and religious, the depravity of its clergy, its want of all the moral virtues, and finally its pretending to sit in the seat of God, and be as God, with innumerable other particulars;

still, while all this scene commenced and progressed, it was not believed, except by a very few pious people, who, to preserve their lives, were forced to "wander in deserts, in mountains, in caves and in dens of the earth." Those who still adhere to that apostacy, remain with closed eyes, and do not see themselves marked out to destruction.

The punishment predicted by God in his word on this apostacy, is as pointedly described as the apostacy itself. The period of time when it should happen, is prophetically pointed out. The awful destruction with which it should be effected, and the wailing of many nations on account of its greatness, are testified with all the exactness of divine truth, and all the imagery of an inspired pen. That judgment is now executing, the exact period foretold is commenced, the cup of the Lord's anger is pouring, the nations by their own sin create the bitterness of the draught they swallow—every commotion, every desolating march, every siege and every battle, proclaims the truth of God and the fierceness of his anger; yet, neither infidelity nor irreligion perceives this to be the case. Some who call themselves Christians, consider all the changes which they have seen, and many more, which they expect to be, merely as the effects of a strange combination of circumstances in the civil state of the nations; without ever turning an eye to the word of God, to his all-directing providence, or the throne on which he reigns. It is true, that these awful scenes all have

been produced by circumstances of a divine ordering, by wicked principles and wicked instruments; still, all these were prepared by God, at the time he needed them to do the awful works of vengeance, of which he forewarned the world.—Necessity obliges men to acknowledge these plagues; but there is some cause makes them backward to see his outstretched arm, and that this is a day of his reckoning with an apostate church. If men had just views of this scene, although they do themselves yet escape, they would tremble at a distant sight of the battle of God Almighty, and would not wish to approach the field of his wrath. It would lead them to reflect on all their sins, on the danger of impiety, of an immoral life, of being formal in religion, of rejecting the spirit of the Lord and living so much for the world. It would assist them to see the truth of God, and the certainty of all the things he hath declared shall be the portion of those, who have not repentance toward him, and faith in our Lord Jesus Christ.

Men are backward to believe the need of vital piety, and that they shall soon die, be judged, and pass from before the judgment-seat to a state of interminable rewards.—This charge, to some may appear too high an one: they will say, we know we must die, and expect to be judged. That they have sufficient evidence of these things is confessed; but whether they have any such belief as influences them, must be determined from their conduct.—That they have an historical

knowledge all preceding generations of men have perished from the earth is allowed; that they have a philosophical belief their own bodies will not live here for ever, is also true. But do they believe for themselves that they shall soon die? that very speedily they must be judged for all the thoughts, words and actions of their lives? If we judge of them from the little care they take for the salvation of their souls, they do not believe.—There is something that looks like doubting against all the evidence, which hath been since the beginning of the world.—There is an indisposition of heart to think on these things, and still more to believe they will happen presently.—If they know they must die, still it is not believed that it will be soon.—The heart is slow to reflect on bidding farewell to all the scenes of pleasure, profit and honor about them. They are backward to think of their families being broken, and the pleasant household dispersed in the grave, known only to remembrance; or that they and their friends may probably be among the first to meet such changes.—They are unwilling to believe themselves sinners, guilty before God for breaking his law, and that they are so condemned already, they must, without a better faith and repentance than they now have, be found among lost souls.—They are backward to bring themselves to a close trial by the strict rules of God's word; perhaps, also, to believe that piety in the heart, or any thing beyond a few, amiable actions is certainly necessary for life eter-

nal.—When they think of another world, although living in the practice of known sin, they are unwilling to believe it possible, they shall in the end be numbered among such as have lost their day of grace, and must for ever abide the consequences of sin.

When the word of God speaks of believing, it means such a belief as has some influence on the conduct, for no other can be of any avail to good.—And in this sense it is a most certain thing, that a vast body of mankind do not believe they shall soon die, see an end to their day of grace, be judged, and pass to their endless retribution, without any further season of grace.—Whatever professions may be made, or whatever evidence there may be for truth, we must judge of the credit men give to it by their conduct.

For the great reason of men's backwardness to believe, one that comprehends or is the parent of all others, we must look to the moral state of their hearts. They do not wish to believe.—With respect to those public, wide extended displays of Gods providence, several of which were mentioned in the first part of this paper, all of them discover him to be a holy and true God, averse to sin and the punisher of iniquity ; all of them represent men as evil, and certainly coming to punishment, unless they repent with a reformation of their lives.—From a just view of these great scenes in providence, they must necessarily argue home to themselves, that if he dealt thus with great bodies of mankind, they have certain reason to fear for

themselves, whom he can punish by the smallest events in his providence.—It is disagreeable to them to reflect, that holiness is the law of divine government, at all times, with all nations of men. From things disagreeable, the human mind naturally turns away ; it is indisposed to meditate on the evidence, or if it be so exhibited that it cannot be denied, is unwilling to allow its proper weight.—This is a principal cause, that mankind have always been backward to believe the things that the Lord doeth in the earth by his righteousness. Every thing which discovers God to our sight, at the same time, gives some true representations of his moral character ; thus becoming an argument to turn from all our sins, to be like him in moral rectitude, and conscientiously obey all his commandments.—It is a quieting thought to the depraved, if they can make themselves believe it, that all things remain as they were from the beginning ; whence they hope, not to be disturbed or come to any evil, for a sinful practice. If, on the other hand, they perceive the Lord hath risen from his place, to call his creatures into judgment, it is ominous their own day is approaching.—One of the principal means of continuing this security, is attributing all events to second or instrumental causes ; without reflecting on a superior power, on God himself, as the supreme agent, who by the instrumentality of men, is fulfilling his own counsels, honoring his truth, his righteousness and all his word.—

To limit our views to second causes is a most unwise impiety.—In God's whole government of men, of nations, of churches and of the world, he acts by instruments or means of his own providing.—It hath been thus where he claimed the whole efficiency to himself, nor can it ever be otherwise. Nebuchadnezzar was his servant to punish many nations, and he then punished him for the pride of his heart in wasting them.—Cyrus, although he knew not the Lord, was his servant for protecting his church of faithful ones, for a season.—For this purpose, he brought these men into being and girded them with his own might. He overturned, and overturned, and overturned, in three successive revolutions of empire, in a short period of time, to prepare the way for bringing him into the world, who was to be the desire of all nations.—The great instruments now acting in the world, though they know not God, were formed by him, to punish an apostate church, and by awful judgments make preparation for a more peaceful state of his own kingdom on earth : for such a future state of the church, while it is esteemed by many the fancy of enthusiastic minds, is more explicitly promised and described, than any of the things which our eyes see or our ears hear ; although these are so real, they make the earth tremble, and surprise mankind in looking for what is yet to come. To be divested of the prevalent folly in human nature, backwardness to believe, we must look above the instrumentality of second,

causes up to him, who is king in Zion, and will break the nations as a vessel of the potter is broken, until men will acknowledge him to be king in the whole earth.

ELIZUR.



The present wars of the Nations, predicted in the word of God, are designed by him as a punishment on men for shedding the blood of his Saints.

OUR Lord reproved the men of his day, for not being able to discern the signs of the times. If these men were proper subjects of reproof, how much more are we who live in the present day, and have seen more of the execution of his counsel, both in the works of grace and judgment. So far as the interest of religion, and of the church is concerned, the signs of the times are to be gathered from comparing the state of the world with what is written in the books of prophecy. In these books we find an outline, of the principal moral changes that should take place from the time they were written, to the end of the world ; of the character the visible church should sustain in the several periods, and its corruptions ; of the enemies, of evangelical piety, their wickedness, God's displeasure against them, and the means by which they should be punished. That the present period of time is eventful and distressing, all seem to be sensible, and it is to be desired they may be equally sensible that this is permitted by infinite wisdom,

in fulfilment of the scriptures. It is not necessary to draw a picture of the present misery of the nations, or point out the authors and instruments of the evil, for these are things well known. The fact exists before the eyes of all mankind. But why is this ordered in the government of God? It is to shew he remembers the blood of his holy martyrs, and is now retaliating it on men.—If the Lord be a true God, all this was to be expected; and if it were otherwise, the divine veracity would fail. If we search for the moral cause as it exists in men, the immediate one was doubtless Infidelity, and that prostration of sentiment in all serious subjects, which hath arisen from the luxury and dissipation of the nations. Still, why did God suffer this infidelity, and such a loss of moral sentiment in the counsels of nations, to take place at the time it hath? It was to prepare them to be instruments in his hand of punishing those places, in which the blood of his saints hath been shed. This is an event due to the glory of his holiness and truth; due to the memory of those who yielded such a testimony for the name of Christ; and a necessary evidence, that although forgotten by men, he is still King in Zion, governing the world.

War is the punishment threatened by God to those persecuting, Antichristian powers, by which they shall come to their end; for nothing but this can be understood, by the divine predictions. It was blood they shed, and the shedding of their own blood must be the punishment.

This is expressly said in the following sacred passages, with many others of similar meaning. Of the gathering of the clusters of vine of the earth, and throwing them into the wine-press of the God's wrath it is said, "And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles by the space of a thousand and six hundred furlongs."—Another prediction is, "For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." How much longer the effusion of human blood must continue, and how far it is to spread, we pretend not to determine. These considerations should warn all nations, at the present period of time, not to enter into the field of blood-shed, for an avenging God is there.—As this is the day of the Lord's vengeance, it may be some guide in determining how much longer his anger will burn, to take a summary view of the persecutions that have been suffered.—For this purpose the following extract is taken from a correct and excellent modern author.

Persecution.

"NUMEROUS were the persecutions of different sects from Constantine's time to the reformation; but when the famous Martin Luther arose, and opposed the errors and ambition of the church of Rome, and the sentiments of this good man began to spread, the pope and his clergy joined all their forces to hinder their progress. A

general council of the clergy was called : this was the famous council of Trent, which was held for near eighteen successive years, for the purpose of establishing popery in greater splendor, and preventing the reformation. The friends to the reformation were anathematized and excommunicated, and the life of Luther was often in danger, though at last he died on the bed of peace. From time to time innumerable schemes were suggested to overthrow the reformed church, and wars were set on foot for the same purpose. The invincible armada, as it was vainly called, had the same end in view. The inquisition, which was established in the twelfth century against the Waldenses, was now more effectually set to work. Terrible persecutions were carried on in various parts of Germany, and even in Bohemia, which continued about thirty years, and the blood of the saints was said to flow like rivers of water. The countries of Poland, Lithuania, and Hungary, were in a similar manner deluged with Protestant blood. In

HOLLAND,

and in the other low countries, for many years the most amazing cruelties were exercised under the merciless and unrelenting hands of the Spaniards, to whom the inhabitants of that part of the world were then in subjection. Father Paul observes, that these Belgic martyrs were 50,000 ; but Grotius and others observe that they were 100,000, who suffered by the hand of the executioner.—Herein, however, Satan and his

agents failed of their purpose ; for in the issue great part of the Netherlands shook off the Spanish yoke, and erected themselves into a separate and independent state, which has ever since been considered as one of the principal Protestant countries of the universe.

FRANCE.

No country, perhaps, has ever produced more martyrs than this. After many cruelties had been exercised against the Protestants, there was a most violent persecution of them in the year 1572, in the reign of Charles IX. Many of the principal Protestants were invited to Paris under a solemn oath of safety, upon occasion of the marriage of the king of Navarre with the French king's sister. The queen-dowager of Navarre, a zealous Protestant, however, was poisoned by a pair of gloves before the marriage was solemnized. Coligni, admiral of France, was basely murdered in his own house, and then thrown out of the window to gratify the malice of the duke of Guise ; his head was afterwards cut off, and sent to the king and queen-mother ; and his body, after a thousand indignities offered to it, hung up by the feet on a gibbet. After this, the murderers ravaged the whole city of Paris, and butchered, in three days, above ten thousand lords, gentlemen, presidents, and people of all ranks. An horrible scene of things, says Thuanus, when the very streets and passages resounded with the noise of those that met together for murder and plunder : the groans of those who were dying, and the

shrieks of such as were just going to be butchered, were every where heard; the bodies of the slain thrown out of the windows; the courts and chambers of the houses filled with them; the dead bodies of others dragged through the streets; their blood running down the channels in such plenty, that torrents seemed to empty themselves in the neighboring river: in a word, an innumerable multitude of men, women with child, maidens, and children, were all involved in one common destruction; and the gates and entrances of the king's palace all besmeared with their blood. From the city of Paris the massacre spread throughout the whole kingdom. In the city of Meaux they threw above two hundred into gaol; and after they had ravished and killed a great number of women, and plundered the houses of the Protestants, they executed their fury on those they had imprisoned; and, calling them one by one, they were killed, as Thuanus expresses, like sheep in a market. In Orleans they murdered above five hundred, men, women, and children, and enriched themselves with their spoil. The same cruelties were practised at Angers, Troyes, Bourges, La Charite, and especially at Lyons, where they inhumanly destroyed above eight hundred Protestants; children hanging on their parents' necks; parents embracing their children; putting ropes about the necks of some, dragging them through the streets, and throwing them, mangled, torn, and half dead, into the river. According to

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Thuanus, above 30,000 Protestants were destroyed in this massacre; or, as others affirm, above 100,000. But what aggravated these scenes with still greater wantonness and cruelty, was, the manner in which the news was received at Rome. When the letters of the pope's legate were read in the assembly of the cardinals, by which he assured the pope that all was transacted by the express will and command of the king, it was immediately decreed that the pope should march with his cardinals to the church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the see of Rome and the Christian world; and that on the Monday after, solemn mass should be celebrated in the church of Minerva, at which the pope, Gregory XIII, and cardinals were present; and that a jubilee should be published throughout the whole Christian world, and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the truth and church in France. In the evening the cannon of St. Angelo were fired to testify the public joy; the whole city illuminated with bonfires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favor of the Roman church!!!

"But all these persecutions were, however, far exceeded in cruelty by those which took place in the time of Louis XIV. It cannot be pleasant to any man's feelings, who has the least humanity, to recite these dreadful scenes of horror, cruelty, and devastation;

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but to shew what superstition, bigotry, and fanaticism, are capable of producing, and for the purpose of holding up the spirit of persecution to contempt, we shall here give as concise a detail as possible. The troopers, soldiers, and dragoons went into the Protestants' houses, where they marred and defaced their household stuff; broke their looking glasses and other utensils; threw about their corn and wine; sold what they could not destroy; and thus, in four or five days, the Protestants were stripped of above a million of money. But this was not the worst: they turned the dining rooms of gentlemen into stables for horses, and treated the owners of the houses where they quartered with the greatest cruelty, lashing them about, not suffering them to eat or drink. When they saw the blood and sweat run down their faces, they sliced them with water, and putting over their heads kettle-drums turned upside down, they made a continual din upon them till these unhappy creatures lost their senses. At Negreplisse, a town near Montaubon, they hung up Isaac Favin, a Protestant citizen of that place, by his arm-pits, and tormented him a whole night by pinching and tearing off his flesh with pincers. They made a great fire round about a boy, twelve years old, who, with hands and eyes lifted up to heaven cried out, "My God, help me!" and when they found the youth resolved to die rather than renounce his religion, they snatched him from the fire just as he was on the point of being burnt. In several places the soldiers ap-

plied red hot irons to the hands and feet of men, and the breasts of women. At Nantes, they hung up several women and maids by their feet, and others by their arm-pits, and thus exposed them to public view stark-naked. They bound mothers, that gave suck, to posts, and let their sucking infants lie languishing in their sight for several days and nights, crying and gasping for life. Some they bound before a great fire, and, being half roasted, let them go; a punishment worse than death. Amidst a thousand hideous cries, they hung up men and women by the hair, and some by their feet, on hooks in chimneys, and smoked them with wisps and wet hay till they were suffocated. They tied some under the arms with ropes, and plunged them again and again into wells; they bound others, put them to the torture, and with a funnel filled them with wine, till the fumes of it took away their reason, when they made them say they consented to be Catholics. They stripped them naked, and, after a thousand indignities, stuck them with pins and needles from head to foot. In some places they tied fathers and husbands to their bed-posts, and, before their eyes, ravished their wives and daughters with impunity. They blew up men and women with bellows till they burst them. If any, to escape these barbarities, endeavored to save themselves by flight, they pursued them into the fields and woods, where they shot at them like wild beasts, and prohibited them from departing the kingdom (a cruelty never practised by Nero.

or Dioclesian), upon pain of confiscation of effects, the galleys, the lash, and perpetual imprisonment. With these scenes of desolation and horror the Popish clergy feasted their eyes, and made only a matter of laughter and sport of them!

ENGLAND

has also been the seat of much persecution. Though Wickliffe, the first reformer, died peaceably in his bed, yet such was the malice and spirit of persecuting Rome, that his bones were ordered to be dug up, and cast on a dung-hill. The remains of this excellent man were accordingly dug out of the grave, where they had lain undisturbed four-and-forty years. His bones were burnt, and the ashes cast into an adjoining brook. In the reign of Henry VIII, Bilney, Baynam, and many other reformers, were burnt; but when queen Mary came to the throne, the most severe persecutions took place. Hooper and Rogers were burnt in a slow fire.—Saunders was cruelly tormented a long time at the stake before he expired. Taylor was put into a barrel of pitch, and fire set to it. Eight illustrious persons, among whom was Ferrar, bishop of St. David's, were sought out, and burnt by the infamous Bonner in a few days. Sixty-seven persons were this year, A. D. 1555, burnt, amongst whom were the famous Protestants Bradford, Ridley, Latimer, and Philpot. In the following year, 1556, eighty five persons were burnt. The queen created a commission court, which was followed by the destruction of near eighty more. Upon the whole, the

number of those who suffered death for the reformed religion in this reign, were no less than two hundred and seventy-seven persons; of whom were five bishops, twenty one clergymen, eight gentlemen, eighty-four tradesmen, one hundred husbandmen, laborers, and servants, fifty-five women, and four children. Besides these, there were fifty-four more under prosecution, seven of whom were whipped, and sixteen perished in prison. Nor was the reign of Elizabeth free from this persecuting spirit. If any one refused to conform to the least ceremony in worship, he was cast into prison, where many of the most excellent men in the land perished. Two Protestant Anabaptists were burnt, and many banished. She also, it is said, put two Brownists to death; and though her whole reign was distinguished for its political prosperity, yet it is evident that she did not understand the rights of conscience; for it is said that more sanguinary laws were made in her reign than in any of her predecessors, and her hands were stained both with the blood of Papists and Puritans. James I, succeeded Elizabeth: he published a proclamation, commanding all Protestants to conform strictly and without any exception to all the rites and ceremonies of the church of England. Above five hundred clergy were immediately silenced, or degraded for not complying. Some were excommunicated, and some banished the country. The Dissenters were distressed, censured, and fined in the Star-chamber. Two persons were burnt

for heresy, one at Smithfield, and the other at Litchfield.

“ Worn out with endless vexations and unceasing persecutions, many retired into Holland, and from thence to America. It is witnessed by a judicious historian, that, in this and some following reigns, 22,000 persons were banished from England by persecution to America. In Charles the First's time arose the persecuting Laud, who was the occasion of distress to numbers. Dr. Leighton, for writing a book against the hierarchy, was fined ten thousand pounds, perpetual imprisonment, and whipping. He was whipped, and then placed in the pillory; one of his ears cut off; one side of his nose slit; branded on the cheek with a red hot iron, with the letters S. S.; whipped a second time, and placed in the pillory. A fortnight afterwards, his sores being yet uncured, he had the other ear cut off, the other side of his nose slit, and the other cheek branded. He continued in prison till the long parliament set him at liberty. About four years afterwards, William Prynne, a barrister, for a book he wrote against the *shorts* on the Lord's day, was deprived from practising at Lincoln's Inn, degraded from his degree at Oxford, set in the pillory, had his ears cut off, imprisoned for life, and fined five thousand pounds. Nor were the Presbyterians, when their government came to be established in England, free from the charge of persecution. In 1645 an ordinance was published, subjecting all who preached or wrote against the Presbyterian directory for public worship to

a fine not exceeding 50 pounds; and imprisonment for a year, for the third offence, in using the episcopal book of common prayer, even in a private family.

“ In Charles the Second's reign the act of uniformity passed, by which two thousand clergymen were deprived of their benefices. Then followed the conventicle act, and the Oxford act; under which, it is said, eight thousand persons were imprisoned and reduced to want, and many to the grave. In this reign, also, the Quakers were much persecuted, and numbers of them imprisoned. Thus we see how England has bled under the hands of bigotry and persecution; nor was toleration enjoyed until William III. came to the throne, who shewed himself a warm friend to the rights of conscience. The accession of the present royal family was auspicious to religious liberty; and, as their majesties have always befriended the toleration, the spirit of persecution has been long curbed.

IRELAND

has likewise been drenched with the blood of the Protestants, forty or fifty thousand of whom were cruelly murdered in a few days, in different parts of the kingdom, in the reign of Charles I. It began on the 23d of October, 1641. Having secured the principal gentlemen, and seized their effects, they murdered the common people in cold blood, forcing many thousands to fly from their houses and settlements naked into the bogs and woods, where they perished with hunger and cold. Some they whipped to death,

others they stript naked, and exposed to shame, and then drove them like herds of swine to perish in the mountains: many hundreds were drowned in rivers, some had their throats cut, others were dismembered. With some the execrable villains made themselves sport, trying who could hack the deepest into an Englishman's flesh; wives and young virgins abused in the presence of their nearest relations; nay, they taught their children to strip and kill the children of the English, and dash out their brains against the stones. Thus many thousands were massacred in a few days, without distinction of age, sex, or quality, before they suspected their danger, or had time to provide for their defence.

SCOTLAND, SPAIN, &c.

“ Besides the above-mentioned persecutions, there have been several others carried on in different parts of the world. Scotland for many years together has been the scene of cruelty and bloodshed, till it was delivered by the monarch at the revolution. Spain, Italy, and the valley of Piedmont, and other places, have been the seats of much persecution. Popery we see has had the greatest hand in this mischievous work. It has to answer, also, for the lives of millions of Jews, Mohammedans, and barbarians. When the Moors conquered Spain in the eighth century, they allowed the Christians the free exercise of their religion; but in the fifteenth century, when the Moors were overcome, and Ferdinand subdued the Moriscoes, the descen-

dants of the above Moors, many thousands were forced to be baptized, or burnt, massacred, or banished, and their children sold for slaves; besides innumerable Jews, who shared the same cruelties, chiefly by means of the infernal courts of inquisition. A worse slaughter, if possible, was made among the natives of Spanish America, where fifteen millions are said to have been sacrificed to the genius of popery in about forty years. It has been computed that fifty millions of Protestants have at different times been the victims of the persecutions of the Papists, and put to death for their religious opinions. Well, therefore, might the inspired penman say, that at mystic Babylon's destruction “ was found in her the blood of prophets, of saints, and of all that was slain upon earth,” Rev. xviii. 24.

“ To conclude this article, Who can peruse the account here given without feeling the most painful emotions, and dropping a tear over the madness and depravity of mankind? Does it not shew us what human beings are capable of when influenced by superstition, bigotry, and prejudice? Have not these baneful principles metamorphosed men into infernals; and entirely extinguished all the feelings of humanity, the dictates of conscience, and the voice of reason? Alas! what has sin done to make mankind such curses to one another? Merciful God! by thy great power suppress this worst of all evils, and let truth and love, meekness and forbearance prevail.”

Religious Intelligence.

YEARLY MEETING OF THE QUAKERS—ENGLAND.

THE annual meeting of this body took place in May. The Epistle to the Friends in Great Britain, Ireland, and elsewhere, contains much wholesome counsel, which all classes of Christians may beneficially apply to themselves. In addressing the young, they observe: "It is a signal favor, that in various places there are continually fresh proofs of the prevalence of the love of Christ operating on the mind, and producing its genuine and blessed effects of conformity to his likeness. Humility, it is true, and self-denial, must form a part of this likeness; but so doth, also, the real and fruitful love of God, and of our neighbor: and 'if we have been planted together in the likeness of his death, we shall also in the likeness of his resurrection.' Bend, therefore, we beseech you, early—bend in good earnest and cheerfully, under the forming hand of the Lord. 'The fear of the Lord is the beginning of wisdom,' yea, the foundation of true knowledge. There is danger in seeking knowledge independently of this; for so, as saith the apostle, 'knowledge puffeth up.' But this true knowledge is life eternal. 'This,' said our blessed Lord, 'is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' O, the favor, the honor, and the eternal blessed effect, of being taught of the Lord!"

Those who are advanced in

life, they beseech to pause and ponder the path of their feet. "Is your salvation nearer now than when you believed?" "Fruits of increasing love to God, are manifested in a variety of ways; and probably not in any one more clearly, or more acceptably to Him, than by tokens of regard for the plants of his hand, the youth of his church. It is remarkable, that when our Lord thrice put the question to his zealous disciple, Peter, 'Simon, son of Jonas, lovest thou me?' the only consequent injunction was, 'Feed my lambs—feed my sheep.' There are various ways, too, in which this may be effected: by precept, by sympathy, by assistance in their spiritual difficulties; but above all, by steady, uniform, circumspect example. And this, dear friends, you know, cannot be afforded to them, unless you experience fresh supplies of spiritual strength to persevere yourselves in dedication, faithfulness, and the fear of the Lord."

"Many are the duties," they add, "incumbent on the followers of Christ, and all require the support of his presence for their due performance. 'Without me,' they are his own words, 'ye can do nothing.' We feel inclined at this time, ere we close the present salutation of our love, to remind you of that indispensable duty, the acknowledgment of our dependence on his power, by duly assembling at the season appointed for waiting on and worshipping God. Deficiencies, indeed, in this respect do not in the general appear to increase; and we are aware that we often renew our

tender exhortation on this subject. Once more, dear friends, let the exhortation go forth. Consider the motives of deficiency, such of you as may be conscious of it. If, as the apostle has declared, the presenting of your bodies be a 'reasonable service,' we beseech you to examine into the cause that it is too often intermitted. Is it not, that in a greater or lesser degree, you may still be 'conformed to this world?' But recollect: this conformity will still prevent the Christian professor from being transformed by the renewing of the mind; and from proving (as who at the solemn approaching close will not rejoice to have proved?) 'what is the good, and acceptable, and perfect will of God.'"

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Sailing of the Missionaries to India.

On Tuesday morning, the 18th of February last, sailed from the port of Philadelphia for Calcutta, the following Missionaries: the Rev. Mr. Johns and lady, Rev. Mr. Lawson and lady, Rev. Mr. May and lady, Rev. Mr. Nott and lady, and the Rev. Messrs. Hall and Rice, being members of the Baptist, Independent, and Congregational societies of Great Britain and the United States. On the evening preceding their embarkation, an interesting and solemn prayer meeting was held at the Independent Tabernacle in Philadelphia; on which occasion the truly pious of various religious denominations assembled, and joined in supplicating Heaven for the best of blessings abundantly to crown with the

greatest success so laudable an enterprize, an undertaking so important and arduous. Tears of sorrow were shed on account of the parting scene, and of joy in anticipation of the souls who through them as instruments would be converted to the true and living God! The ministers who engaged in the devotional exercises, and appeared to be peculiarly assisted by the Holy Spirit, were the Rev. Messrs. Joyce, Rogers, Alexander, Green and Staughton—Independents, Presbyterians, Baptists! Oh, what an interview!

Lo, what an entertaining sight,
Are brethren who agree,
Brethren whose cheerful hearts unite
In bands of piety!

Between the several prayers, appropriate hymns were solemnly sung, and an occasional address or two delivered.

The Rev. Mr. Johns collected in Boston and Salem, Massachusetts, nearly \$ 5000 for the respective translations of the word of Eternal Life, now wonderfully progressing in India, to which was added a considerable sum in Philadelphia.

Collections were made Lord's day, 23d of February, in several churches in Philadelphia, for the New-England Missionaries particularly, the funds of whose society are rather low. These collections amounted to nearly \$ 800. Verily, on such occasions as these it is more blessed to "give than to receive."

The Missionaries took shipping at N. Castle, in the *Harmony*, Capt. Brown, and have gone amid the warmest petitions for their prosperity of those Christians who love the Lord Jesus Christ in sincerity and truth.

THE amount of Donations for Foreign Missions, as published by the Treasurer, from January 15, 1812, to February 27. \$ 6518 35.—Donations to the Permanent Fund, \$ 206.

ON the 9th and 10th of March last, Male and Female Societies were formed at New-Haven, for the aid of Foreign Missions, and Translation of the Scriptures into various languages. The Rev. T. Dwight is President of the Male Association. Nearly \$ 1000 has been raised by Subscription and Donations. Of this sum \$ 500 is given to Missions, and \$ 400 to the translation of the Scriptures.

SUBSCRIPTION BILLS are circulating in Hartford for the Translation of the Scriptures in the East.—The amount Subscribed will be in our next.

OBITUARY.

DIED, at Lebanon, Rev. JOHN GURLEY, aged 64, Pastor of a church in that town. Yale, 1773.

At Dedham, (Mass.) Rev. JABEZ CHICKERING, Pastor of a church in that town, aged 58. Harv. 1774.

At Warrington, (Penn.) Rev. NATHANIEL IRWIN, aged 67.—A distinguished clergyman in the Presbyterian Church.

At Yorktown, (Penn.) Rev. JOHN TOWNLEY.

At Albany, (N. Y.) Dr. JOHN GASHERIE, member of the Legislature, from Orange.

At New-York, Mrs. MARY ROGERS, relict of the late Rev. John Rogers, D. D. aged 87.

At New-York, EDWARD MILLER, M. D. As a physician he had few superiors ; as a man of science and literature, he stood among the highest.

*
Donations to the Missionary Society of Connecticut.

1812.

Feb. 4.	Received from the Rev. Asahel Gaylord, collected in new settlements,	\$ 2 35
13.	Received from Messrs. Hudson & Goodwin, being 2 cents Copy right on Dwight's Psalms,	200 00
19.	Received of the Heirs of Richard Devins, Esq. of Boston, part of his Donation to the Missionary Society of Connecticut,	500 00
March 12.	Received of Rev. Abraham Scott, collected in new settlements,	7 50
		709 85
		709 85

ERRATUM.

In our Number for March, page 86, 2d. column, 28th line from top, for Mr. Henry—read Mr. Henry Vane.

CONNECTICUT
EVANGELICAL MAGAZINE;
AND
RELIGIOUS INTELLIGENCER.

VOL. V.]

MAY, 1812.

[No. 5,

*An Historical View of the First
Planters of New-England.*

NO. VIII.

(Continued from p. 131.)

IN the preceding Numbers we have given some account of the first planting of the several New-England colonies. We have seen something of the motives with which this work was undertaken, of the difficulties through which it was accomplished, and have been enabled to form some idea of the character of those venerable fathers by whom it was performed. It will comport with our plan to give some account of the progress of these plantations, at least, during the period of the first generation.— In the events of forty or fifty years from the first planting of the colonies, we discover the beginnings of those institutions and customs which are now the foundation of all our social happiness.

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Three things, principally, engaged the attention of the early colonists of New-England. Their connection with their mother country, their intercourse with the Indian natives, and their internal welfare. These, we shall separately consider. The present, however, will be, chiefly, historical narration. Remarks will be reserved for future numbers.

With respect to their connection with the mother country, the first planters were agitated with a variety of conflicting feelings, with much solicitude, and with no small degree of trouble. The greater part of them left their native land in consequence of the oppressions of ecclesiastical tyranny, and for the sake of the enjoyment of those privileges of which they were there deprived. These circumstances produced in the colonists, a coldness of affection towards the parent country, which could not, easily, be forgotten. A correspondent jealousy was necessarily produced in

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the government of England, towards the colonies. A strong attachment to all the punctilios of episcopacy, a perseverance in the high-handed measures of prelacy, and an irreconcilable opposition to the principles of the Puritans, long continued to be the leading principles of the administration. The bigoted King James, who died in 1625, before the commencement of any of the colonies excepting that of Plymouth, was succeeded by his son Charles I. With greater ability to execute his purposes, he was no less an enemy to civil and religious liberty than his father.—Early in his reign rose the famous Archbishop Laud, who, for many years, had a principal share in the administration. The ecclesiastical interests of the nation were almost entirely under his control. Laud was superstitious, an inexorable tyrant, and an implacable enemy to all evangelical religion. The English government never discovered a greater enmity to the Puritans, than during his administration. In the early part of Charles' reign, Laud was bishop of London, in 1633, he was made archbishop of Canterbury, which place he held till his death in 1644. The principles held by the New-England colonists on the subject of civil government, were not less obnoxious to the abettors of tyranny than their religious sentiments. These circumstances, for many years, exposed the colonies to constant apprehensions from the resentments of the mother country.

On the other hand, the first planters of New-England always looked to Great Britain as to the land of their fathers, as the coun-

try of their birth, and the place of all the attachments of their early years. Their breasts ever glowed with that natural and ardent attachment to their native land, which from the affections of good men, can never be eradicated. They rejoiced that they were born in a land of freedom, that they were heirs to the hereditary privileges of the English constitution, that they were bred in the bosom of the protestant church. They claimed no more privileges, civil or religious, than they conceived to pertain to the birth-right of Englishmen, and, while ever ready to own an allegiance, they wished for the protection of the parent state.

The civil rights which were secured to the colonies by their respective Patents, were all which they claimed. These indeed were most ample, and well suited to their circumstances. Many efforts were made by their enemies to induce the government to resume these Patents, and to grant others with less extensive privileges. Of this measure, the colonies were in constant apprehension, for a number of years after their first settlement. One part of the plan of their enemies was that a general governor should be appointed by the crown to whom all the New-England colonies should be subject, who would be amenable to the government of the mother country. The apprehension of such an event gave the colonies great concern. One principal motive with the colony of New-Haven, in settling so far from their neighbors, was that by being so much extended, the colonies would be less likely to be sub-

jected to the control of a general governor.

About the time that the first adventurers sailed from England for Plymouth, they received a verbal intimation from the government, that they should not be molested in the free exercise of their religion. It seems to have been understood by the succeeding emigrants, that the same privilege should be enjoyed; yet there was no stipulated engagement on which they could rely. Of course, they were under constant, and at times, strong apprehensions, that the order of their churches would be broken up, that they should be subjected to all the vexations of prelati-
tic tyranny.

The peculiar and well known character of the colonies, their firm adherence to the precepts of divine truth, their steady resistance of any deviation from their first principles, and their noble stand in the cause of civil and religious liberty, raised a host of enemies against them.—Every unprincipled man, who came over for the sake of gratifying his ambition, finding himself disappointed in his expectations, became an enemy to all their institutions. Many of these returned to England, and employed all the arts of misrepresentation and subtlety, to effect a change in the existing order of the colonies. As the character of the colonies produced constant emigrations from the mother country, of many of the best citizens, the government could not view this effect without sensible concern. Their public institutions, also, awakened a spirit of enquiry in the mother country, no way favorable to the

arbitrary measures then pursued by the crown. Under all these circumstances, the alarms of the colonies could not be without sufficient cause.

Great exertions were made by the colonies to conciliate the favor, or, at least, the forbearance of the government. They ever avowed their subjection to the British crown, and considered themselves as constituting an integral part of the empire. They maintained this idea in all their intercourse with the natives, and induced many of the Sachems to acknowledge themselves subjects of the British king. They owned the church of England as their mother church, and the members of that church as their Christian brethren. They were at great expense in sending over agents, and in employing influential characters in England, to advocate their interests, to counteract misrepresentations, and to remove the jealousies which their enemies ever labored to excite.—Notwithstanding all these efforts, we must impute their early security to the special interpositions of divine Providence for the preservation of these Christian colonies and evangelical churches. Some persons, who were engaged in designs against the colonies, unexpectedly died. One vessel, prepared to bring orders from the commissioners for the plantations, whereby the liberties of the colonies would have been greatly infringed, foundered at sea. In some instances, the friends of the colonies succeeded, wholly beyond their expectation, in impressing the mind of the king in their favor, in opposition to the advice of his council. These

things were particularly noticed by the colonists, with the most grateful acknowledgments to heaven.

But the great cause of the early security of the colonies, and the preservation of their civil and ecclesiastical privileges, under the divine favor, was the unforeseen events which soon commenced, and, for many years, so greatly agitated the mother country. In the adorable wisdom of the Most High, an arbitrary prince and a persecuting bishop were made instrumental of establishing churches and republics, in the possession of the most perfect religious and civil liberty, of any which have yet existed. He who said of the proud Assyrian, *He meaneth not so, neither doth his heart think so*, still holds the reins of universal government, still is the glorious head and protector of the church. To the distressing calamities which afflicted the mother country, do we look, as the primary means of the establishment and preservation of the invaluable liberties of New-England.

As early as the year 1636, about the time of the settlement of Connecticut, there began to be serious collisions between King Charles and his parliament.—In 1637, the discontents of the nation at the arbitrary measures of the court openly appeared, and began generally to prevail. These discontents and troubles continued to increase, till they involved the nation in a most distressing civil war, which began in 1642, and continued with little intermission till 1649, when the king was beheaded. Soon after this, the government fell

into the hands of Cromwell, who was friendly to the ecclesiastical order established in New-England. The government continued in this situation, till the restoration of Charles II. in 1660. During the troubles between the king and parliament, and, especially, during the civil wars, the king and his council had no leisure to attend to the affairs of the colonies. During the period of the commonwealth, New-England enjoyed the favor of the mother country. The restoration of the king was about thirty years after the settlement of Massachusetts. In this period, the colonies acquired such a consistence, they had risen to such numbers and strength, the utility of their political system was so apparent, and such were the commercial advantages derived and expected from them, that the mother country never after made any essential alterations in their civil or ecclesiastical institutions. Some attempts for this purpose were made in the reign of James II. but his reign being short and universally unpopular, things soon reverted to their former state.

We will now take a brief view of the conduct of our venerable fathers in their intercourse with the aborigines of the country. Their primary object in removing to the western wilderness and planting themselves in a land not sown, was the glory of God, and the enjoyment of the pure religion of their divine Saviour. They knew that this religion was benevolent, that the Lord Jesus *is the Saviour of all men*, and that he hath left it in charge to

his people to *disciple all nations*. If they sought the glory of God, if they depended for their preservation and safety on the favor of him who *hath made of one blood all nations of men for to dwell on all the face of the earth*, they were irresistibly impelled to make sincere efforts to introduce the light of the Sun of righteousness into the dreary abodes of their pagan neighbors. For this purpose, their first necessary step was to convince the barbarians that they feared and loved the God whom they worshipped, that his precepts were just and good.— Thus the colonial governments were ever careful to maintain the strictest integrity in all their intercourse with, the natives, and laws were enacted with severe penalties to prevent their being defrauded or injured by individuals. The duties of benevolence and fidelity towards the natives were much inculcated by the public teachers of religion. By the most of the people these important duties were well observed, and they were productive of the happiest effects.

After these preparatory measures, the instituted means of gospel instruction were regularly employed among them. Several able and laborious divines exerted themselves in this important work with great fidelity and perseverance. The Reverend John Elliot, the famous minister of Roxbury, who came to New-England in 1631, took the lead in this benevolent work. The life of Mr. Elliot having been published, at some length, in the sixth volume of the Connecticut Magazine, I

shall not now enlarge upon it. In the same, and in the preceding and succeeding volumes of this Magazine, an able account was given of the attempts which have been made in New-England to Christianize the Indians, and of the success with which those efforts were attended. In the prosecution of this work, the venerable evangelists learned their rude language, translated the scriptures into their own tongue, and taught them to read. Mr. Elliot made a translation of the whole bible into the Indian language, which was printed for their use. The poor barbarians, who had been for ages the abject devotees of the basest idolatry, were enabled to declare, *We do hear them speak in our own tongues the wonderful works of God*.— Baxter's Call to the Unconverted, some valuable catechisms, and other religious tracts were translated and printed for their use. These exertions, under the favor of him who hath promised, *Lo I am with you alway*, were not made in vain. They were attended with the most encouraging success.— They were powerful means of maintaining the peace of the colonies with the natives, and, as we humbly believe, through divine grace, of preparing many of those poor pagans for a part in the everlasting song. Dr. Increase Mather, in a letter to the Hebrew professor at Utrecht, dated at Boston, July 1687, observes, "There are six churches of baptized Indians in New-England, and eighteen Assemblies of Catechumens, professing the name of Christ. Of the Indians there are four-

and-twenty who are preachers of the word of God ; and besides these there are four English Ministers who preach the gospel in the Indian tongue." I have heard the late Rev. Dr. Edwards observe, than whom perhaps there was no more competent judge, that he believed as great success had attended the ministrations of the gospel in New-England, according to the means used, among the Indians, as among the English.

The strict justice observed by the first planters towards the natives, with many acts of distinguished benevolence, produced in their minds a very favorable impression. Their lands were procured by fair and open purchases. Traffic was conducted with them according to just and established rules.— Many of the natives became the most faithful friends of the colonies, and would give them seasonable notice of any hostile machinations of any of the savage tribes. They often referred their differences to the arbitration of the English. In some instances, individual colonies formed alliances with some of the tribes, which they observed with scrupulous good faith. These means were the occasion of preserving the colonies from the distresses of any general Indian war, for more than fifty years.

Great numbers of the Indians fell a prey to epidemic diseases, particularly, the small-pox. No evidence appears that this was ever communicated to them by design ; and it is certain, that, while affected with the disease, they received the most humane

and faithful attention from the English.

No Indian war sustained by the colonies excited so much alarm, or endangered their existence to such a degree as the war of the Pequods. A particular account of this war was given in our sixth Number. Soon after the conclusion of the Pequod war, Miantonimoh, the chief Sachem of the Narragansets, who commanded about a thousand warriors, being delivered from his fears of the Pequods, appeared to entertain hostile designs against the colonies. He carried on his machinations, for some time, with great secrecy, but, at length, they became so apparent, that most of the Connecticut settlements were obliged to maintain a nightly guard. In the year 1643, he suddenly made war upon the Moheagans, and was taken prisoner by them and put to death. In 1645, and 46, the Narragansets endeavored to excite the Mohawks and other warlike tribes to make war upon the colonies. The people perceived the occasions of alarm and made preparations for active war. In view of these, the Indians relinquished their hostile attempts. Excepting some small occasional troubles, the colonies had no war with the Indians, from this time till the year 1675. At that time commenced the famous war of King Philip, which produced greater desolation and individual distress than any Indian war which has been sustained by the New-England colonies. Philip was a noted Sachem, who resided at Mount Hope, in the state of Rhode Island. For pleasantness of situation, none, perhaps, can be found

in New-England, superior to his residence. He was the son of Massasoit, the early and constant friend of the English, who made a treaty of friendship with the colony of Plymouth in about four months after their arrival. Philip was an inveterate pagan, and a determined enemy of the English. He was a man of great personal prowess, of extraordinary subtlety, and thoroughly skilled in the wiles and cruelties of Indian warfare.

Philip's war commenced by an attack on the people of Swanzezy, not far from his residence, as they were returning from public worship on a day of public humiliation and prayer, under the apprehensions of the approaching war. It soon appeared that there was a most secret and very extensive combination of the greater part of the Indian tribes, among and surrounding the New-England colonies, to make one great effort for the general destruction of the settlements. The war raged with unexampled fierceness for more than a year. No settlement was secure, for without the least notice, many hundreds of savages would fall upon a defenceless town, and, by murder and conflagration, the work of destruction would be soon complete. The desolations of the war were most severe on the settlements in Massachusetts. Several of the towns on Connecticut River, and many between that and the sea-coast were nearly destroyed. Many others severely suffered. All the cruelties of savage warfare were committed with the utmost barbarity. The colonies made great efforts against the enemy,

and soon obtained some signal successes. An army of nearly fifteen hundred men, under the command of Governor Winslow of Plymouth, in the depth of winter, attacked a very strong fort of the Narragansets, with great gallantry, and, after sustaining a heavy loss, carried and destroyed the fort. Previous to this expedition, a general fast was observed through the colonies. In the spring of 1676, in a great number of conflicts, the colonial troops were almost invariably victorious. Jealousies arose among the different tribes of the savages, and, while great numbers were slain, many deserted the common cause. The death of Philip, who was killed in August, terminated the war. The twenty-ninth of June 1675, was observed by the colonies as a public fast; the same day of the following year, for their signal successes and the prospect of peace, was observed as a day of general thanksgiving.

After the Revolution in England in 1688, war commenced between that country and France, in which the colonies of New-England and New-York were great sufferers. The northern Indians, supported by the French in Canada, carried on a furious war against the colonies for about ten years. The principal sufferings were endured by the settlements in the district of Maine. But all the northern settlements had their share.—The war was concluded in Europe by the peace of Ryswick, December 1697; and in the following year it generally terminated in America.

The internal welfare of the

colonies, their civil, moral, literary, and ecclesiastical institutions, on which, all the social enjoyments of themselves and their posterity primarily depended, ever engaged the chief care of the first Planters.—

After the establishment of the colony of New-Haven, the several colonies finding, from their dispersed situation, and their respective individual weakness, that they were peculiarly exposed to the assaults of enemies, and in danger of mutual animosities and collisions, entertained thoughts of a general confederation for their common protection and mutual benefit. This important object having been some years in agitation; in May 1643, Commissioners from the respective Colonies of Massachusetts, Plymouth, Connecticut, and New-Haven, with great harmony and mutual condescension, completed and signed the articles of confederation. In the introduction they declare that they “came into these parts of America, with one and the same end and aim, to advance the kingdom of our LORD JESUS CHRIST, and enjoy the liberties of the gospel in purity and peace.” The stile of this confederation was *The United Colonies of New-England*. Each colony appointed two Commissioners, who must be members of some of the churches, who met annually in one of the four colonies by rotation. By these Commissioners, all objects of common interest to the colonies were considered and determined. This confederation was of the greatest benefit to these colonies, as it maintained internal peace, rendered them for-

midable to the Indian tribes, to their neighbors the Dutch, and, in a considerable degree, to the French in Canada. The union continued more than forty years, till the abrogation of the charters by James II. This confederation was the germ of our present national constitution which is our pride and our safety.

The laws which were enacted by the respective colonial legislatures, were, essentially, of a similar character. For laws of a civil nature, the laws of England were their principal guide; for those which respected the interests of religion and morals, the scriptures were their general standard. In many instances, they exhibited great judgment in adapting their statutes to the particular circumstances of the people. All their laws have the same great object in view, the establishment and maintenance of a Christian commonwealth. Great care was taken to establish and maintain courts of justice in their utmost purity, and with all necessary authority.

In 1661, Governor Winthrop of Connecticut, son of the first governor of Massachusetts, was sent to England as an agent for the colony, and returned the following year, having procured according to the petition of the people, the Connecticut Charter. This charter included in its prescribed limits the colony of New-Haven, and in 1665, they were united in one colony. The charter of Massachusetts having been resumed by James II.; a new charter was granted to that colony in 1692, which included the colony of Plymouth.

The ecclesiastical history of the fathers of New-England, forms a very interesting subject of attention, as the object engaged their first care in their internal concerns. In their ecclesiastical regulations they walked in an unbeaten path, they found no pattern for imitation in the churches of modern times. Among all the reformed churches in Europe, there were none of such a structure as those erected by our venerable fathers. They had no guide but the precepts of the great Head of the church, and their own sound discretion; aided by the light of the holy Comforter, whose gracious promised assistance they continually implored. In the constitution of all the churches there was a characteristic likeness. The principles recognized by the church of Plymouth, in their leading features, were embraced by the whole. Their churches were purely congregational, holding all ecclesiastical authority in the members of an individual church; yet they were generally impressed with a sense of the necessity of a *commune vinculum*, some common bond of union possessing a delegated authority, for their mutual security and advantage. The expediency of the association of ministers, and the consociation of churches was early perceived. These measures were recommended by the first and most eminent divines, and the experience of a few years led to their gradual adoption.

As it has ever been the case with the church of Christ on earth, in its imperfect state, the

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churches of New-England have been tried with errors and divisions. In the year 1636, the wife of a Mr. Hutchinson, a respectable man in Boston, who came to New-England about three years before, made great disturbance in the churches of the colony. She was a woman of strong mental powers, of a high spirit, of great pride, and possessed of a very high degree of enthusiasm. She inculcated, publicly, a variety of religious sentiments of a high antinomian character, making the evidence of the Christian hope to consist in some internal persuasion rather than in obedience to the divine precepts, and openly inveighed against the most of the ministers and magistrates of the colony, as maintaining and relying upon a covenant of works. She was strongly countenanced by that finished demagogue Henry Vane, who was governor for that year, and who, had he continued in the country, would have endangered the existence of the colony. Mrs. Hutchinson supported her notions by appealing to special revelations and extraordinary internal illuminations, which superseded the use of argument and defied refutation. Such was the effect of these opinions, or of the manner in which they were maintained, that all the settlements were in a commotion. In 1643, a general council of the ministers and messengers of the churches convened at Cambridge, by order of the General Court, to take cognizance of the prevailing errors, and restore harmony to the churches. Mr. Hooker of Hartford, and Mr. Bulkley of Concord

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were the moderators. The opinions of Mrs. Hutchinson, with some other errors then prevailing, were condemned by the council, in which decision, the country generally acquiesced. Mr. Davenport arrived at Boston about the time of the meeting of the synod, and afforded important assistance in their deliberations. After the decisions of the council, Mrs. Hutchinson became more obstinate, and her errors increased. She was excommunicated from the church at Boston; Mr. Hutchinson removed from the colony, and his wife came to a miserable end.

In the course of a few years after the first settlement of the country, the churches found the want of a general Confession of Faith and a system of church government, which should be generally adopted by the churches. Accordingly the ministers and delegates of the several churches in Massachusetts, Connecticut and New-Haven assembled at Cambridge in 1648, and, with great unanimity, adopted the Confession of Faith recently composed by the venerable assembly of divines at Westminster, and a form of church government, which they recommended to the legislature and to the churches. These were approved and adopted, and were, for many years, the constitution of the New-England churches. This order of church government is generally known by the appellation of Cambridge Platform.

As the first planters and fathers of the churches became generally removed by death, the strictness of practice at first

established became a subject of discussion. Some wished for a greater latitude in the enjoyment of church privileges, while others inclined to adhere to the pure principles of the fathers. These differences of sentiment produced debates and altercation, which considerably agitated the colonies. At the desire and appointment of the general courts of Massachusetts and Connecticut, a general council of ministers from their respective colonies convened at Boston in 1657, and, after an elaborate discussion, gave their opinion on the subjects which generally engaged the attention of the churches. Their decisions and advice were approved by the colonial governments. In 1662, the General Court of Massachusetts convened a general synod of their churches, whose result was conformable to the decision of the council of 1657. The council and Synod approved of the consociation of churches, and recommended the practice for general adoption.

After the conclusion of King Philip's war, in 1676, a visible decay of morals, and a decline of the power of vital religion were generally observed, and, by the pious people, greatly lamented. An occasional convention of a number of ministers in Massachusetts desired the General Court to convene a synod to take these things into serious consideration. A general synod of the churches in that colony was accordingly convened in 1679, and gave an elaborate and most excellent result on the two following questions, proposed by the General Court for their consideration. First, *What are*

the evils which have provoked the Lord to bring his judgments on New-England? Second, What is to be done that so these evils may be reformed? Their result was productive of much good. This synod, at their second meeting in 1680, after approving of the acts of the synod of 1648, with regard to the Confession of Faith and form of church government, adopted the Savoy Confession, with some small variations, which is very little different from that of Westminster. The Savoy Confession was composed by an assembly of the congregational churches in England, about the year 1660, held in a public building in London called the Savoy.

About the year 1703, proposals were made in Connecticut for a meeting of a general synod of the churches, for the formation of an ecclesiastical constitution. The subject having obtained the general concurrence of public opinion, the General Court, perceiving the necessity of the measure, directed the Associations of the several counties to appoint a certain number of delegates, to be attended by messengers from their respective churches, to convene at Saybrook, for the performance of this important service. The Convention met at Saybrook, September 1703, consisting of twelve ministers and four messengers from the churches. This venerable ecclesiastical Assembly adopted the Confession of Faith owned by the synod of Boston in 1680. They adopted also the Heads of Agreement, which were formed and made the basis of a union of the Presbyterian and

Congregational churches in England, in 1693. The convention proceeded, further, to the formation of certain articles for the correction and regulation of the churches of the colony. Having completed their work, it was presented to the Assembly in the October following, and received their public and cordial approbation. This production, which is now the basis of the churches of this state, has been pronounced, by competent judges, one of the best ecclesiastical constitutions which human wisdom has formed.

For many years after the settlement of New-England, there were very few professing Christians in the colonies, who differed from the prevailing denomination. Of Massachusetts, Mr. Hutchinson observes, "During the fifty years the charter continued, there were very few instances of any society of Christians differing, professedly, in doctrine, discipline, or form of worship, from the established churches. The number of Baptists was small. The Quakers came over in small parties, yet they were never numerous enough to form a society of any consequence, except upon the borders of Rhode-Island. Nor was there any Episcopal church in any part of the colony until the charter was vacated." According to Dr. Trumbull, the following account was publicly given of the religious state of the Connecticut colony, in 1680. "Our people in this colony, are, some of them, strict congregational men, others, more large congregational

mien, and some moderate presbyterians. The congregational men of both sorts are the greatest part of the people in the colony. There are four or five seventh-day men, and about so many more Quakers.—Great care is taken for the instruction of the people in the Christian religion, by ministers catechising of them and preaching to them twice every sabbath-day, and, sometimes, on lecture days; and by masters of families instructing and catechising their children and servants, which they are required to do by law. In our corporation are twenty-six towns, and twenty-one churches. There is in every town in the colony a settled minister, except in two towns newly begun." Our venerable historian observes, "There was about one minister, upon an average, to every four hundred and sixty persons, or to about ninety families."

O.

[To be continued.]

The peculiar Spirit and Knowledge of Christians.

BY a spirit, which is peculiar to Christians, is meant a spirit, which no other men possess. This is plainly what the apostle means by saying, "Now we have received not the spirit of the world, but the spirit which is of God." God has given Christians a spirit, which he has not given to the world, and which is directly opposite to the spirit of the world. If, therefore, we can ascertain what the spirit of the world is, we may ascertain

what the spirit of God is, which he has given to Christians. The spirit of the world is that spirit, which is common to mankind in general, and which reigns in them so long as they continue in a state of nature. It is the spirit of the prince of the power of the air, which worketh in the children of disobedience. Or to speak in plainer terms, it is a *selfish spirit*, which leads men to hate God, to hate one another, and to seek their own private, personal interest, in opposition to the glory of God and the general good of the universe. Selfishness reigns in the hearts of the whole world, that lies in wickedness, and is the essence of the moral evil, which overspreads the earth. Now the apostle tells us, that God has given Christians a spirit which is directly opposite to this spirit of the world; and what can this spirit be, but the spirit of love, or pure disinterested benevolence? These are the only two diametrically opposite spirits to be found amongst all moral beings. They all possess either a spirit of selfishness or a spirit of benevolence, and are either holy or unholy, according as they possess the one or the other of these essentially different exercises of heart. And if we search the scriptures we shall find, that the spirit which God gives, when he renews and sanctifies men, is the spirit of benevolence, which is his own moral image. Our Saviour says, "Except a man be born again, he cannot see the kingdom of God." And the reason he assigns is, "that which is born of the flesh is flesh; and that which is born of the

spirit is spirit." And that spirit, which is the fruit of the Spirit, is love. So says the apostle John. "Love is of God, and every one that loveth is born of God." When God regenerates any person, he sheds abroad his love in his heart. He gives him an heart after his own heart, which is an heart of love. When God foretold the renovation of his people in Babylon, who were pining away in their iniquity, he promised to give them a tender, benevolent spirit. "A new heart will I give you and a new spirit will I put within you: and I will take away the stony heart out of your flesh and I will give you an heart of flesh. And I will put my Spirit within you." When God renews any in the spirit of their minds, he forms their hearts after his own moral image; and his own moral image consists in love, which comprizes all his moral perfections. The spirit which is of God, is a god-like spirit; or a spirit of pure, disinterested love, which is the essence of all virtue or moral excellence, and which is perfectly opposed to the spirit of the world. This spirit of universal benevolence is so peculiar to Christians, that the least spark of it is never found in the hearts of sinners, who love themselves solely and supremely.

This peculiar spirit, which God gives to Christians and which consists in benevolence, gives them a peculiar knowledge of spiritual and divine things. This is expressly asserted by the apostle. He says, "Now we have received not the spirit of the world, but the spirit which is of God; that

we might know the things that are freely given to us of God." In pursuing the subject before us I would endeavor to illustrate the truth of this divine declaration in a plain and intelligible manner. For this purpose it may be observed,

1. That the spirit of peculiar, divine love, which Christians receive from God, removes that ignorance of spiritual and divine things, which is peculiar to sinners. The Bible every where represents sinners, as deaf and blind and ignorant, in regard to every thing of a spiritual and divine nature. Moses says that sinners in his day, "had not eyes to see, nor ears to hear, nor hearts to perceive," what God was, and what he had done for his people. Solomon says, "The way of the wicked is as darkness: they know not at what they stumble." And Paul, in his epistle to the Ephesians, represents sinners, as "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, *because of the blindness of their heart.*" It appears from these passages of scripture, that the peculiar ignorance of sinners, in respect to spiritual and divine objects, arises altogether from the depravity, or selfishness of their hearts. But if this be true, then the peculiar spirit of divine benevolence, which Christians have received from God, must remove from their minds, all that ignorance of divine things, which is peculiar to sinners. The spirit of pure benevolence, which Christians have received from God, must certainly free them from what-

ever ignorance there is in sinners respecting divine objects, which arises from the selfishness, or corruption of their hearts. As the removal of the scales from a blind man's eyes will remove all the blindness which arose from those scales ; so, the giving Christians a spirit of benevolence, will remove all that ignorance or spiritual blindness, which arose from their former spirit of selfishness. If selfishness produces a certain kind of ignorance of spiritual things, then benevolence must remove that certain kind of ignorance by producing a certain kind of knowledge of the same divine objects. And thus the apostle sets the peculiar knowledge, which Christians have of spiritual things, in direct contrast with the peculiar ignorance of sinners, "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual, judgeth," that is, discerneth "all things." As soon as Christians receive that spirit of benevolence, which cometh from God, they become spiritual; and as soon as they become spiritual, they discern those spiritual things, which sinners cannot discern because of the blindness of their selfish hearts. That benevolence in the minds of Christians, which removes selfishness, at the same time removes the spiritual ignorance, which flows from selfishness. This the apostle plainly intimates in his second epistle to the Corinthians. "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." But he subjoins, "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." Here the apostle plainly declares, that when God shines in the hearts of Christians, he removes that blindness or ignorance, which is peculiar to those that are lost, and, at the same time, gives them a peculiar knowledge of his own glory, in the face of Jesus Christ.

2. The way, in which the scripture represents God as enlightening men in the peculiar knowledge of himself, and of divine things, is by changing their hearts, or giving them a pure, benevolent spirit. God directed the prophet Jeremiah to tell sinners in Israel, "I will give them an *heart to know me*."— Their ignorance of God arose from the blindness of their hearts and in order to remove that kind of ignorance, God determined to give them a wise and understanding heart, or a spirit of pure benevolence. When Peter possessed the true knowledge of Christ, he answered and said unto him, "Blessed art thou, Simon Barjona, for flesh and blood have not revealed it unto thee, but my Father who is in heaven." God had converted Peter and given him a holy and benevolent heart, to know him the only true God, and Jesus Christ whom he had sent, which

made him blessed, and prepared him for eternal life. Paul says to the Christians of Ephesus, "ye were sometimes *darkness*, but now are ye light in the Lord." God had opened the eyes of their understanding and turned them from darkness to light, by giving them an heart to perceive the divine glory of divine things. The apostle Peter conveys the same sentiment in what he says to Christians in general: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light." And the apostle John writes in the same strain to Christians: "But ye have an unction from the holy One, and ye know all things." And again he says—"Beloved, let us love one another; for love is of God, and every one that loveth is *born of God*, and *knoweth God*." These and a great many other passages of scripture of the same import, plainly teach us, that the way in which God teaches Christians the peculiar knowledge of divine things, is giving them his own spirit, which is a spirit of love, or pure benevolence. And this leads me to observe once more,

3. That there is no other way, by which God can give Christians the *peculiar or experimental* knowledge of himself and of divine things, but by giving them his own spirit, or shedding abroad his love in their hearts. He cannot convey this peculiar and experimental knowledge of divine things to any of mankind, by the spirit of inspiration. He inspired Saul,

but this did not remove the blindness of his heart. He inspired Balaam, but this did not remove the blindness of his heart. He inspired Caiaphas, but we have no reason to think, that this removed the blindness of his heart. And Paul supposes, that a man may have the gift of prophecy, may understand all mysteries and all knowledge, and may have a miraculous faith, sufficient to remove mountains, and yet be totally destitute of the true love, or peculiar knowledge of God. The reason of this is plain, because inspiration has no tendency to change the heart, but only to convey speculative knowledge to the understanding. For the same reason, God cannot give men the peculiar, experimental knowledge of himself, by moral suasion, or the mere exhibition of divine truth. If he should give them a clear, correct, and even universal knowledge of all the truths of the gospel, this alone would have no tendency to soften or subdue their heart, or make them know what it is to be holy, as he is holy, and perfect, as he is perfect. Nor can he give them a spiritual discernment of spiritual things, by mere convictions of guilt, fear of punishment, or hopes of happiness. For there is no connection between such common effects of the common influence of the Spirit, and the peculiar, experimental knowledge of the divine beauty of divine objects. But though God cannot give men this peculiar knowledge, either by inspiration, or by moral suasion, or by mere awakenings and convictions; yet there is one

way and only one, in which he can give them a spiritual discerning of spiritual things.— And that is, by giving them his spirit, or shedding abroad his love in their hearts. As soon as they thus partake of the divine nature, they will immediately have a peculiar, experimental knowledge of the things of God. For,

In the first place, They will then have an experimental acquaintance with God and all holy beings. They will exercise benevolence themselves, and by exercising benevolence, they must necessarily know how all benevolent beings feel. They must know how God feels, how Christ feels, how angels feel, how the spirits of just men made perfect feel, and how all their fellow-christians feel, who have drank into the same spirit and exercise the same benevolent affections. So the apostle argues, "For what man knoweth the things of a man, save the spirit of man that is in him? even so the things of God, knoweth no man, but the spirit of God. Now we have received, not the spirit of the world, but the spirit, which is of God; that we might know the things that are freely given unto us of God." As one man knoweth what his own rational faculties are, so he knows what another man's rational faculties are; or, as one man knows what his own selfish feelings are, so he knows what another man's selfish feelings are; or as one man knows what his own benevolent feelings are, so he knows what another man's benevolent feelings are. Just so, says the apostle, we who are Christians

and have received the spirit, which is of God, know the things of God; that is, what he is, and what he has given us. As soon as God gives Christians his spirit, he gives them the knowledge of himself, and of all who possess his spirit. For the spirit of benevolence is the same thing in God, in Christ, in angels and in men. Hence Christians are said to be "renewed in *knowledge* after the image of God." And when they are thus renewed, it is said, "old things pass away, and all things become new." They have a new, experimental knowledge of God and of all holy beings. They know by experience, how God and all his holy and benevolent creatures feel. Thus the spirit, which Christians have received of God, gives them a peculiar, experimental knowledge of the beauty of holiness in him and in all holy beings.

In the second place, This same spirit gives Christians the peculiar knowledge of the peculiar happiness of all who possess the spirit of benevolence. Nothing produces such pure, refined and exalted felicity as benevolence. The supreme blessedness of heaven flows from the perfect benevolence of its holy inhabitants. This peculiar happiness Christians know by their own experience. For having possessed the spirit of benevolence, they have found the peculiar happiness, which naturally flows from it. So the apostle says, when speaking expressly upon this subject, "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of

man the things which God hath prepared for them that love him. But God hath *revealed* them to us by his spirit." And he adds, "We have received the spirit which is of God, *that we might know* the things that are freely given to us of God."—Though no natural man's eye, nor ear, nor heart can perceive the things which God has prepared for them that love him; yet those who love him, know what he has prepared for them, because he has given them his spirit of benevolence that they might know them. Every true Christian knows by his own experience the nature of heavenly happiness, though he never was there. He knows that it arises from that universal benevolence, which reigns in the heart of God, of Christ, of the Holy Spirit, of angels, and of those who have been redeemed by the blood of Christ. The happiness of heaven is a benevolent happiness, and therefore all, who possess the spirit of benevolence, must know the nature of that happiness and of those enjoyments, which God has prepared for them, and which they shall receive, when they come to take possession of the inheritance of the saints in light. In the last place, The benevolent spirit, which Christians have received from God, necessarily gives them a peculiar knowledge of the great and essential truths of the gospel, which is a gospel of benevolence. The whole scheme of redemption sprang from benevolence, is carried on by benevolence and will be completed by benevolence. Hence the apostle exhorts Christians "to

be rooted and grounded in love, that they may be able to *comprehend* with all saints, what is the breadth and length and depth and height, and *to know* the love of Christ, which passeth knowledge;"—that is, the knowledge of those, who are destitute of benevolence. As all the doctrines of the gospel and all its precepts, promises and threatenings, are founded in love, so all Christians, who are rooted and grounded in love, have a peculiar knowledge, not only of holy beings and holy enjoyments, but of holy and divine truths. They have a spiritual discernment of every thing of a spiritual and divine nature.

Now if the peculiar knowledge, which Christians have of divine things, arises from benevolence, then there is nothing mysterious in experimental religion. It seems to be generally supposed that there is something very mysterious and unintelligible in religious experience. And, indeed, there is something of a mystical nature in the writings of many divines, who have written upon experimental religion under the title of *the mystery of godliness*, *the mystery of regeneration*, and *the mystery of sanctification*. These phrases sound so scripturally, that they are generally well received, though they are seldom understood. And it must be allowed, that the sacred writers use so many figures, metaphors, similitudes and parables, that it does seem at first view, that the gospel, and the truths of the gospel and the knowledge of those truths, are all in a measure mysterious.

But the meaning of all these different methods of describing experimental religion may be understood. And there is nothing in religious experience, which is unintelligible or inexplicable. The nature of benevolence is no more mysterious than the nature of selfishness. When a person is renewed in the temper of his mind, and becomes holy instead of sinful, the nature and effects of such a change are perfectly intelligible. Hence Christ said to Nicodemus—“*Marvel not that I said unto you, ye must be born again.*” There is no more mystery in regeneration, sanctification, Christian communion, in being led by the spirit and the earnest of the spirit, than there is in benevolence. Neither is there any superstition or enthusiasm in experimental religion. Benevolence never leads to superstition, or imaginary fears. It never leads to enthusiasm, or imaginary zeal. Benevolence differs, essentially, from all other moral exercises, and from all animal sensations. Let true benevolence be truly described, and it removes all errors and delusions respecting experimental religion. And it shows that religious experience is intelligible, consistent and rational.

L. S.

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*The importance of Firmness in
the Doctrines of the Gospel.*

BY turning from God, mankind have brought themselves into a restless and unhappy condition. Now they are disposed to pursue any object that promises happiness, with-

out condemning their sins. Hence error and delusion have been very pleasing to the sinful and wretched children of men in all ages of the world. By false notions on religious subjects, they are flattered with an hope of future enjoyment, though they continue in sin and find no present peace nor support. Having no true rest in error and deceit, though so pleasing to their depraved hearts, they are ever disposed to listen to any new delusion, however erroneous and destructive. Many, therefore, who have professed to be teachers of their fellowmen on the subjects of religion, have gained their favor and applause in the same degree in which they have been subtle and ingenious in devising and maintaining soothing errors and quieting delusions. Though we by nature love darkness rather than light, because our deeds are evil, yet a knowledge and love of the sound doctrines of the gospel are necessary to our present comfort and our eternal salvation. It is by the pure gospel that God calls, converts, comforts and edifies his own people. And it is one great design of the Christian ministry to unite the people of God in the love, knowledge, practice and enjoyment of divine truth. Yet it is often intimated in the Bible, that they are in danger of being shaken in their religious sentiments. That they are in such danger may appear from several considerations.

1. Christians are in danger of being shaken in their religious sentiments, from the great variety of opinions which exist among the professors of

Christianity. There are many subjects, on which Christians are called to form an opinion. On every subject of importance, differences of opinion have long existed, and have been strenuously maintained. To know the whole truth on any important subject, requires more attention and study, than people, generally, are either willing or able to bestow. But if the mind of a person be not thoroughly acquainted with a subject, he will be in danger of yielding his assent to the opinions of others, from such considerations as should have no influence on his mind, rather than from a knowledge and conviction of the truth. And when a person's mind is not firmly settled from a thorough knowledge and conviction of the truth, he will be scarcely able to withstand the influence of such a variety of opinions as exists on religious subjects. Though he may withstand some errors, he will hardly remain unshaken amidst the various winds of doctrine, which are blowing in constant succession, and pressing upon him with increasing violence. It requires no small degree of knowledge and firmness to be unmoved by the great and growing variety of religious opinions, which exists among the professors of Christianity. On the account of these various opinions, unbelievers profess to excuse themselves for rejecting the holy scriptures. On the same account, careless and worldly persons think they are not to be blamed, though they form and adopt no religious sentiments. By the same cause many professors are induced, as

frequently as the wind of doctrine changes, to vary their religious notions; and real Christians are sometimes shaken in their minds, and nearly overcome. Indeed they, who stand the firmest in the truth, have often been pressed on every side by the various winds of doctrine, which are constantly blowing in every direction. In such dangerous circumstances none would be steadfast in the doctrines of the gospel, unless they were kept by the mighty power of God, through faith unto salvation.

2. Christians are in danger of being shaken in their religious sentiments, by the unexpected changes, which occur in the religious opinions of professors. There have been many instances, in which persons who once appeared to be firm and zealous in the truth, have embraced very erroneous opinions. Such instances of apostacy resemble a sudden and violent change of the wind, against which, no security was formed, as no such evil was feared, or foreseen. When men of influence and talents, of superior learning and apparent piety, renounce the sound doctrines of the gospel, Christians do not easily recover from the sudden shock, and whole churches are sometimes shaken and overturned. Such changes in the religious opinions of professors, have occurred in every age of the church. The churches of Galatia were greatly shaken, through the influence of false teachers, from the foundation which God has laid for the justification of sinners, and on which they had professed to rely with

great delight and confidence.— Hence the apostle said, “I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another, but there are some that trouble you, and would pervert the gospel of Christ.” He also mentions several persons, who had professed to preach the gospel, that afterwards made shipwreck concerning the faith. The sudden and unexpected changes, which frequently occur in the religious opinions of ministers, and other professors of religion, often have a perplexing influence on the minds of Christians, and for a time, weaken their confidence in their religious sentiments.

3. The minds of Christians are also in danger of being shaken by the ingenuity with which erroneous sentiments are maintained. This ingenuity the apostle calls the sleight of men and cunning craftiness. Men are wise to do evil, but to do good they have, by nature, no knowledge. Their wisdom in doing evil is very apparent from the subtlety with which they resist and evade the light of truth.— With cunning craftiness they wrest the scriptures, so as to obscure and conceal the humbling doctrines and duties of the gospel. Knowing the sleight of men, Paul said to the saints at Corinth, “I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your pure minds should be corrupted from the simplicity that is in Christ.” Humble and sincere Christians are not apt to suspect the deep cunning and hidden craftiness, which are

practised by such persons as love deceit and hate the truth. Before they perceive whither they are going, they are often led far from the path of truth and duty. When partially blinded by the ingenuity which is employed against the truth, they are less suspicious of their danger. And when they once become secure in their own conceit, they are easily ensnared and confined in the dark abodes of error and deceit. When error enters their hearts and darkens their minds, their knowledge and love of the truth are always diminished, if not wholly destroyed. Into this unhappy condition Christians are in danger of falling, from the sleight of men and cunning craftiness, that are used to oppose the truth and defend error.

4. The religious sentiments of Christians may be shaken by the subtle disguises that are assumed to spread erroneous sentiments. The apostle represents the enemies of the gospel as lying in wait to deceive by their sleight and cunning craftiness. They, who lie in wait to deceive, conceal themselves and their designs under such appearances and professions as are best suited to effect their evil intentions.— Many, under a profession of great concern for the honor of God, oppose such doctrines as most fully display his glory. With high professions of kindness to men, many spread such opinions as please their evil hearts and flatter their vain hopes, though they are in the gall of bitterness and bond of iniquity. Many, with a declaration of their belief in the divine origin and

authority of the scriptures, deny and oppose the essential and distinguishing doctrines of Christianity. And many, under a profession of candor, charity, benevolence and liberality, tolerate all notions and opinions, and nearly all practices, except the weighty and searching doctrines and the self-denying duties of the gospel. Sometimes errors are maintained by a pretension to superior learning, sometimes by a profession of superior knowledge in divinity, and sometimes by a supposed experience of a high degree of spiritual illumination. When persons have once deceived themselves, through the folly and vanity of their hearts, they will labor to strengthen their own delusions by lying in wait to deceive others. And the disguises, which are assumed for this purpose, are often so subtle as to shake the minds of real Christians respecting the peculiar and essential doctrines of the gospel. Again,

5. Christians are in danger of being shaken in their religious sentiments, on account of their own spiritual weakness.—The apostle often speaks of Christians as being children and babes, who are very feeble and inconstant. And most Christians are very feeble in many respects. God has, generally, bestowed the blessings of his special grace upon the poor, the ignorant and the despised. Hence Paul says, “ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.” As Christians, generally, do not possess a large share of worldly wis-

dom, property and influence, they are feeble in opposing the wisdom, the wealth and the power of this world, which are usually given to the enemies of the cross of Christ. Besides, as Christians on account of their poverty have not leisure and property to employ, in acquiring religious information, they are often ignorant, in a great degree respecting the important subjects of religion. Often too, Christians are very feeble and languid, in the graces of the Spirit, and have not much vigor nor growth in the divine life. When their affections are greatly sinful, and their souls cleave to the dust, they have but little strength for maintaining the truth, or for detecting and opposing error. On account of such spiritual weakness, they are in great danger of being shaken in their religious sentiments. Yet there are important reasons, why their minds should be firm and settled in the great doctrines of the gospel.

1. This is their only defence against religious errors. That they might be defended against the sleight and cunning of deceivers, the apostle urges Christians to speak the truth in love. For this purpose it is necessary that they should understand and receive the truth into their hearts. Unless they understand and receive the doctrines of the gospel, they cannot withstand the numerous and powerful temptations, which error and deceit are constantly suggesting to shake and destroy their faith. Christ forewarned his disciples, “that there should arise false Christs and false

prophets, and should show great signs and wonders ; insomuch, that if it were possible, they should deceive the very elect." When persons shut their ears and harden their hearts against the doctrines of the gospel, they are prepared to listen to every false and soothing delusion.— The way of error is very wide and crooked. It is full of darkness and danger. It is impossible to foresee whither they, who refuse to receive the truth in love, may be carried. It is certain that they, who once deviate from the truth, have lost their defence against the subtle and powerful influence of delusion. Rejecting the light of truth, they no longer see their danger nor suspect the evils, to which they are exposed. Many, who have heard, without receiving the doctrines of the gospel, have shown, when errors were boldly published, that they had an heart to choose the grossest darkness, rather than the pure and saving light of truth. But the more correctly the doctrines of the gospel are understood, and the more heartily they are received, so much the more safely are Christians defended against every wind of doctrine, and the more firmly and easily they withstand the sleight of men and cunning craftiness, by which they lie in wait to deceive. When the apostle urges Christians to take unto themselves the whole armour of God, that they may be able to withstand in the evil day, he first requires that "they have their loins girt about with truth." If then, Christians would not be shaken and weakened and destroyed by

error, their hearts should be firmly settled, in the great doctrines of the gospel.

2. It is necessary that Christians should be established in the truth, that they may enjoy spiritual fellowship with their brethren. Christ has given the church religious instructions, that his children may all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man. To the saints at Corinth, the apostle writes, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." We see then that Christians are required to be united in their religious sentiments, that they may be united in their religious affections, and enjoy spiritual communion. Though John writes so much on Christian affection and fellowship, yet he says— "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds." Christians are no more united in their religious affections, than they are united in their views of the objects towards which their affections are exercised. And they enjoy no Christian fellowship any farther than they are united in their religious sentiments and affections. If then

Christians would keep the unity of the spirit in the bonds of peace, it is necessary that their minds should be settled in the pure and living doctrines of Jesus Christ.

3. The spiritual growth of Christians depends on having their minds settled in the doctrines of the gospel. It is by the light of truth that they "all with open face behold as in a glass the glory of God, and are changed into the same image from glory to glory, even as by the spirit of the Lord." Peter exhorts his brethren, as newborn babes to receive the sincere milk of the word, that they might grow by it. He exhorts the elders to feed the flock of God. And he had before been commanded, in the most solemn manner, by the Lord Jesus Christ, to feed his sheep and his lambs. By one of the prophets we are informed with what the pastors are to feed the flock of God. By him God says to his people, "I will give you pastors according to my heart, who shall feed you with knowledge and understanding." Living and growing Christians always discern and desire the proper food for their souls. The word of God is sweeter to their taste than the honey, or the honeycomb. If Christians would grow or even live, their hearts ought to be so settled in the knowledge and love of the truth, that they would at once discern and reject the loathsome and hurtful poison of error and deceit. Without a correct knowledge and a cordial reception of the doctrines of the gospel, they will always be children, and never acquire the strength and firmness of manhood. Again,

4. The establishment of Christians in the truth is necessary to their spiritual communion with the Lord Jesus Christ. Christ says to his disciples—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." It is by knowing and loving the truth, that Christians first become united to Christ. And it is in the same way, that they abide in him. John says to his brethren—"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with his Son Jesus Christ. And these things write we unto you, that your joy may be full." Again he says—"If we say that we have fellowship with him and walk in darkness, we lie and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another." Here we are plainly taught that the fellowship of Christians with Jesus Christ depends on their receiving the truth and walking in it. And if any say they have fellowship with him and walk in darkness, John declares that they lie. Indeed it is most certain that no one can have fellowship with Christ, who is the way, the truth and the life, without knowing, loving and receiving the doctrines of Christ. But so far as the minds of Christians are enlightened and their hearts established in the doctrines of Christ, they have fellowship with him. So far they are united with Christ in their religious sentiments, affections, interests, pursuits and enjoy-

ments. The views and feelings of Christ never vary respecting the character, designs, decrees, laws and conduct of God. They never vary respecting his own character, doctrines and commands. They never vary respecting his friends or his foes, the things of this world, or of the future existence. His views and his feelings respecting the decisions of the final judgment, the character and condition of saints in heaven and of sinners in hell can never vary. As the views and feelings of the Lord Jesus Christ are ever right respecting every thing, his people must imbibe his sentiments, and have their hearts settled in his doctrines, if they would enjoy communion with him who "is head over all things unto the church, which is his body, the fulness of him that filleth all in all." Let Christians therefore, as the apostle exhorts, "all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that they be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, grow up into him in all things, who is the head, even Christ."



On the Duty of Prayer.

PRAYER is one of the principal religious services God hath appointed for us. It is a means of instructing our

own minds, giving the truth a suitable impression, and procuring such blessings from him as we need. All the other means of religion, unless this be joined, are not found to be accompanied with much spiritual benefit. All other means, so long as this is neglected, leave the mind in a state of hardness and security. The saving grace of God will not be granted, until we feel our own need; and perhaps it is impossible for any one to refrain from praying after this is felt. When a person sees his sin, experiences the difficulty of turning from it without divine help, with the certain destruction that awaits continued ungodliness; his distressed situation will impel him to call on the name of the Lord; so that we have no reason to think, those, who live without prayer, have any just apprehension of their misery as sinners, or know any thing of the spirit there is in God's children. We have an instance in Saul, afterwards the celebrated apostle Paul, of the effects wrought by a sight of his sin.—It was instantly said behold he prayeth! and he not only prayed, but in the name of the Saviour whom he had persecuted. He felt it as true that he needed a Saviour, as that he was a sinner. In the same manner all sinners have prayed, when they had any just sense of their transgressions. It is a rule invariably true, that so long as any one lives without prayer, he is ignorant of his danger and of the divine displeasure that abideth on him. The saints of the Lord have always delighted in the duty, as one of their

pleasant employments ; nor is there any other more expressly commanded, or that has so near a connection with our receiving the blessings we need.

The right discharge of this duty, in any case whatever, must arise from a conviction that the Lord is the disposer of all events ; that he hath in his hand all existing nature, determines the times and the seasons, exercises universal government, is every where present so as to see and know all things, and holds it as his everlasting prerogative to dispose of them according to the pleasure of his own will. Unless we previously believe this, there is no room for praying to God. The Infidel, who doubts many of his perfections, and perhaps denies his providence, would not act consistently with himself in praying. His impious principles cut him off from this, which is a most blessed privilege of Christians.—Neither can he console himself with the reflection, that there is infinite perfection to uphold him under the necessary weakness of a creature, which the pride of his heart prevents him from seeing.

A persuasion that God is good and willing to help the humble supplicant, is a prerequisite for praying to him, with a reasonable expectation that he will pay any regard to our entreaties. That he is good, both reason, judging from the things we see in nature, and his own revelation teach us.

It is an important inquiry, what influence prayer hath in inclining God to grant the blessings we need.

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Our prayer doth not incline God to grant us blessings, by giving him any information of our desires or wants, which he did not otherwise possess. It cannot be, that he who made all things should be ignorant, that he who sustains them every moment, should not be acquainted with their state in every respect.—It cannot be, that he who made the eye, should not see ; or the ear, should not hear ; or who upholds the reason and understanding, should not know all the thoughts that pass within our minds. Prayer is not therefore designed to give the Lord any information of our wants.

Prayer is not designed to render God a merciful being. If he had not been most gracious in his nature, disposed to bestow blessings on such as will accept them on reasonable terms, he would not in his wisdom, have concerted the method of salvation ; or in his goodness, have given his Son to die an expiating sacrifice for sin ; or in his mercy, have made the free offer of salvation to the repentance of miserable sinners. If the Lord were not previously gracious, we should not be permitted to call on his name, for any blessings that pertain either to the present or a future life. If, at any time, we approach the throne of grace with an imagination that this is the means of making the Lord a merciful God, it is a most undue apprehension, both of his character, and of the efficacy of our own weak endeavors.

Our prayer doth not turn God from any of his own purposes.

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His purposes are all from everlasting to everlasting. He is of one mind and changeth not, the same yesterday, to-day and for ever. From the days of the beginning, he knew every work he should execute, every blessing he should bestow, every gracious act that will take place through his eternal government, of all worlds and all creatures.—These purposes of his counsel he will for ever proceed in executing, nor will any rebelling sinner ever be able to place any hindrance in his way, or make it less easy for him to do all his pleasure.

Our prayers do not make us worthy of the blessings we need. If any pray, with an apprehension that they make themselves worthy by their requests, they have lost the service, and by the apprehension, added to their errors. We never were, nor ever can be, worthy of any among all the blessings that our God bestows so liberally on the children of men.—They are given for his name and mercy's sake, and for the sake of Christ. His, for ever, is the worthiness, the merit, the praise of purchasing.

But it may be enquired, in what sense then, doth prayer incline the Lord to bestow the blessings we need, if it neither informs him of our wants and desires, nor makes him gracious, nor changes any of his purposes, nor renders us in any sense more worthy of his favor; all of which have been denied.—There still remain reasons, why prayer is a necessary means for a blessing. He who knows all things, who is infinitely gracious, who will for ever remain the unchangeable God, so as

never to alter the least of his purposes, who views us in our sin, both now and ever, infinitely unworthy of any blessing, may still find reasons in his own wisdom, for granting the blessings of his grace in a particular way. All the blessings of God are gifts of sovereign, undeserved grace. He who gives an unmerited favor, may appoint his own conditions of bestowment, on which it shall be given, or for ever denied. The Lord hath done this in the case we are considering. He hath appointed our sensible, humble, sincere, and fervent prayer as means to be used on our part, through which we must receive his blessing. He hath appointed the duty, and made it the means of committing ourselves to his grace, and inviting all his goodness and all his power to appear in our behalf. To reject the means, the manner of receiving, is, in its effects, rejecting the blessings which we want. It is with an ill grace that dependent, guilty sinners practically say, by their neglect of prayer, the gift may be good, but we will not comply with the manner in which alone the Lord hath said he will bestow. By neglecting prayer, they put life far away from themselves.

There are two reasons why God hath appointed, that he will bestow his blessings in answer to prayer: The first is, the natural fitness that dependent beings, that guilty creatures should ask the supreme giver for all they need. We feel the natural propriety of this, between creatures, who are worms of the dust, and in strict propriety of truth, have nothing of their own to bestow.—

We see it to be fit the receiver should ask the giver in a respectful way ; much more is it fit, that we pray to God, which is but asking him in a due sense of our dependence, and in terms of worship becoming his glorious majesty. A second reason why God hath prescribed this manner of bestowing his blessings, is for our benefit.—It is better for us to receive the Lord's mercy in this, than in any other manner. The duty teaches us our dependence, it informs us what the blessings are which we need, and prepares us, when they are given, to use them as will be most for God's glory and our own good.

That our prayer may be accepted, it ought always to be offered to God with a humble sense of our dependence. Our very existence depends on his will, in present exercise, to uphold us in being ; certainly then it must be the same with all the blessings we enjoy. They are both his gift, and the work of his providence in continued action to bless us. This is true concerning all the things by which our minds are instructed, our hearts cheered and our bodies sustained. As the Lord knows all our feelings, for creatures so depraved as we are, to call upon him in the spirit of self-sufficiency, must be a displeasing service in his sight.—While we feel our dependence, a sense of his all-sufficiency should encourage us. Under evil of every kind, where it appears to human wisdom there is no way of escape, he can make a safe path for such as depend upon him with a humble spirit ; or, if it be best for them to en-

sure evil, he can give such supports, as will make them rejoice in his care. Although there be no fruit in the vine, nor any herd in the stall, he can cause his people to rejoice in the God of their salvation.

Our prayer should be made with a feeling that we are unworthy of the least of his mercies, so that if he were to deal in righteousness, we must be denied every favor. It should be offered in the name of Christ, the only Mediator between God and men, depending on his merits for acceptance. Every-temporal blessing is as much a fruit of his mediation as eternal life.

We are permitted to pray for all things, both temporal and spiritual, that it will be for our good to receive at his hand, or consistent with his own glory, and the rights of our fellow creatures for him to grant.—While we call on the name of the Lord, we must carefully observe that our requests be reasonable. The heart of man is exposed to very unreasonable desires. We often desire things that it is not fit should be granted ; things which the Lord hath given us no encouragement, either by his word or his providence, shall be bestowed ; things which it would be a departure from the rules of his moral government to give, or injurious to the rights of society, or destructive to the happiness of some other person. In such cases, there is no reasonable ground to suppose our prayer will be heard ; and to offer it in a knowledge this is the case, would be very sinful. A

most holy God will never depart from the fixed principles of his providence to gratify us in what we ought not to desire ; and to expect we shall be heard in such cases, is always either an ignorant, or presumptuous, or enthusiastic address, to the throne of divine grace.

To pray with a right temper, it must be with submission to the sovereign will of God. To imagine we have a kind of power over his providence, because he hath encouraged to hear our prayer, is the spirit of impiety rather than of worship. He holds the authority, the right to determine, the power to execute in his own hand, for ever to do the purposes of his will.

In many instances, where our supplication is made with some degree of humble sincerity, it is still in ignorance of what is best.—When it is thus, if we had more knowledge, we should withdraw our entreaties from his presence. If the prayers of the ungodly were granted, according to their present wishes, they would speedily sink themselves in greater depths of woe than they now conceive ; or, if those, who are sincere, were in all things respecting their own state, committed into the hand of their own prayers, without a sovereign direction of infinite wisdom, or any influence of infinite goodness to deny many of their requests, they would supplicate themselves into ruin. These considerations, but especially God's sovereign right to bestow or deny, should lead us to present our requests with submission, as ready to reverence

the righteousness which denies, as to bless the mercy which bestows.

The benefits of prayer are many and great.

A pious mind experiences such pleasure in the duty, that he does not need the excitement of a command to make him prayerful. The permission is a precious privilege, the duty his comfort, and its benefits many. By the appointment of God, it is one of the most effectual means of procuring the blessings we need. It invites the protection of his providence, the preservation of his grace, and the communion of his Holy Spirit. So many encouragements as we find, will not be lost to those who are faithful to call on the Lord.—It is probable they will be able to unite their testimony with many before them, that the Lord hath preserved them in six troubles, and in seven been the support of their hearts. That he hath kept them from many evils to which they have been exposed, and doubtless carried them through dangers which they never knew surrounded their paths. Although some things we have asked have not been given ; yet, as it is a duty to pray, we have reason to conclude it hath been instrumental of procuring the Lord's goodness, which otherwise we could not have experienced.

Prayer tends to quicken all the Christian graces, and a spirit of praise, by bringing into view the mercies we actually receive.—It excites a just dependence on God, teaches us to adore him when his glorious perfections are placed in our

sight, and produces repentance by a view of the sins we have committed.—It warms our love, strengthens our faith, encourages our hopes, increases our humility, shews us the emptiness of the world and its insufficiency to be a contenting portion to our hearts.—It brings into our recollection all the solemn scenes, which we ever have experienced, or expect ever to meet in death, judgment and eternity. Prayer is a kind of self-examination into the deep recesses of our own hearts, that we may know whether these be pure. It is a most solemn commendation of ourselves to the care and grace of the Lord. It is a converse with God himself, in which he permits his frail and guilty creatures, who are but dust and ashes, to speak freely to him; and beg an interest in all his goodness. How exposed to evil is the state of those who do not pray! They are exposed to all the punishments, which God hath said he will pour out on those, who forget his name. They put themselves away from the protection of his providence, and the influences of his grace. They live without God in the world, in forgetfulness of his providence, and their need of his grace.—All their thoughts will be on the perishing things of sense; none on their own duty, and their preparation to meet death and its eternal consequences.—They are open to the full force of every temptation, to the seduction of their own hearts and an ensnaring world.—When such come into trouble, they can have neither trust or hope in God. They

will not know how to pray, nor will the Lord hear their groans. Such will quit the scene, dreading the consequences of their own prayerless lives. M. M.

Mr. EDITOR,

WE read the following in Ezekiel xviii. 21, 22. *But if the wicked will turn from all his sins 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 against him: In his righteousness that he hath done he shall live.* In what sense do men live in their own righteousness?

THE natural and original meaning of the words life and living, is animal life and an active, spiritual, intelligent existence; but they are used in several, important figurative senses, in some one of which, the passage proposed is to be understood. The principal of those figurative senses, is happiness or blessedness present and future, the favor of God, the protection of his providence in all such blessings as it is best for men to receive here, with a preservation from his destroying judgments. Eminently, life and living mean eternal blessedness in the kingdom of glory.

There are also several senses of the word righteousness. It is often used in the word of God, for that, on account of which he pardons sin and accepts the guilty to his eternal favor; often, also, it means personal holiness, the conformity to God's

moral perfections, which is given to his people by sanctification, which prepares them to be happy, in knowing and serving him. In the last of these senses, the word righteousness is used in this passage, meaning personal sanctification, or holiness of heart and life.—They shall live *in* their righteousness, as an internal preparation within their own souls to be eternally blessed and glorious. It doth not mean, they shall live *by* their righteousness, as the procuring cause of divine favor; or the price of purchase for their acceptance. This righteousness was wrought by Christ in his obedient life, and painful death, when he made satisfaction to the law and the justice of God. Sinners, through the free grace of God are justified, pardoned, accepted, and entitled to life eternal by the righteousness of Christ, as the price of their ransom from death. There can be no other righteousness that God will regard in the forgiveness of sinners, or by which his grace can be made glorious. Still a righteous temper within themselves, or personal sanctification is necessary; necessary to make them meet subjects of his eternal favor, for it is not fit he should forgive any who remain wholly under the power of their sins; necessary to prepare them for coming into his presence, for it is not proper unholy creatures should stand before him; necessary to fit them for the duties of heaven, for sinners under the influence of rebellious principles, could not offer such pure praises as must ascend around his throne; necessary for their own happiness,

for minds unsanctified, delighting in sin, cannot be happy in sight of a holy God, with all the purity, truth, righteousness and disinterested love of heaven around them.—Thus we see how their own righteousness or virtuous temper and deliverance from sin, is their preparation for receiving the blessing of God. The words of the promise are most expressive of the thing that is meant. They are happy, they do their duty, they actually honor God, they worship and serve him, they shall be glorious in the righteousness, or the Christian temper which they possess.—When this is seen in penitent, repenting sinners, the Lord reverses the condemnation under which they have been; but he reverses it for the sake of his Son's righteousness, and admits them to be heirs together with him in all the promises. At death he will admit them to the perfection of a heavenly state, where in their life, their blessedness, their glory will for ever consist in serving him. Who that is wise, doth not wish for these principles of life to be begun in his own soul here, in which he may gloriously live for ever; to have death wiped away from his heart, and life implanted. Let him who wisheth thus, turn from his iniquities, keep the statutes of the Lord, and do that which is lawful and right; he then shall live and not die, and the transgressions he hath committed shall not be mentioned against him.—The encouragement is to all alike who will turn.—The chief of sinners, sinners who have long been away from their Father's house,

prodigals who have spent all their lives in riotous living, if they will turn, will find acceptance in Christ. But they must turn sincerely with the heart, part with sin, and condemn themselves for what they have done. They must accept a holy God for their Lord; a holy Redeemer for their Saviour; a holy law for their rule of living; a pure, humble, honest life for their habitual conversation in the world; the glory of God for their motive in acting; the blood of Christ for their hope in life and in death, and a heaven of purity for their home.



THE following extracts from "Cave's Lives, Acts and Death, of those who were contemporary with, or immediately succeeded the Apostles," may be pleasing to those who are not acquainted with the ecclesiastical history of that age.

The spread of the gospel during the first century through a great part of the world then known, was a demonstration of the power and presence of the true God. Infidels and heretics, particularly Socinians, have done much to lower the public opinion of the wonderful works that were done in the name of Jesus. As they deny the divinity of Christ, they are ready to call in question the existence of evil spirits, and the power they had over the bodies and minds of men before his incarnation. The manifestation of divine power in destroying the works of Satan, and the pure, humble, patient and holy lives of Christians, were principal means of

convincing mankind that the gospel was from God.

THE shadows of the night do not more naturally vanish at the rising of the sun, than the darkness of pagan idolatry and superstition fled before the light of the Gospel; which the more it prevailed, the clearer it discovered the folly and impiety of their worship: their solemn rites appeared more trifling and ridiculous, their sacrifices more barbarous and inhuman, their *demons* were expelled by the meanest Christian, their oracles became mute and silent, and their very priests began to be ashamed of their magic charms and conjurations; and the more prudent and subtle heads among them, who stood up for the rites and solemnities of their religion, were forced to turn them into mystical and allegorical meanings, far enough either from the apprehension or intention of the vulgar. The truth is, the devil, who for so many ages had usurped an empire and tyranny over the souls of men, became more sensible every day, that his kingdom shook; and therefore sought, though in vain, by all ways to support and prop it up. Indeed, some time before our Saviour's incarnation, the most celebrated oracle at *Delphos* had lost its credit and reputation, as after his appearance in the world they sunk and declined every day; whereof their best writers universally complain, that their gods had forsaken their temples, and oracular recesses, and had left the world in darkness and obscurity; and that their votaries did in vain solicit their counsels and au-

swers. *Plutarch*, who lived under *Trajan*, wrote a particular Tract, still extant, concerning the ceasing of oracles, which he endeavors to resolve partly into natural, partly into moral, partly into political causes, though all his philosophy was too short to give a just and satisfactory account of it. One cause he assigns of it is, the death and departure of those *demons*, that heretofore presided over these oracles.

That the silence of oracles, and the enervating the power of *demons* was the effect of the Christian religion in the world, we need no more than the plain confession of *Porphyry* himself (truth will sometimes extort a confession out of the mouth of its greatest enemy) who says, that now it is no wonder if the city for so many years has been overrun with sickness, *Esculapius* and the rest of the gods having withdrawn their converse with men : for that since *Jesus* began to be worshipped, no man hath received any public help or benefit by the gods. A great argument, as *Eusebius* well urges, of our Saviour's divine authority, and the truth of his doctrine. For when (says he a little before) such numbers of fictitious deities fled at our Lord's appearance, who would not with admiration behold it as an uncontrollable demonstration of his truly saving and excellent religion, whereby so many churches and oratories through all the world both in cities and villages, and even in the desarts and solitudes of the most barbarous nations have been erected and consecrated to the great Creator, and the only sovereign of

the world : when such multitudes of books have been written, containing the most incomparable rules and institutions to form mankind to a life of the most perfect virtue and religion, precepts accommodate not to men only, but to women and children : when he shall see that the oracles and divinations of *demons* are ceased and gone ; and that the divine and evangelical virtue of our Saviour no sooner visited mankind, but they began to leave off their wild and frantic ways of worship, and to abhor those human sacrifices (many times of their dearest relations) wherewith they had been wont to propitiate and atone their bloody and merciless *demons*, and into which their wisest and greatest men had been bewitched and seduced. I add no more but *S. Chrysostom's* challenge, " Judge now with me, O thou incredulous Jew, and learn the excellency of the truth ; what impostor ever gathered to himself so many churches throughout the world, and propagated his worship from one end of it to the other, and subdued so many subjects to his crown, even when thousands of impediments lay in the way to hinder him ? certainly no man : a plain evidence that Christ was no impostor, but a Saviour and benefactor, and the author of our life and happiness."

We have seen with what a mighty success Christianity displayed its banners over the world ; let us next consider what it was that contributed to so vast an increase and propagation of it. And here not to insist upon the blessing of the

Divine Providence, which did immediately superintend its prosperity and welfare, nor upon the intrinsic excellency of the religion itself, which carried essential characters of divinity upon it, sufficient to recommend it to every wise and good man, there were five things among others that did especially conduce to make way for it; the miraculous powers then resident in the church, the great learning and abilities of its champions and defenders, the indefatigable industry used in propagating of it, the incomparable lives of its professors, and their patience and constancy under sufferings. It was not the least means that procured the Christian religion a just veneration from the world, the miraculous attestations that were given to it. I shall not here concern myself to shew, that miracles truly and publicly wrought are the highest external evidence that can be given to the truth of that religion, which they are brought to confirm; the force of the argument is sufficiently pleaded by the Christian Apologists. That such miraculous powers were then ordinary in the church, we have the concurrent testimonies of all the first writers of it.—*Justin Martyr* tells the Emperor and the Senate, that our Lord was born for the subversion of the *demons*, which they might know from the very things done in their sight; for that very many who had been vexed and possessed by *demons*, throughout the world, and in this very city of theirs, whom all their exorcists and conjurers were not able to relieve, had been

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cured by several Christians through the name of *Jesus* that was crucified under *Pontius Pilate*; and that at this very time they still cured them, disarming and expelling the *demons* out of those whom they had possessed. The same he affirms in his discourse with *Trypho* the Jew, more than once, that the devils trembled and stood in awe of the power of Christ; and to this day being adjured by the name of *Jesus Christ* crucified under *Pontius Pilate*, the *Procurator* of *Judea*, they were obedient to Christians. *Irenæus* assures us that in his time, the Christians, enabled by the grace of Christ, raised the dead, ejected *demons*, and unclean spirits; the persons so dispossessed coming over to the church; others had visions and the gift of prophecy; others by imposition of hands healed the sick, and restored them to perfect health. But I am not able (says he) to reckon up the number of those gifts, which the church throughout the world receiving from God, does every day freely exercise in the name of *Jesus Christ* crucified under *Pontius Pilate*, to the benefit of the world. *Tertullian* challenges the *Roman* governors to let any possessed person be brought before their own tribunals, and they should see, that the spirit being commanded to speak, by any Christian, should as truly confess himself to be a devil, as at other times he falsely boasted himself to be a God. And he tells *Scapula*, that they rejected, disgraced, and expelled *demons* every day, as most could bear them witness. *Origen* bids *Cel-*

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sus take notice, that whatever he might think of the reports which the gospel makes concerning our Saviour; yet that it was the great and magnificent work of *Jesus*, by his name to heal even to this day, whom God pleased; that he himself had seen many, who by having the name of God and Christ called over them, had been delivered from the greatest evils, frenzy and madness, and infinite other distempers, which neither men nor devils had been able to cure. What influence these miraculous effects had upon the world, he lets us know elsewhere. "The apostles of our Lord (*says he*) without these miraculous powers would never have been able to have moved their auditors, nor persuaded them to desert the institutions of their country, and to embrace their new doctrine; and having once embraced it, defend it even to death, in defiance of the greatest dangers. Yea even to this day the footsteps of that Holy Spirit which appeared in the shape of a dove, are preserved among the Christians; they exorcize *demons*, reform many cures, and according to the will of God foresee and foretel things to come. At which, though *Celsus* and his personated *Jew* may laugh, yet I affirm further, that many even against their inclinations have been brought over to the Christian religion, their former opposition of it being suddenly changed into a resolute maintaining of it unto death, after they have had visions communicated to them; several of which nature we ourselves have seen."

Another advantage that ex-

ceedingly contributed to the triumph of Christianity, was the singular learning of many, who became champions to defend it: for it could not but be a mighty satisfaction, especially to men of ordinary capacities, and mean employments (which are the far greatest part of mankind) to see persons of the most smart and subtle reasonings, of the most acute and refined understandings, and consequently not easily capable of being imposed upon by arts of sophistry and plausible stories, trampling upon their former sentiments and opinions, and not only entertaining the Christian faith, but defending it against its most virulent opposers. 'Tis true indeed the gospel at its first setting out was left to its own naked strength, and men of the most unpolished breeding made choice of to convey it to the world that it might not seem to be an human artifice, or the success of it be ascribed to the parts and powers of man. But after that for an hundred years together it had approved itself to the world, and a sharper edge was set upon the malice and keenness of its adversaries, it was but proper to take in external helps to assist it. And herein the care of divine providence was very remarkable, that as miracles became less common and frequent in the church, God was pleased to raise up even from among the *Gentiles* themselves, men of profound abilities, and excellent learning, who might beat them at their own weapons, and wound them with arrows drawn out of their own quiver; and it was high time to do so: for the

Gentiles did not only attack the Christians and their religion by methods of cruelty, and by arts of insinuation, not only object what wit and subtilty could invent, to bear any shadow and pretence of reason, but load them with the blackest crimes, which nothing but the utmost malice and prejudice could ever suspect to be true. This gave occasion to the Christian apologists, and the first writers against the *Gentiles*, who by their learned and rational discourses vindicated the Christians from the things charged against them, justified the reasonableness, excellency, and divinity of their religion; and exposed the folly and falsehood, the brutishness and impiety, the absurd and trifling rites of the *Pagan* worship; by which means prejudices were removed, and thousands brought over to the faith.

A third advantage that helped on the progress of Christianity, was the indefatigable zeal and industry used in the propagation of it. No stone was left unturned, no method unattempted, whereby they might reclaim men from error, and bring them over to the acknowledgment of the truth. They preached it boldly, and prayed heartily for the conversion and reformation of mankind, solicited their neighbors that were yet strangers to the faith, instructed and informed new converts, and *built them up on the most holy faith*. Those that were of greater parts and eminency erected and instituted schools, where they publicly taught those that resorted to them, grounding them in the rudiments of the faith,

and guarding them both against heathens on the one side, and heretics on the other. Among us (says *Tatian*) not only the rich and the wealthy learn our philosophy, but the poor are freely disciplined and instructed: we admit all that are willing to learn, whether they be old or young. And what the success was, he tells us a little after, that all their virgins were sober and modest, and were wont to discourse concerning divine things, even while they were sitting at their distaffs. Nor did they content themselves only to do thus at home, many of them freely exposing themselves to all manner of hazards and hardships: no pains were thought great, no dangers considerable, no difficulties insuperable, that they might enlarge the bounds of the gospel, travelling into the most barbarous nations, and to the remotest corners of the world. The divine and admirable disciples of the apostles (says *Eusebius*) built up the superstructures of those churches, the foundations whereof the apostles had laid in all places where they came: they every where promoted the publication of the gospel, sowing the seeds of that heavenly doctrine throughout the whole world. For their minds being inflamed with the love of a more divine philosophy, according to our Lord's counsel, they distributed their estates to the poor; and leaving their own countries, took upon them the office of *evangelists*; preaching Christ, and delivering the evangelical writings to those who had not yet so much as heard of the Christian faith.

And no sooner had they founded the faith in any foreign countries, and ordained guides and pastors, to whom they committed the care of those new plantations, but they presently betook themselves to other nations, ratifying their doctrine with the miraculous powers of that divine Spirit that attended them ; so that as soon as ever they began to preach, the people universally flocked to them, and cheerfully and heartily embraced the worship of the true God, the great Creator of the world.

Christianity recommended itself to the world by the admirable lives of its professors, which were so truly consonant to all the laws of virtue and goodness, as could not but reconcile the wiser and more unprejudiced part of the *Gentile* world to a better opinion of it, and vindicate it from those absurd and senseless cavils that were made against it. For when they saw Christians every where so seriously devout and pious, so incomparably chaste and sober, of such humble and mortified tempers, so strictly just and righteous, so kind and charitable, not to themselves only, but to all mankind, they concluded there must be something more than human in it : as indeed no argument is so convictive, as a demonstration from experience. Their singular piety, and the discipline of their manners weighed down all the disadvantages they were under. The divine and most admirable apostles of Christ (says *Eusebius*) how rude soever they were in speech, were yet of the most pure and holy lives, and had their minds

adorned with all sorts of virtue. And such generally were the Christians of the succeeding ages ; they did not entertain the world with a parcel of good words and a plausible story, but shewed their faith by their works, and proved the divinity of their religion by the heavenliness of their lives. We (says the Christian in *Minucius Felix*) despise the pride and superciliousness of philosophers, whom we know to be debauched persons and always eloquent against those vices of which themselves are most guilty. For we measure not wisdom by men's garbs and habits, but by their mind and manners ; nor do we speak great things so much as live them, glorying that we have attained what they earnestly sought, but could never find. Christians were then the only persons that really were what they pretended to, men heartily reformed from vice to virtue. Being persuaded (as *Justin Martyr* tells the Emperors) by the word, we have renounced the *demons*, and through the Son, worship the only and unbegotten Deity : and we who heretofore took pleasure in adulteries, do now embrace the strictest chastity ; and who were addicted to magic arts, have devoted ourselves to the benign and immortal God : we who valued estate and riches before all things in the world, do now cast what we have in common, distributing to every one according to his need : we who by hatred and slaughters mutually raged against each other, and refused to sit at the same fire with those who were not of our own tribe, since Christ's appearing in the

world, familiarly converse together, pray for our enemies, and for the conversion of those that unjustly hate us, endeavoring to persuade them to live according to the excellent precepts of Christ, that so they may have just ground to hope for the same rewards with us from the great Judge of the world. Indeed strange was the efficacy of the Christian doctrine over the minds of men, which the Christian apologists at every turn plead as an uncontrollable evidence of their religion; that it made all sorts of persons that complied with it, chaste and temperate, quiet and peaceable, meek and modest, and afraid of the least appearance and color of what was evil. When the heathens derided them for the mean and unpompous solemnities of their religion, they universally declared, that God respected no man for any external excellencies or advantages, it was the pure and the holy soul he delighted in; that he stood in no need of blood or smoke, perfumes and incense; that the greatest and best sacrifice was to offer up a mind truly devoted to him: that meekness and kindness, an humble heart, and an innocent life, was the sacrifice with which God was well pleased, and infinitely beyond all other oblations; that a pious and devout mind was the fittest temple for God to dwell in, and that to do ones duty, to abstain from sin, to be intent upon the offices and ministrations of prayer and praise, is the truest festival; yea, that the whole life of a good man is nothing else but a holy and festival solemnity. This was the

religion of Christians then, and it rendered their profession amiable and venerable to the world; and forced many times its most violent opposers to fall down, and say *that God was in them of a truth.*

The disciples of this holy and excellent religion gained innumerable proselytes to their party by their patience and constancy under sufferings. They were immutably resolved to maintain their station, notwithstanding all the attempts made to beat them from it. They entertained the fiercest threatnings with an unshaken mind, and fearlessly beheld the racks and engines prepared for them; they laughed at torments, and courted flames, and went out to meet death in its blackest dress: they died rejoicing, and triumphed in the midst of the greatest tortures; which happening for some ages almost every day, could not but convince their enemies that they were in good earnest, that they heartily believed their religion to be true, and that there must be a divine and supernatural power going along with it, that could support them under it; which *Justin Martyr* confesses, was one main inducement of his conversion to Christianity.



General and Particular Redemption.

THOSE who advocate the doctrine of general redemption, suppose that the atonement of Christ is sufficient for all men; so that the reason, many who hear the gospel will fail of salvation, is that the perverseness

of their unholy hearts prevents their acceptance of the offered grace. Although the atonement is sufficient, God is under no obligation to change their hearts by his efficient grace. There is, therefore, room to exhort all men to repentance, and their refusal is the brightest illustration of the nature of sin. They are neither awed by vindictive justice, nor melted into sorrow by divine goodness. Although the sinner wishes to escape misery, he hath no desire of such grace as the gospel offers.

Those who advocate the doctrine of particular redemption, suppose that the atonement was made for a definite number, only a part of the human race; so that the salvation of others is impossible for two reasons: one that no atonement has been made from which they can derive benefit; the other that God does not grant his efficacious grace to renew their hearts and bring them to repentance.

The following extract is taken from the resolutions of the Synod of Dort, from which every one may judge for himself what was the opinion of that venerable assembly of reformed divines.

“**T**HE death of the Son of God is the only and most perfect sacrifice and satisfaction for sins, of infinite value and price, abundantly sufficient to expiate the sins of the whole world.—The promise of the gospel is, that whosoever believeth in Christ crucified shall not perish, but have everlasting life; which promise, together with the command to repent and be-

lieve, ought promiscuously and indiscriminately to be published and proposed to all people and individuals, to whom God in his good pleasure sends the gospel.—Whereas, many who are called by the gospel do not repent nor believe in Christ, but perish in unbelief; this proceeds not from any defect or insufficiency in the sacrifice of Christ offered on the cross, but from their own fault.—As many as truly believe, and are saved by the death of Christ from their sins, and from destruction, have to ascribe it to the mere favor of God, which he owes to no one, given them in Christ from eternity.—For it was the most free counsel, and gracious *will* and *intention* of God the Father, that the quickening and saving efficacy of the most precious death of his Son should exert itself in all the elect, to give unto them only justifying faith, and by it to conduct them infallibly to salvation; that is, it was the will of God that Christ, by the blood of the cross, whereby he confirmed the new covenant, should efficaciously redeem out of every people, tribe, nation, and language, all those and those only, who were from eternity elected to salvation, and given to him by the Father.”

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Influence of Christianity.

“**A**LTHOUGH Christianity has not always been so well understood, or so honestly practised, as it ought to have been; although its spirit has been often mistaken, and its pre-

cepts misapplied, yet, under all these disadvantages, it has gradually produced a visible change in those points which most materially concern the peace and quiet of the world. Its beneficent spirit has spread itself through all the different relations and modifications of life, and communicated its kindly influence to almost every public and private concern of mankind. It has insensibly worked itself into the inmost frame and constitution of civil states. It has given a tinge to the complexion of their governments, to the temper and administration of their laws. It has restrained the spirit of the prince and the madness of the people. It has softened the rigor of despotism, and tamed the insolence of conquest. It has in some degree taken away the edge of the sword, and thrown even over the horrors of war a veil of mercy. It has descended into families, has diminished the pressure of private tyranny; improved every domestic endearment; given tenderness to the parent, humanity to the master, respect to superiors, to inferiors ease; so that mankind are, upon the whole, even in a temporal view, under infinite obligations to the mild and pacific temper of the gospel, and have reaped from it more substantial worldly benefits than from any other institution upon earth. As one proof of this (among many others), consider only the shocking carnage made in the human species by the exposure of infants, the gladiatorial shows, which sometimes cost Europe twenty or thirty thousand lives in a month; and the

exceedingly cruel usage of slaves, allowed and practised by the ancient pagans. These were not the accidental and temporary excesses of a sudden fury, but were *legal* and *established*, and constant methods of murdering and tormenting mankind. Had Christianity done nothing more than brought into disuse (as it confessedly has done) the two former of these human customs entirely, and the latter to a very great degree, it had justly merited the title of the *benevolent religion*: but this is far from being all. Throughout the more enlightened parts of Christendom there prevails a gentleness of manners widely different from the ferocity of the most civilized nations of antiquity; and that liberality with which every species of distress is relieved, is a virtue peculiar to the Christian name."

The above observations of a pious and elegant writer, are doubtless just. But if we look on the present state of the civilized Christian world, filled with blood, with wars and rumors of wars, which must we judge predominant, either the spirit of Infidelity, or of the meek and forgiving Jesus?



*Extract of a Letter from Owego
village, State of New-York.*

"THERE has been an extraordinary revival of religion in this place; an account of which I will shortly send, that it may appear in your Magazine."

ORDINATION.

ON the 8th of April last, was ordained to the pastoral office in the first Church and Society in New-Haven, the Rev. NATHANIEL W. TAYLOR; Rev. Doctor Dwight preached an appropriate Sermon from these words.—“Which things the Angels desire to look into.”—Doctor Ely made the introductory;—Doctor Trumbull the consecrating, and the Rev. Mr. Elliot the concluding prayer.—Rev. Doctor Dana gave the charge, and the Rev. Mr. Merwin the right hand of fellowship, and Doctor Dwight a charge to the Church and Society. The various parts were performed in a solemn and impressive manner, and to the entire approbation of a large audience

OBITUARY.

DIED at Washington on the 30th April last, GEORGE CLIN-

TON, Esq. Vice-President of the United States. This aged and venerable statesman was an officer in the revolutionary war, and twenty-one years a Governor of the State of New-York; and in 1805 was elected Vice-President, which office he has since sustained till his death.

At Virginia, on the 6th of March last, JAMES MADISON, LL. D. Bishop of the Episcopal Church of that State, and President of William and Mary College.

At Kingston, (N. H.) Rev. ELIHU THAYER, D. D. aged 65.

At Lyme, Rev. DAVID HUNTINGTON, aged 70, pastor of a church in Lyme. Dart. 1773.

At Sharon, Dr. NATHANIEL LOWRY.

At Canaan, Dr. FREDERICK PLUMB.

At Salisbury, Dr. ABIRAM PEET.

Donation to the Missionary Society of Connecticut.

1812.

April 22. Rev. Timothy Harris, collected in new settlements,.....§ 26 45

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AND
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VOL. V.]

JUNE, 1812.

[NO. 6.

*An Historical View of the first
Planters of New-England.*

NO. IX.

(Continued from p. 172.)

BIOGRAPHY.

THAT we may be enabled to form a correct opinion of the venerable founders of the New-England Colonies, it is necessary for us to have a more distinct view of those individuals, whose virtues and services rendered them conspicuous, than can be taken from a general history of events. Though sensible that the task is arduous, and the subject worthy of the labors of the ablest Biographer, under the persuasion that some account of the characters of those great and good men, whom we love to denominate our forefathers, will be acceptable to the readers of the Magazine, the work will be attempted.

Of the early settlements of New-England, the colony of Plymouth, the first in standing,

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led the way in the establishment of the most important civil and religious institutions. The fathers of that colony, therefore, for their zeal and indefatigable labors, will always be held in the most grateful remembrance; while their practical wisdom and rational piety can never cease to be revered. The eminent characters of that colony, may, very justly, be the subject of our first attention.

The most distinguished person of that extraordinary company, who made the settlement of Plymouth, and commenced the first colony, which in its early state had the appearance of permanency, within the present limits of the United States, was their venerable Minister, the Rev. John Robinson. Through the interesting vicissitudes of about twenty years, he was their leader, their shield, and the only common bond which gave a unity to all their pursuits.

Mr. Robinson was born in the East of England, about the year 1575. Possessed of a strong and discriminating mind, under

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the advantages of a liberal education, he made an early and distinguished progress in those branches of science which were the principal subjects of learning in that day. Having been early inducted into the work of the gospel ministry, he applied with great diligence to the study of the scriptures, and to the constitution and character of the national church. Of that church he was a member, having received episcopal ordination, and was settled over a small congregation near Yarmouth. He entered upon the work of the ministry about the time when the debates, between the advocates of high episcopacy and the Puritans, managed by those able champions Whitgift and Cartright, were carried on with the utmost vigor. The minds of all men were affected with those discussions, and such as were of an inquisitive turn, necessarily examined those subjects which so greatly agitated the nation. From a careful attention to the existing order of the religious establishment, Mr. Robinson became convinced that many of the ordinances and ceremonies of the church were unsupported by divine precept, and inconsistent with the word of God. Finding that rites of human invention were maintained and enforced with as much pertinacity as any of the express precepts or ordinances of Christ, that he was denied the privilege of conscientious omission of forms and ceremonies confessedly unessential, Mr. Robinson determined, at the hazard of all temporal good, to separate from the established church.

About the year 1580, a sect of violent separatists arose in England, the principal leader of whom was Robert Brown, from whom the sect was denominated Brownists. These absolutely disowned the Church of England as a church of Christ, and held it to be unlawful to hold any communion with that church. Mr. Robinson, on a discovery of the numerous factitious rites which were imposed by the church, of the arbitrary measures and high usurpations of the hierarchy, fell into the same mistaken sentiments, and connected himself with the Brownists. The sentiments which he embraced and publicly maintained, were generally adopted by his congregation. Enlightened by his luminous mind, allured by his ardent piety, attached by his unfeigned mouth, the congregation ever adhered to their faithful, beloved pastor. Mr. Robinson published some small tracts in vindication of the lawfulness of separation, and in opposition to many of the ordinances of the ecclesiastical establishment.—Many of the Brownists, unable to endure the persecuting zeal of Archbishop Whitgift and his successor Bancroft, fled to Holland and set up several churches. Those churches enjoyed the labors of several excellent divines whose names are still eminent in the departments of divinity and science.—Mr. Robinson and his people made many efforts to enjoy and perform the pure worship and ordinances of the gospel, *in a private manner*, without giving offence to those who sought to enforce a general uniformity. But the zeal of

the ecclesiastical courts and the vigilance of the pursuivants rendering this impracticable, they were compelled to look for an asylum in foreign countries. The removal of Mr. Robinson and his congregation to Amsterdam, in the year 1607, and in the year following to Leyden, was particularly described in our third Number.

Mr. Robinson was a man of an independent mind, who made truth and duty his great objects of pursuit, and was not to be governed by the prejudices of a sect. On a more near acquaintance with the principles and practices of the Brownists than he could obtain in his native country, aided by the light of the holy scriptures and an intercourse with some eminent Puritan divines, he became sensible of the unreasonable bigotry and many errors of the Brownists, and undertook to effect a reformation in their sentiments and churches. In this important undertaking, he was eminently successful. Many of the Brownists gradually came into his sentiments, and, that they might be distinguished from those who tenaciously adhered to the sentiments of Brown and went even greater lengths in error, they were distinguished by the name of *Independents*. The leading principles on which Mr. Robinson's church in Leyden was established, were these:— They acknowledged the doctrinal Articles of the Church of England to contain the essential doctrines of the gospel; they held that, that was a true church of Christ, and as such to be venerated and esteemed; that every individual church had received

authority from Christ to enjoy all the privileges, to exercise all the rights which he has appointed for his visible people; and that such a church is not amenable to any external or superior ecclesiastical authority.— They held a cordial communion with the Reformed churches of Holland, with the churches of Geneva, with the French Protestants who were regulated by the Walloon Confession, and with the most of the Reformed churches they agreed in the essential principles of doctrine and practice. They held it lawful to unite with the Church of England in Christian intercourse and divine worship, but not to commune with them, in their then existing state, in sealing ordinations. This account is taken from a Confession of Faith and a general account of that first Independent church drawn by Mr. Robinson, with great ability and learning, and published at Leyden in latin, in the year 1619. It is entitled *An Apology for the English exiles, who are vulgarly called Brownists*. In this Confession it is stated, "We hold the Reformed Churches to be true and genuine, we profess communion with them in the sacraments of God, and, as far as we are able, cultivate their fellowship." Dr. Mosheim observes, "Instead of differing from all other Christian societies, it may rather be said of the Independents, that they were perfectly agreed with by far the greatest part of the Reformed churches." The religious sentiments, in doctrine and practice, which were received by Mr. Robinson's church at Leyden, under the instruction

of that great man, and afterwards brought to America, were remarkably coincident with those which have since been so ably vindicated by Dr. Hopkins in his incomparable System; a work which will be admired in the latest periods of the church, notwithstanding the censures it now receives from many by whom it was never read. The sentiments of Mr. Robinson which have been mentioned, which were adopted by his people, afford a satisfactory reason for an extraordinary remark of that acute historian Mr. Hume. He says, of the Independents, "Of all Christian sects, this was the first, which during its prosperity, as well as its adversity, always adopted the principle of toleration."

At the time that Mr. Robinson removed to Leyden, the celebrated Arminius was professor of divinity in the eminent university of that city, and publicly inculcated his peculiar religious sentiments. After his death in 1609, he was succeeded in the divinity chair by Episcopius, who maintained the religious sentiments of his predecessor with great ability and learning. An occurrence during his professorate, deserves a particular mention in this place. It is related in an historical tract of Governor Bradford. "Episcopius, the Arminian professor, put forth his best strength and set forth sundry theses, which by public dispute he would defend against all men. Now, Poliander, the other professor, and the chief preachers of the city desired Mr. Robinson to dispute against him; but he was loth, being a stran-

ger: yet the other did importune him and told him that such was the abilities and nimbleness of the adversary, that the truth would suffer if he did not help them; so that he condescended and prepared himself against the time, and when the day came, the Lord did so help him to defend the truth and foil his adversary as he put him to an apparent nonplus in this great and public audience, and so he did a second and a third time upon such like occasions, which procured him much honor and respect."

Mr. Robinson appears to have had no less influence with his people in the regulation of their moral conduct, than in the direction of their religious sentiments. A little previous to their removal to America, the Magistrates of the city of Leyden, in a public address to the members of the French church in that city, observe, "These English have lived among us these twelve years, and yet we never had any suit or accusation come against any of them; but your strifes and quarrels are continual."

The plan of a removal to America, projected by the congregation at Leyden, met with the cordial approbation of their reverend pastor. He considered the reasons for a removal sufficient, and resolved to accompany his beloved flock to the western wilderness. After attending to the nature of the necessary preparations, it was found that the whole company could not remove at one time, and it was agreed that the pastor should attend the greater number. At the time of the first

emigration, the greater number remained in Holland, with whom Mr. Robinson continued. He remained, however, in the full expectation of removing, with the residue of his people, to America. This confident expectation was never relinquished till his death.

When the first emigrants were prepared for their embarkation, the congregation observed, with great solemnity, a day of fasting and prayer. After preaching from Ezra viii. 21. Mr. Robinson addressed the adventurers in the following manner :

“ Brethren,

“ We are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows ; but whether the Lord has appointed that or no, I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ.

“ If God reveal any thing to you, by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry ; for I am verily persuaded the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw ; whatever part of his will our God has revealed to Calvin, they will rather die than embrace it ; and the Calvinists,

you see, stick fast where they were left by that great man of God, who yet saw not all things.

“ This is a misery much to be lamented, for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received. I beseech you remember, it is an article of your church covenant, that *you be ready to receive whatever truth shall be made known to you from the written word of God.* Remember that, and every other article of your sacred covenant. But I must herewithall exhort you to take heed what you receive as truth, examine it, consider it, and compare it with other scriptures of truth, before you receive it ; for it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once.”

“ I must also advise you to abandon, avoid, and shake off the name of **BROWNISTS** ; it is a mere nick-name, and a brand for the making religion, and the professors of it, odious to the Christian world.”*

The company who were to sail for America, being composed of the younger part of the congregation, Mr. Robinson and their elder brethren accompanied them to Delfthaven, where they embarked, July 2d,

* Had Judge Marshall been favored with sufficient time for the compilation of his History, he would not have stated that the first settlers of Plymouth were *Brownists*.

1620. Having spent the preceding night in Christian converse and social worship, in the morning, after exchanging the endearments of a mutual affection, which nothing less than common sufferings in a strange land could have produced, the beloved pastor kneeled down on the sea-shore, and with a fervent prayer, committed the adventurers to the care and mercy of heaven. The pilgrims stepped on board, he gave them his blessing—that voice to which they had always listened with delight, they were not to hear again, till they hear it in the heavenly praises of redeeming love.

The emigrants were to make some stay in England, before their final departure for the western continent. After they had sailed from Holland, Mr. Robinson wrote and sent to them a most affectionate and judicious pastoral letter, which was preserved by them with the tenderest remembrance, and was of great benefit to them through the residue of their lives. In this, he counselled them, above all things else, to make their peace with God and their own consciencies, by a sincere repentance of all sin, and a life of faithful obedience to the divine commands. As the next most important duty, he exhorted them to live in peace with one another. To be very cautious of giving offence, and equally cautious of indulging an irritable temper, whereby they would be liable to take offence from others. He observes, "In my own experience, few or none have been found that sooner give offence, than those

that easily take it; neither have they ever proved sound and profitable members of society, who have nourished this touchy humour." He warns them, with great earnestness, against the indulgence of a private, selfish spirit, whereby any one should be seeking, exclusively, his own personal interest. He reminds them that they are the house of God, and cautions them not to be shaken with unprofitable novelties and innovations.

For a few succeeding years, Mr. Robinson continued with the part of his congregation remaining in Holland, enjoying the utmost confidence of his own people, and rising, continually, in the esteem and affection of all to whom he was known. In 1621, and 1623, small companies of emigrants removed from the congregation to join their friends in Plymouth. So many obstacles were thrown in the way of the emigration of the principal part of the company, by the Plymouth Company in England, who liked not the religious sentiments of the Puritans, that their removal, the object of their earnest and constant hope, was delayed from year to year.

In the year 1625, the providence of God cast a sudden gloom upon all their prospects, by removing their beloved pastor to his eternal rest. This event, which threw the company in both continents into the deepest mourning, was communicated to Plymouth in a letter from Leyden, of which the following is an extract: "It has pleased the Lord to take out of this vale of tears, your and our

loving pastor, Mr. Robinson. He fell sick, Saturday morning, Feb. 22d, next day taught us twice, on the week grew weaker every day, feeling little or no sensible pain to the last. Departed this life the 1st of March. Had a continual ague. All his friends came freely to him. And if prayers, tears or means could have saved his life, he had not gone hence. We will still hold close in peace, wishing that you and we were together." He died in the fiftieth year of his age.

Mr. Robinson was a man of great dignity of manners, of a very grave deportment, and possessed, in an eminent degree, that solemn piety which was characteristic of the distinguished Puritans of his time. He had a singular talent at securing the affections and commanding the minds of men. Very few of his friends or followers ever forsook him, for every additional knowledge of his character increased their attachment and confidence. Such was his acquaintance with the human character and such his knowledge of truth, that he seldom failed of the accomplishment of his purposes. He possessed the rarest talent in polemical writers, a candor of mind, which always bowed to the force of truth. Sensible of his own imperfections, he believed that much additional light respecting divine truth remained in the sacred volume, to be sought out hereafter, by those that fear the Lord. I apprehend that the history of the church furnishes not another instance in which the founder of an extensive religious denomi-

nation has delivered such sentiments as we have in Mr. Robinson's farewell address to the emigrants for America. He requires them not to make his opinions their standard, but to be always ready to receive the truth which God in his mercy should lay before them. And expresses his confidence that much remains to be exhibited.

A certain Mr. Jacob, an English divine, compelled like many others to leave his own country, after residing several years in Holland, fully imbibed the sentiments of Mr. Robinson, returned to England in 1616, and established the first independent church in that country. In a few years, they increased to a great number. The venerable Synod who composed the Savoy Confession in 1658, which has since been acknowledged by conventions of the churches in Massachusetts and Connecticut, were Independents.

An English historian, who was a great enemy to all non-conformists, observes, "Mr. Robinson was a man of excellent parts, and the most learned, polished, and modest spirit that ever separated from the church of England. The apologies he wrote were very handsome. By his connection with Dr. Ames and Mr. Parker, he was brought to a greater moderation than he at first expressed. He ruined the rigid separation by allowing the lawfulness of communing with the church of England in the word and prayer, though not in the sacraments and discipline.*"

* Dr. Ames, here mentioned, was the celebrated Professor at the University of Franquer, and author

Such was the man, who under God, laid the foundation of the eldest church in the United States.

The first Governor of the colony of Plymouth, was Mr. JOHN CARVER. During the period of the residence of Mr. Robinson and his congregation at Leyden, Mr. Carver was much distinguished for his talents and piety; and for his activity, zeal, and fidelity in the service of the company. In early life, his heart was, apparently, sanctified by the grace of God, which was evinced by a life faithfully devoted to the service of the Redeemer. He possessed a grave rather than an ardent temper, yet he deliberately embraced the religious sentiments of the Puritans, and resolved to submit to the privations of worldly good, rather than neglect or abuse the religion of a divine Saviour, by being *subject to ordinances, after*

of the *Medulla Theologiae*. He was one that fled from the persecution of Arch-bishop Bancroft, and found an honorable asylum in Holland. His friendship was of great advantage to Mr. Robinson, as he helped to convince him of the errors of the Brownists, and afforded him much assistance in establishing the order of the Leyden church. He intended to have removed to America, but was prevented by death, which took place in 1633. His widow and children removed to New-England, and brought his library, which was of great value. He possessed a very acute mind and extensive learning, and was one of the ablest ministers of his time in opposition to the sentiments of the Arminians. A lineal descendant from him, was that great ornament of our country, the late Fisher Ames.

the commandments and doctrines of men. He rejoiced in the privileges of a British subject, and remembered with humble gratitude the great things which God had done for his church in his native land, in delivering it from the bondage of papal superstition and tyranny. Yet perceiving that the national church, pertinaciously, retained errors, after they had been most clearly pointed out by affectionate and faithful friends; that it persisted in enforcing, by penal sanctions, rites of human prescription, unwarranted, if not inconsistent with the gospel of Christ; that it would allow no indulgence to those who begged an exemption from those burdensome services, while they would accord with all essential ordinances; he felt himself called, in the providence of God, to bear a temperate testimony against such impositions, and to exercise those rights which Christ has given to all his people. Mindful of the high precept, *Stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage;* and knowing that to this no human authority was paramount; believing that many of the ordinances to which his obedience was required were an abridgment of this liberty, he felt authorized and bound to follow Christ alone. Thus he became one of the pillars, one of the most able and faithful supporters of Mr. Robinson's church.

Mr. Carver was a deacon of the church in Leyden, and retained the office after his removal to America. As an officer in the church, by his clear un-

derstanding, his sound judgment, his exemplary character, he possessed much influence, and was eminently useful in the performance of his many important duties. When we contemplate this little church, standing alone in the Christian world, with no friends or sister churches for its support, without the enjoyment of any ecclesiastical constitution, without any ancient and established usages for their regulation, the passions of individuals highly excited by oppression; while we adore the merciful care of the great Head of the church, in preserving them from ruin, we cannot but admire the wisdom, the prudence, the moderation, of the officers and influential members, by whose instrumentality they were thus preserved, and led to such an eminent purity of gospel order. The experience of two centuries has discovered no material defects in the system which they established. And no churches in the Christian world, according to their number, have, more eminently, enjoyed the divine blessing, than those which have been regulated according to their model.

When the congregation at Leyden had become generally disposed to a removal from Holland, Mr. Carver and Mr. Cushman were deputed to make application to the Virginia Company in England, for some lands within their patent, for the establishment of a Colony. On account of the many prejudices existing in England against this congregation, their first application was unsuccessful.

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The year following, 1619, they obtained the grant.—Mr. Carver, for his education, his discretion, his gravity of manners, and his activity in the business of the emigration, was looked upon by the adventurers as the proper person for their chief magistrate, before their departure from Holland.

The emigrants arrived in the harbour of Cape Cod, Nov. 9th, 1620. A political compact, which was their civil constitution for many years, was soon formed, and, on the eleventh of that month, was signed by forty-one persons, all the males who were of age. Mr. Carver is the first signer, and immediately after, was unanimously chosen Governor. No other magistrate was appointed. In the perils and distresses of the succeeding winter, all that could be done by the benevolent man, by the illustrious patriot, by the exemplary Christian, was performed by Mr. Carver, to support the settlers under their accumulated sufferings, to preserve them from despondency, to provide every practical relief, and to preserve the colony from ruin. He cheerfully submitted to an equal share of privation and labor, afforded every possible assistance to the sick, counselled the dying, and comforted the mournful survivors; his serene countenance inspired confidence in every beholder, his humble submission directed all souls to God. During the most of the period of the raging sickness, in which one half of the whole number died, Gov. Carver enjoyed good health, and was able

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to discharge the important duties devolving upon him.

The Governor having been informed that Massasoit, a powerful Indian Sachem, not far distant from the plantation, was amicably disposed towards the settlement, sent him a message, inviting him to an interview at Plymouth. He accordingly came with great state, attended by a numerous train, and on the 22d of March halted at the entrance of the town. The Governor, attended by a file of armed men, advanced to meet the royal savage, and, after much ceremony, they proceeded to a friendly interview. The Colony, very providentially, were provided with an Indian interpreter. After partaking of an entertainment provided for that purpose, "they entered into a perpetual league of friendship, commerce and mutual defence." The natives manifested the highest satisfaction at the scene. It was an event of uncommon interest, as the existence of the colony depended on the issue. This treaty was maintained inviolably by Massasoit till his death; and was the foundation of that peculiar harmony which long subsisted between the Plymouth Colony and the natives.

The negotiation of this important treaty was the last public service performed by their worthy Governor. On the fifth of April 1621, after a short illness, a mysterious providence

removed him from the afflicted colony, whose cup of sorrows now was full, removed him to the rest which remaineth for the people of God. Notwithstanding the low state of the colony, they gave their lamented Governor all the funeral honors which were in their power to bestow: the men were under arms, and fired several volleys over his grave.

Mr. Carver was a man of singular piety, of great fortitude and public spirit; grave in his manners, yet open, condescending, and affectionate. He possessed a good estate, the greater part of which was spent in the service of the colony. As a magistrate, he was firm, upright, and watchful; as a Christian, humble and exemplary. By his virtues, he was endeared to all his acquaintance, but especially, to the infant colony of which he was a most distinguished ornament and support. By the removal of such pillars, God taught our venerable fathers that his own almighty arm, and that alone, must "sustain the children of his love."

Mr. Carver's wife, who was distinguished for her piety, overcome with grief, died about six weeks after her husband. His posterity have been numerous and respectable in the Plymouth colony, and distinguished for health and longevity. One of the towns in the county of Plymouth now bears his name. O.

[To be continued.]

A Missionary Sermon, delivered in the North Presbyterian Meeting House, in Hartford, on the evening of May 19, 1812, at the request of the Trustees of the Missionary Society of Connecticut....
 By DIODATE BROCKWAY, Pastor of a Church in Ellington.

2 CORINTHIANS VIII. 9.

For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

IN the context the apostle labors to engage the Corinthian believers in charitable contributions for the relief of the poor saints at Jerusalem. All the benevolent affections of his soul were enkindled within him, when he thought of the poverty and sufferings of these afflicted and persecuted people of God; and he pleads their cause with a zeal proportioned to their necessitous circumstances. He first endeavors to persuade the Corinthians to contribute liberally, by the commendable example of the Macedonian churches, which, though in a state of great affliction and poverty, had abounded in the riches of their liberality, and proceeded in the benevolent work of relieving their poor brethren to the extent of their ability: "Yea, saith the apostle, and beyond their power, they were willing of themselves; praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints."

The next argument which the apostle uses to excite them to be liberal in their contributions for the poor, is derived from their Christian character and attainments. He commends them for their eminent gifts and shining virtues, and entreats them to prove the sincerity of their love, by the abundance of their charities: "Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us; see that ye abound in this grace also."

The last argument of the apostle to excite them to the exercise of Christian benevolence in alms-giving, is taken from the bounty and love of our Lord Jesus Christ, as exhibited in our text: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

My discourse will be divided into two parts.

An explanation of the text will constitute the first. The exhibition of the obligation on Christians, derived from the example of Christ's benevolence, to convey the gospel to those who do not enjoy it, will constitute the second.

I. The text is to be explained. It contains the following propositions. Jesus Christ was rich. He became poor. It was for our sakes.

First, Jesus Christ was rich.

The apostle, no doubt, meant to express in these words the divinity and Godhead of the blessed Redeemer. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is uniformly spoken of in the gospel, as the greatest expression of love that men or angels ever witnessed, and that which chiefly rendered it such, was the glorious character of Christ, who "is the propitiation for our sins." He was the Eternal Logos, who was in the beginning with God, and who was God. Those who degrade the Saviour to a mere man, to an angel, or to what some are pleased to call a superangelical being, take away that which, above every thing else, magnifies the grace of God in the work of redemption. They cast a veil over the glory of the gospel, destroy the mysteries of the cross, and the foundation of our hopes. The gift of a Saviour is unspeakably heightened by the consideration that the Messiah was a divine person; that he was one with the Father in essence, and equal with him in power and glory. "Great is the mystery of godliness: God was manifest in the flesh," in an incarnate state, in the person of Jesus Christ, for the redemption of a lost world. Since God has given us this unspeakable gift, namely, his dearly beloved Son, who was Immanuel, God with us, there is nothing else too great for him to bestow; and we can easily believe that with Christ, he will freely give us all things.

In the scriptures the Godhead of the Saviour is expressed in language which the Holy Ghost teacheth. He ascribes to him what cannot, without blasphemy, be ascribed to a created, dependant, being; even the incommunicable attributes of JEHOVAH. Eternity, omnipresence, immutability, and omniscience, are ascribed to him. Possessing these attributes, well might he be styled by the prophet, "The Mighty God, the Everlasting Father;" and well might the apostle, say, "In him dwelleth all the fulness of the Godhead bodily." "This is the true God and eternal life."

The works of Christ exhibit his divinity. "By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers, all things were created by him and for him." When on earth, he wrought miracles, and invested the apostles with power to work them. He forgave the penitent, and is now exalted at the Father's right hand, to give repentance to Israel, and forgiveness of sins. Absolute sovereignty is ascribed to him. His empire is as extensive as his works. His dominion is everlasting, and his kingdom shall not be destroyed. Hence this honorable testimony from the Father: "Thy throne, O God, is for ever and ever."

Jesus Christ when on earth was worshipped by men, and is now worshipped by the heavenly hosts. It is the will of God, as expressed in his word, that all men should honor the Son, even as they honor the Father. Dying Stephen commended his spirit to

the Redeemer. St. John in a vision heard the ten thousand times ten thousand, and thousands of thousands, that surround the throne of God, saying with a loud voice, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Our Lord Jesus Christ is the sovereign proprietor of all things in heaven and in earth—every beast of the forest is his, and the cattle upon a thousand hills. The world is his, and the fulness thereof. Behold, then, the riches of Christ! They are seen in the glory of his character, and in the immensity of his possessions.

He became poor. This is the second proposition to be illustrated.

To the unbelieving Jews the voluntary poverty of Christ was a stumbling block and rock of offence. They expected that the promised Messiah would come in all the splendor of royalty; and because his lowly appearance did not answer the expectation which they had formed in the pride of their hearts, they were offended at him. Instead of shouting, Hosanna to their king and Saviour, they cried out with indignation, "Crucify him, crucify him."

To the veiled eye of unbelief, there appears no form or comeliness in the Saviour; no beauty that he should be desired. It is not strange that those who pluck from him the crown of the Godhead, should be but little affected with his poverty. When we view the divinity and humanity, the riches and poverty of Christ, in their mysterious connection, we wonder, admire, and rejoice. Ye know, saith the apostle to Christians, the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor. If it had not been for his riches, there would have been nothing very wonderful in his poverty. While some can see nothing in the Saviour, but a mere creature, suffering the vengeance of a holy God for the guilty; others see the glory of the Deity, and exclaim with Thomas, "My Lord, and my God!"

He who had infinite treasures, became poor. Let us for a moment, contemplate the poverty of Christ, as exhibited in his birth, life and death. Though he was ushered into the world by the song of angels, yet he was born in a stable, and laid in a manger. His followers were few in number, and they had neither honor, wealth, nor power. So far from having any claim to worldly distinction and greatness, they were considered as the filth and offscouring of all things. Though our divine Lord went about doing good, "preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people," yet he himself was exposed to almost every species of want and distress; to hunger, thirst and nakedness. How true was his own pathetic declaration, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." The sufferings of Christ increased, as the time drew nigh when he must be immolated on the altar of divine

justice. Go with me, my dear hearers, in imagination, to the garden of Getsemane. Witness the conflict which he there endured. In an agony, which caused him to sweat, as it were, drops of blood, he said, "My soul is exceeding sorrowful, even unto death. O my Father! if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." From the garden, go to mount Calvary. Behold the Son of God in the hands of his executioners! He is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth. Behold him stripped of his raiment, wearing a crown of thorns, and suspended on the cross between two thieves! Hear the insults and mockery of the soldiers, bowing the knee before him, and saying, Hail king of the Jews! This is he who was rich, yet for our sakes he became poor! Who is not comforted to hear him say at length, in the extremity of his sufferings, It is finished! This voluntary poverty and humiliation of our Lord Jesus Christ was—

For our sakes. This is the third proposition.

Here is expressed the benevolent design of the sufferings and death of the Son of God. He became poor, that we through his poverty might be rich. That mercy might be extended to sinners, he left the bosom of his Father, came into the world in the form of a servant, endured the contradiction of sinners, and became obedient unto the death of the cross. The sacrifice which he offered to God for us, was himself. He was delivered for our offences, and raised again for our justification. His poverty laid the foundation for the believer's riches; not the riches which perish in using, but those which will abide when this world and its glory shall have passed away. Christ hath redeemed us, saith the apostle, from the curse of the law, by being made a curse for us. The prophet Isaiah had this in view when he said of the Redeemer, "He hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and by his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." This is agreeable to the language of the apostle: "He who knew no sin, was made sin for us, that we might be made the righteousness of God in him." Jesus Christ drank the bitter cup of God's wrath, that his people might drink the cup of salvation. He wore a crown of thorns that they might wear a crown of glory. In consequence of his sufferings, and obedience, we, my hearers, have a great high priest, in whose name we may come boldly to the throne of God, to obtain mercy; and find grace to help in time of need. Through the cross of our Lord Jesus Christ, the redeemed receive not only the riches of grace, but the riches of glory. This leads us

II. To show the obligation on Christians, derived from the example of Christ's benevolence to them, to convey the gospel to those who do not enjoy it.

The apostle introduced the passage from which we have been discoursing, (as has already been observed,) with the express design, to influence the Corinthians to contribute freely of their worldly treasure, for the relief and support of the poor saints at Jerusalem. And by what more affecting and weighty consideration, could he urge them to this duty, than that which is contained in the text? If they were capable of feeling the force of their moral obligation to do good to others, resulting from the example of Christ's bounty and goodness to them; if they would be constrained by the love of Christ, to charitable deeds, the text furnishes a motive which they could not resist nor evade. They were called upon to prove the sincerity of their love to Christ, by supplying the wants of his poor, afflicted members. This duty is pressed upon them by the wonderful grace and love of the Redeemer, who, though he was rich, for their sakes became poor, that they through his poverty might be rich. Giving alms from right motives, and to those who are proper objects of charity, and especially to the poor brethren, is considered by Christ as an expression of love to himself. "Inasmuch, saith he, as ye have done it unto one of the least of these my brethren, ye have done it unto me. Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

If it is our duty, in imitation of the example of Christ, to relieve the temporal wants of our fellow men, it is also our duty by a like imitation, to do all in our power, to supply their spiritual wants. That charity which has in view the salvation of immortal souls, is more glorious, and will receive a richer reward, than that which regards simply the bodily sufferings, or even the lives of men. The former has a greater object in view, inasmuch as the soul is of more worth than the body. He who spends his life, like the benevolent Howard, in visiting the Lazaretto and the prison, to instruct, comfort, and relieve the afflicted and the miserable, does well. But he, who, like Paul, devotes himself entirely to the spiritual interests of his fellow men, and is willing to spend and be spent for their salvation, does better. The benevolence of Paul was greater than that of Howard, and the benevolence of Jesus Christ was greater than that of Paul.

The Jews had very contracted notions of the gospel kingdom; they ignorantly imagined that it was to be confined to their nation. To convince them of their mistake, Christ said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd." He has declared it to be his will, that the gospel should be preached to every creature; that the glad tidings of salvation should go into all the earth, and his words unto the

end of the world. His ministers may now address Christians as Paul did his Corinthian brethren : " For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." And now, brethren, beloved of the Lord, they may add, in remembrance of the unparalleled love of the dear Redeemer, we call upon you to contribute of your worldly substance in promoting the interests of his kingdom, in spreading the knowledge of his grace, and the savor of his name to the ends of the earth. Can we resist so reasonable a claim upon our charity ? This is a demand which Jesus Christ has upon us ; can we be so ungrateful as to disregard it ? In what way can we better express our love to him, and the souls which he came to redeem, than by promoting the spread of the gospel among the poor heathen ? Can you, my hearers, think of any object more worthy of your regard ? To whom can you become greater benefactors than to the heathen ? To what use, so benevolent and honorable, can you appropriate your treasures, as to their conversion ? In what work can you engage with a better prospect of success, since God has given to his Son, the heathen for his inheritance, and the uttermost parts of the earth for a possession ?

Those who enjoy the gospel, and have the means of extending the knowledge of it, to those who are sitting in the region and shadow of death, are under indispensable obligations, to improve these means to the best advantage. This is a plain duty, and one which may be urged upon Christians, by a consideration, of all others the most affecting, even the death of the Saviour. Can the believer seriously doubt, whether it is his duty, to give alms for the promotion of an object for which the blessed Redeemer agonized and died ? If he wants arguments to convince him that this is a duty, or if he wants motives to perform it, the cross of Christ furnishes them. Here he may learn what the Son of God has done for his salvation, and what he ought to do for the salvation of those who know not the worth of the soul, or the price of its redemption. The subject of evangelizing the heathen has been criminally neglected. While the Christian world has slumbered, millions of precious souls have gone into eternity, ignorant of the Saviour, whom to know is eternal life. Christians begin to consider that it is important, that the heathen should be taught that there is salvation in Jesus Christ. Let them not imagine that they may abandon them, after they have breathed out a few desires, and made a few efforts for their conversion. This is not a work which can be accomplished at once, or by small means ; and what are years of labor, and millions of property, when compared with the magnitude of the object upon which they are expended ? What are all the sacrifices which are made to promote this benevolent object, compared with those which Jesus Christ made for our sakes ? In soliciting alms to be appropriated to the spiritual benefit of the heathen, we cannot say, it is enough, until they have the scriptures in their own language ; until all the

temples of idolaters shall be consecrated to the true God, and the incense of pure worship ascend to the divine Redeemer from every pagan altar.

What an extensive field, my brethren, do heathen lands open for the exercise of Christian benevolence, for the exertion of Missionary labors? Millions, and millions of our guilty race, are sitting in the solitary darkness of heathenism. The Sun of righteousness has never shone upon them. They have never heard of Him who was rich, yet for our sakes became poor. Ignorant of the atoning sacrifice which was offered to God for our sins, they are now presenting beasts and human victims to appease the anger of their gods. From the Researches of Doctor Buchanan in Asia, we learn to an extent before unknown, the enormities of paganism; enormities which surpass description, and which cannot be fully known, but by those who have seen them. What an affecting account has he given of the obscene and idolatrous worship of the countless hosts of pilgrims who resort to the temple of Juggernaut! At the celebration of the "grand Hindoo festival" "indecent emblems" are exhibited; austerities, the most severe, imposed; and various modes of self-torture practised, by the ignorant multitude, who think they are rendering an acceptable service to their idol. The immolation of females, on the funeral pile of their husbands, is a superstitious and barbarous practice that prevails extensively in India. So frequent is this "female sacrifice," that in the short space of six months, one hundred and fifteen women were burned alive, within thirty miles of Calcutta. The Romish Christians, in some parts of India, are not at all superior in point of humanity to the wretched pagans. We cannot read, without horror, the account of the Inquisition at Goa; of its cruel priests; of its savage policy; of its horrid dungeons; of its racks, and flames. Multitudes are here "condemned by a tribunal of their fellow-sinners, their bodies devoted to the flames, and their souls to perdition."

In no other way can we so effectually divert the heathen from their superstitious and unavailing ceremonies, as by giving them the gospel, and teaching them its doctrines and precepts. This blessed volume contains for them, as well as for us, glad tidings of great joy. It has power to pull down the idols of the heathen, and to destroy their strong holds. Let the word of God have free course among them, and their idolatrous temples would disappear. The disconsolate widow, instead of sacrificing herself on the funeral pile, would cheerfully acquiesce in the government of God, and in the midst of her grief, she would triumphantly sing, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Let the light of the gospel shine within the walls of the Inquisition, and the keepers thereof would tremble. The gospel has liberty to proclaim to the captives, and the opening of the prison to them that are bound. Consider the deplorable situation of the poor heathen, who are in a state of spiritual exile, strangers from the covenants

of promise, having no hope, and without God in the world. The salvation of some of these out-casts from the knowledge and mercy of God, may be accomplished by your charity. Put them in possession of the Bible; this will direct them to him who appeared on the cross with dyed garments, but is now glorious in his apparel—Mighty to save. It will point them to the Lamb of God, who taketh away the sin of the world. We already hear of the triumphs of the cross among them. Oh! Let their miseries still excite your compassion. Go forth by your messengers before the face of the Lord, to prepare his way among the heathen; and may the word of the Lord have free course among them, and be glorified. That this benevolent object may be accomplished, we can, without a blush, solicit the charity of all who enjoy the gospel; for the accomplishment of this object, we are not ashamed to beg. The cause which we advocate, is the cause of humanity; it is the cause for which the blessed Saviour died. We plead for millions of souls who are perishing for lack of vision: let us not plead in vain. If our importunity be great, the cause which excites it is also great. How immense were the charities of the first converts to Christianity! They sold their possessions and goods, and parted them to all men as every man had need! What great sacrifices did they make to extend the knowledge of the Redeemer? How cheerfully did they take upon them the spoiling of their goods? How unwearied were they in their labors? How patient in their sufferings? How importunate in their prayers? No one can doubt, that they possessed the spirit of their Master, who became poor for their sakes. But how dwelleth the love of God in those who are so engaged to heap up treasures to themselves, that they have nothing to bestow upon the needy; who shut up the bowels of their compassion against the heathen!

Let us remember that the heathen are not the only people who ought to excite our compassion, and to whom we are bound to send the gospel. Many of our new settlements cannot enjoy Christian ordinances without our aid. These are not only objects of our charity in common with the heathen, but they have peculiar claims upon our benevolence. Here are our brethren; our kinsmen, according to the flesh. What blessing can we send them so valuable as the word and ordinances of God. Much has been done by the Missionary Society of this State, to supply the spiritual wants of these destitute people. And may the blessing of God which has attended their exertions, be their encouragement to proceed in this work of love.

Missionary Societies are the "stewards of our charity." And they cannot, my brethren, send the gospel to the destitute unless the people furnish them with the necessary means. Their ability to spread the knowledge of the Saviour, will be in proportion to the liberality of our contributions. Let no one say I have, nothing to bestow; I can spare no portion of my interest to convey the words of eternal life to the perishing. If what is expended in

luxury, rioting, and guilty pleasures, were appropriated to missionary purposes, what an immense revenue would it provide? In a short time it would be sufficient to furnish every family on earth with the holy scriptures, and every language and people under the whole heavens with gospel Missionaries. The words of the celebrated Saurin, when enforcing on his hearers the duty of charity, may with propriety be addressed to us: "Let each therefore tax himself. Let no one continue in arrears. Let a noble emulation be seen amongst us. Let the man in power give a part of the salary of his office. Let military men give a part of their pay. Let the merchant give a part of the profits of his trade. Let the mechanic give a part of the labor of his hands. Let the minister consecrate a part of what his ministry produces. Let the young man give a part of his pleasures. Let the lady bestow a part of her ornaments. Let the dissipated give that box of ointment, which was intended for profane uses." Such a benevolent plan carried into execution, would enable those who are intrusted with our charities, to extend the knowledge of our Redeemer to the ends of the earth.

In this age of the world we cannot want for encouragement, to engage with undivided affection and zeal in the benevolent work of spreading the gospel. The year of recompenses for the controversy of Zion draweth nigh. Christians of every name and nation are rallying round the standard of the cross, they are coming to the help of the Lord against the mighty. He who is wonderful in counsel, and excellent in working, is shaking the heavens, and the earth, and the sea, and the dry land, that the desire of all nations may come. Peace will soon be extended to Jerusalem like a river, and the glory of the Gentiles like a flowing stream. The righteousness of Zion shall go forth as brightness, and the salvation thereof as a lamp that burneth. The seed of the faithful shall be known among the Gentiles, and their offspring among every people. As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations. While we view in prospect the millennial reign of Christ on earth: let Christians remember that they may be the honored instruments of introducing it. Every Bible and every Missionary sent to the heathen, are preparing the way for his second coming; for the reign of peace and righteousness. If the ministry of John, Christ's precursor, was honorable, so also is the ministry of those Missionaries who go to prepare the way of the Lord among the heathen. They shall be had in everlasting remembrance, and in the day when God shall make up his jewels, they will have the reward bestowed upon Martyrs and Apostles. Let us with gratitude acknowledge the goodness of God in raising up Missionaries among us, whose hearts burn with zeal for the salvation of the heathen; who are willing to forsake houses, and brethren and sisters, and father and mother, to preach the gospel to those who know not the only

true God and Jesus Christ whom he hath sent. How is the ministry of such persons "applauded by the holy angels; and how far does it transcend the work of a warrior or statesman, in charity, utility, and lasting fame!" The dear youths, who lately sailed from our shores as Missionaries, have gone to carry light and gladness into dark and solitary places, and to erect the standard of the cross in the enemies' land, even where Satan's seat is. May the angel of the Lord who appeared to Moses in the burning bush, go before them, and keep them in all their way; may he give them power to tread on serpents and scorpions; may they find favor in the sight of the heathen, and be enabled by the grace of God to finish their course with joy, and the ministry which they have received of the Lord Jesus. Do the parents of these youths who have voluntarily exiled themselves from their country and friends need consolation? If out of love to Christ they have sacrificed in his service their son, their beloved Isaac, we say to them as the angel said to Abraham, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

In these times of trouble, and of rebuke, and blasphemy, when we hear of wars and rumors of wars, and earthquakes, in diverse places; when we see upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, let us be assured from these signs, that the redemption of the church draweth nigh. The sword of the Lord, which has been long drunk with blood, will be sheathed. The destroying angel who has gone forth among the nations, is followed by another angel, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. The great Head of the church is raising up Missionaries for the heathen, and inspiring them with a spirit suited to their work. And as the silver and the gold are his, we believe he will dispose those who have freely received, freely to give. The most affectionate and commanding motive which can be set before a Christian audience, to influence them to engage heartily in the benevolent work of sending the gospel to the destitute, is that derived from the example of Christ's bounty and goodness to them. That I may leave this motive impressed upon the minds of my hearers, I conclude with the words of our text: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

AMEN.

Report of the Directing Committee of the Connecticut Bible Society : exhibited to the Society at their meeting, May 14, 1812.

TO THE

CONNECTICUT BIBLE SOCIETY.

The Directing Committee, in compliance with the constitution of the Society, and to acquaint the friends of this institution with the state of its concerns, respectfully submit the following report.

IN the management of the Society's concerns, your Committee have endeavoured to regulate the extent of their charity by the means which they possess. The funds of the Society have been considerably augmented and the hearts of many more have rejoiced in the gift of bibles, in this year, than in either of the two preceding years of our organization as a Society. The Society will unite with us in devoutly acknowledging the hand of God in opening the hearts of men to bestow of their abundance. We would also return our thanks to the agents who have cheerfully and zealously fulfilled their appointment in soliciting the charity of Christians to supply the destitute with bibles. Returns have been made by most of the agents and numbers of them have exceeded our expectations. With these agents it is proposed to continue our correspondence.—Such information as they may require will be furnished them from time to time. Their remittances are to be made in the months of October and April

annually. And the vacancies occasioned by resignation or death are to be supplied by others in their stead.

To accommodate those members of the Society, living remote from Hartford, who are desirous to receive the two bibles to which they are entitled, and be themselves donors in their distribution, and for the accommodation of applicants in behalf of the poor, three agents have been appointed, viz. JULIUS DEMING, Esq. at Litchfield, GUY RICHARDS, Esq. at New-London, and Mr. CHARLES SHERMAN at New-Haven.—These agents have been furnished with one hundred bibles each to supply applicants, and they are to be furnished with more as they may be needed.

In the distribution of bibles, your Committee have considered the supply of the destitute in Connecticut a primary object, and the enlargement of the sphere of your charity out of the State to every practical extent, a secondary consideration which is to be effected according to the ability of the Society. They have therefore endeavoured to call up the attention of the friends of the Redeemer, to those objects of charity who are around us and perishing through want of the bread of life. Of these we have not ceased to make mention. All our agents and correspondents are solicited to search out those who are objects of your charity. In this way much has been done towards supplying the poor in the midst of us; but more, incomparably more, remains to be done. We repeat a commu-

nication already often made, and which there is too much reason to fear has not been sufficiently noticed, that although there is perhaps not a spot on earth of equal population with this State better supplied with the Holy Scriptures, yet many are destitute of this blessed volume; probably more are without the scriptures through poverty, than could at present be conveniently supplied, with our funds. To those who have not actually investigated this subject, this may look like a conjecture, and may seem very improbable. Such has been the opinion of many, who have corrected their mistakes by faithful investigation. It might be observed in reply to such suggestions, that in every community there are poor people who are unable to procure the scriptures. And though we have laws which are supposed to direct that bibles be provided for the poor, there are many among us who are destitute. To present this in a light in which many have seen it in practice and have acknowledged their error, from several communications on this subject your Committee have room for only two, which they would here introduce.

A gentleman, who undertook the distribution of bibles in that part of the State where he resides, writes on the subject as follows: "The bibles entrusted to my care have been distributed according to my best judgment to promote the interest of religion, and to accomplish the benevolent design of the Bible Society. They have been received with great

apparent thankfulness and often with tears of joy." After the statement of a few interesting particulars, in which the manner of reception of the bibles was truly affecting and the consequences very beneficial, he adds, "I have thanks for the Bible Society from widows and orphans, from bond and free. While I perform this duty, I return also my own, that the delightful task was mine to distribute your charity."

"Just as the bibles were all distributed, applications became numerous and I found the bible was much wanted by many. Some had a testament, some a fragment of a bible. Some unfortunate females of the lowest class came to beg for a bible. Indeed, sir, until I began to make particular enquiries, I had no idea that so many were destitute."

"August 27. "Since the above was written, I have had applications for three or four more bibles. Poor, fatherless, destitute, but serious young women come and beg for a bible. It is noised about the country that I have bibles to give to the poor. What shall I do? My heart bleeds for them. I cannot bear the thought that so many who appear to love the scriptures should be destitute of them. Do send me some more bibles speedily. I believe that a hundred are really wanted in this long neglected region. However, send me what number you please. I will endeavour faithfully to promote the object of the Society in their distribution."

In a town inhabited by a people as uniformly and strictly

walking in the good old paths as perhaps any in Connecticut, an aged father in the ministry influenced by the common impression, that all in Connecticut have bibles, neglected to attend to the subject. At length he resolved to make enquiry, and unexpectedly found some who needed this charity. He continued to search out the needy in his own parish, and in the borders of a neighbouring vacant society, and found twenty-one who were destitute of bibles. His statement of particulars was truly affecting. One had a fragment of the scriptures which was scarcely legible; another had desired the possession of such a treasure, but it was beyond expectation; a third he heard had on the Lord's day borrowed a bible of a neighbour for a little while, &c. &c. In his letter this venerable gentleman observes, that according to the best of his judgment he had distributed bibles to the needy, that they were thankful, and in some instances much affected, to think that such a way was opened for them to read in their own houses the wonderful works of the Lord. "More," says he, "would be circulated, but my time for serving God in this way is over." We feel distressed for the poor who lose such a friend. We trust and pray that he who hath the hearts of all men in his hands, will not leave them in that region nor any where without a friend who will furnish them with bibles.

In every place, where investigation has been made, the number of objects, who suffer through want of this charity,

has exceeded all conjecture. From the returns which have been made from many places, compared with others, there is reason to believe that in many societies and in the neighbourhoods of pious men, many sufferers lie forgotten in spiritual things as it respects the possession of a bible. It is earnestly recommended to the pious to search out those who are destitute of the Holy Scriptures. Let it be understood through the country that there are bibles for the poor. Those who are in the habit of visiting the needy and of furnishing them with temporal comforts, of whom we bless God, there are numbers in our land, let them enquire whether they have a bible. Let those who love the truth and who desire that its blessings may be extended enquire who is destitute of this precious treasure. Let Christians be engaged that the poor may have the gospel. If we are thus faithful, many now unknown will be found destitute, and will be enriched with the word of life.

While your Committee are thus solicitous for the poor at home, they are not neglectful of those who are abroad. Their wants have been considered, and to them also has the charity of the Society been extended. Faithful and judicious men have been selected in those places where it was found that the Holy Scriptures were needed, and according to the ability of our funds, they have been furnished with bibles for the poor.

To the Oneida Bible Society three hundred bibles have been sent in the year past for distri-

bution in the western part of the State of New-York.

One hundred have been directed for the state of Vermont, to be distributed by such hands as our agent at Hartford should judge proper to entrust with this charity.

Fifty have been sent into Wayne County in Pennsylvania, in answer to an application from that quarter.

From the State of Ohio your Committee have received information through communications made to the Missionary Society of Connecticut. That country is represented to be deplorably destitute of bibles, and urgent requests are made for their supply. The Holy Scriptures are said to be so scarce in that part of our country that many who are able to purchase them are destitute because there are none to be had. To the care of the Rev. Mr. Badger three hundred have been transmitted for distribution in that region.

Application has been made by the Rhode Island Missionary Society, in behalf of the needy in different parts of that State. Your Committee have sent them for that purpose one hundred bibles.

In Canada the charity of Bible Societies is much needed. Our Secretary has corresponded with the British and Foreign Bible Society on the subject, and is seeking information from correspondents in Canada with regard to suitable persons who may be appointed agents for the distribution of your charity. Whenever satisfactory information shall have been received on this subject, measures will

be taken to furnish them with bibles as far as we have ability to do it.

In the course of the year past 3250 bibles have been circulated by the charity of this institution, since the report was published in June last.—And in all since the organization of the Society, 5,303 bibles have been distributed. How many of Christ's poor have by these gifts been made to rejoice? How many bless God for the establishment of Bible Societies to give the gospel to the poor? Who can withhold his hand from this labor of love?

Your committee rejoice with the members of this Society and with the true friends of Zion every where, to see the growing importance of Bible Societies in the eyes of the Christian world. The wisdom of God has established the importance of a standing revelation for the conviction and confirmation of men in the truth, by furnishing the world with such a revelation in a style suited to every capacity, and by prophetic intimation that the kingdom of the Redeemer shall be enlarged by the going forth of the law out of Zion and of the word of the Lord from Jerusalem. Experience also has taught us that nothing has effected more for the permanent success of the gospel than the circulation of the Holy Scriptures.—Nothing is *permanently* done among the heathen by the most faithful labors of missionaries, unless the scriptures can be put into their hands. And in Christian lands which have long enjoyed the ordinances of the gospel, unless the Holy Scrip-

tures are generally owned and read by the people, the life of godliness decays until nothing but the form without the spirit is left. Jehovah is pleased thus to magnify his word above all his name. Christians of this age have followed these indications of God in the establishment of Bible Societies, to furnish all men with the scriptures which are able to make us wise unto salvation; and their success hitherto has been such as to yield the greatest encouragement. How many in the midst of us who were destitute and regardless of the word of life are now supplied with it and rejoice in its light? What multitudes of the heathen in various languages now read the word in their own tongue through the charity of these institutions, and the attention which they have excited to the circulation of the scriptures?

The efforts which were made by the British and Foreign Bible Society, immediately after its first institution have continued, and have been extended. The Society is more engaged, its views enlarge and its zeal increases, in consequence of the encouragement and success which have attended this charity. Notwithstanding the sufferings and burdens which are brought upon them by war and an obstructed commerce, vast sums are annually expended for the circulation of the Holy Scriptures. "In the short compass of six years, the British and Foreign Bible Society has issued from its depository in London more than 325,000 copies of the scriptures, independently of those which have

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been printed under its auspices without the limits of the Kingdom." The translation of the bible into every tongue in Europe and Asia, and the possession of it by every individual is their benevolent object. Nor is it likely that such zeal will be limited by the boundaries of the old continent. It has already been extended beyond it, and we trust that He who has excited attention to this pre-eminent charity, and has crowned its exercise with so great success, will not suffer it to subside, nor cease to smile upon its efforts, until the sound of the gospel shall have gone forth through all the earth and its light shall shine to the end of the world. The attention to this subject which our brethren across the Atlantic have excited in the United States is unabated. Bible Societies are continually forming not only in populous cities but in smaller places with a view to operations the most effectual.

The surprising efforts which in various ways are made in this day for the advancement of the Redeemer's kingdom, must excite the gratitude of every pious heart. Surely the glory of the latter day advanceth nigh; it is dawning upon the world. The knowledge of JEHOVAH is spreading over the earth, and soon shall cover it as the waters cover the sea. May his name be known upon earth, his saving health among all nations.

*By order of the Directing
Committee,*

ANDREW YATES, Clerk.

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At the Annual Meeting of the Connecticut Bible Society on the 14th May last, the following persons were chosen to the offices set to their names, viz :—

His Honour JOHN COTTON SMITH, President.

Gen. JEDIDIAH HUNTINGTON, of N. London,

Rev. SAMUEL NOTT, of Franklin,

Rev. AZEL BACKUS, D. D. of Bethlem,

Rev. SAMUEL MERWIN, of New-Haven,

Mr. HENRY HUDSON, of Hartford, Secretary.

Mr. JOSEPH ROGERS, of Hartford, Treasurer.

Hon. CHAUNCEY GOODRICH, of Hartford,

SAMUEL PITKIN, Esq. of East-Hartford,

Rev. AMOS BASSETT, of Hebron,

Hon. THEODORE DWIGHT, of Hartford,

Rev. HENRY A. ROWLAND, of Windsor,

Rev. CALVIN CHAPIN, of Wethersfield,

Rev. ANDREW YATES, of East-Hartford,

ICHABOD L. SKINNER, Esq. of Hartford,

Rev. SAMUEL GOODRICH, of Berlin,

} V. Presi-
dents.

} Directing Committee.

List of Members for Life.

His Honour John Cotton Smith,

Hon. Jedidiah Huntington,

Ezekiel Williams, Esq.

Mrs. Ruth Patten,

Miss Hannah Hooker,

Daniel Wadsworth, Esq.

John Williams, Esq.

Thomas S. Williams, Esq.

Deacon Thomas Tileston,

Isaac Bliss,

Daniel Buck,

Russel Bunce,

Barzillai Hudson,

Henry Hudson,

George Goodwin,

Ichabod L. Skinner, Esq.

Edward Watkinson,

Joseph Rogers,

Rev. George Colton,

Mrs. Martha Colton,

Mrs. Dinah Huntington,

Mrs. Abigail Caswell,

Miss Lucretia Woodbridge,

Miss Jerusha Allen,

Miss Elizabeth Seward,

James R. Woodbridge,

Rev. Azel Backus,

Hon. John Davenport,

Joseph Battell, Esq.

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William Leffingwell, Esq.

Nehemiah Hubbard, Esq.

Thomas Hubbard,

Joseph Kingsbury,

John R. Watkinson,

Young Ladies Cent Society,

Hartford,

Ladies Cent Society, Fairfield,

John Hall,

Rev. Dan Huntington,

Henry Perkins, Esq.

Deacon Timothy Stillman,

Samuel Newton,

Aaron Bradley,

Appleton Robbins,

Deacon Elijah Mills,

Mrs. Eunice Trumbull,

Nathaniel S. Parmle,

Charles Sherman,

Thaddeus Sherman,

Mrs. Abigail Ellsworth,

Rev. Andrew Yates.

Since May 9, 1812.—viz.

Mr. Elisha Hart,

Elder Roswell Burrows,

Male and Female Cent Society,

North Guilford,

James Frisbie.

(CIRCULAR.)

.....

BRITISH AND FOREIGN BIBLE SOCIETY.

.....

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RIGHT HON. LORD TEIGNMOUTH.

VICE-PRESIDENTS,

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 Right Rev. LORD BISHOP of DURHAM,
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 Right Rev. LORD BISHOP of NORWICH,
 Right Rev. LORD BISHOP of CLOYNE,
 Right Rev. LORD BISHOP of CLOGHER,
 The Very Rev. the DEAN of WESTMINSTER,
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 Right Hon. Admiral LORD BARHAM,
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John Daniel Hose, Esq.	:	George Wolff, Esq.

SECRETARIES, (*gratis*.)

Rev. JOHN OWEN, M. A. Rector of Paglesham, Essex, and Curate and Lecturer of Fulham.

Rev. JOSEPH HUGHES, M. A. Battersea.

Rev. CHAS. FR. STEINKOPFF, M. A. Minister of the German Lutheran Church, Savoy, London.

Mr. JOSEPH TARN, *Assistant Secretary and Accountant*, Spa Fields, London.

Mr. ANTHONY WAGNER, *Collector*, 3, Grosvenor-row, Chelsea.

IN this age of improvement (for such, amidst all its errors and distractions, it may justly be called) no circumstances claim more strongly the notice and approbation of every friend to Christianity, than the increased attention manifested to the circulation of the Holy Scriptures, and the facilities created for the accomplishment of this object. Our forefathers have long been honored with the gratitude they deserved, for having, at the period of the Reformation, laid open those heavenly treasures to the eyes of the vulgar, and subsequently provided for their coming more immediately and generally into the hands of the people. Societies were formed, schools were founded, and other regulations adopted, for promoting this desirable work. Little, however, comparatively, was done towards generalizing the knowledge of the Bible, till within the last fifty years; when an increased attention to education brought the minds of the common people more extensively into cultivation, and multiplied the readers of the Scriptures to a degree beyond all former example. To this, and other causes of similar operation, may be ascribed the

superior estimation into which the Scriptures have risen of late years, and the strong disposition which has been manifested to promote their diffusion and reception among all orders of society. At length, an expedient was devised, of equal simplicity, liberality, and wisdom, for accomplishing this purpose, on a scale which promises eventually to comprehend, not merely the inhabitants of the British empire, nor the population of Christendom, but the whole family of man. This expedient was to separate the sacred text, upon which all Christians are agreed, and to which they appeal as their common standard, from every human interpretation, criticism, and comment; and to present it in this simple state, as an object of universal circulation, by Christians of every name and description. The proposition was acceded to, and practically adopted, by a respectable body, made up of members from various communions of professing Christians; and it was ushered into public notice, and recommended to public patronage and support, in the year 1804, under the designation of "THE BRITISH AND FOREIGN BIBLE SOCIETY."

As this was the first religious Institution of any magnitude and promise, which opened its arms for the reception of members, without any other test than that with which all Christians could conscientiously comply, it was naturally regarded with considerable interest. To some indeed it appeared so doubtful an experiment, that they could not be prevailed upon to join immediately in giving it the trial; while others, and those not a few, of almost every name and persuasion, saw in it the germ of Christian concord and social happiness; and rallied round it, as the standard of "piety and peace and pure religion."

Lord Teignmouth, a nobleman, who, in addition to the reputation he had acquired as Governor-General of Bengal, was distinguished by talents, virtues, and manners, which made him equally an object of public consideration and private regard, accepted the appointment of President; as did the highly respected Bishops of London, Durham, Salisbury, and St. David's, together with certain lay-lords and gentlemen of the highest character, that of Vice-Presidents, of this new and extraordinary Association. Thus constituted and patronized, from the popularity of its plan and the exertions of its conductors, it obtained a rapid establishment in the world; and may be considered as already possessing a larger and more efficient operation than was ever acquired by any Institution for charitable purposes to be met with in the records of mankind.

Upon its first appearance be-

fore the public, WALES and SCOTLAND distinguished themselves by individual, congregational, and associated contributions to its funds; and rivalled each other and their fellow-Christians in ENGLAND, by the promptitude and liberality of their support. IRELAND did not remain uninterested in this strife of love; but manifested as strong a disposition as its local impediments would allow, to aid in promoting so glorious a work. The continent of EUROPE felt the impulse which London had excited; and evinced the effects of it, in local associations for prosecuting the same common purpose, under the auspices and by the aid of the Parent Institution. ASIA displayed a similar spirit, and Calcutta (where certain individuals from the Baptist Society had made a most auspicious beginning in the work of translations) became the seat of a Corresponding Committee; professing, in the name, and chiefly by the funds of the Society in London, to aid and encourage translations of the Scriptures into all the vernacular dialects of the East. This initiatory measure has led to the establishment of "the CALCUTTA Auxiliary Bible Society." AMERICA caught the same holy ardor; and a similar union of Christians, upon kindred principles, and with the same object in view, was speedily witnessed in various great towns, throughout the United States, which compose that vast and improving Empire. Several of these Associations have been assisted by voluntary Donations from the British and Fo-

reign Bible Society. Thus the flame which was kindled in London has been propagated generally over more than three-fourths of the world; and is on its way for a still more extensive and particular diffusion.

So vast is the confederacy which this Society combines, and so momentous are its consequences likely to prove, that neither the Philosopher nor the Politician, any more than the Christian or the Philanthropist, can be justified in neglecting to investigate its character, and to consider its probable influence on the condition of human society. And what phenomenon can be more calculated to excite astonishment, or to repay the labor of investigation, than that which is presented to the mind of the inquirer in his prodigious, complicated, and efficient machine?—a machine which, composed of various yet well adjusted parts, and covering a field of immense extent, is producing an indefinite diffusion of that heavenly knowledge, which is alone adapted to make men wise, and good, and happy!

In order to form a just conception of this important Institution, and to prognosticate its effects on the civilized world, it will be necessary to view it a little more nearly, and to enter more particularly into the details of its present vast and increasing magnitude.

The seat and centre of this Institution is in LONDON, the metropolis of the British empire, and in the foremost rank among the cities of the world. Its larger component parts are to be traced in Auxiliary Societies, or other aggregate associa-

tions, formed under its encouragement, and contributory to its object and operation, in several of the most considerable, and in some of the minor towns, throughout the United Kingdom; and in conspicuous and convenient stations, throughout the other portions of the world already enumerated. Its Auxiliaries within the UNITED KINGDOM comprehend some of the most important and commanding positions. They appear under the designation of the Birmingham, Reading, Nottingham, Newcastle upon Tyne, Leeds, Manchester, Devon and Exeter, Cornwall, Leicester, Kendal, Sheffield, Hull, Bristol, Swansea, Neath, Liverpool, Sunderland, Derby, Uxbridge, Uttoxeter, Rotherham, Baccup, Knutsford, Bury, Warrington, Colchester, Sussex, Norfolk and Norwich, Plymouth-Dock, Weymouth, Weycombe, Huddersfield, Bedford and Bedfordshire, Colchester and Essex, Suffolk, Cambridge, Hitchin and Baldock, Greenock, Edinburgh, Scottish, East Lothian, West Lothian, Montrose, Brechin, Dumfries-shire, Aberdeen-shire, Hibernian, Cork, Dungannon, Armagh, Belfast, Limerick, Londonderry, New Ross, &c. Bible Societies, or Committees. On the continent of EUROPE, it has three Auxiliaries of great activity, and operating under the most respectable patronage, in Stockholm, Berlin, and Basle. These stations, from their local position, and the conveniencies, both literary and mechanical, with which they abound, are peculiarly favorable to the object of supplying the inhabitants of that conti-

ment with the Scriptures in their several languages. In ASIA it possesses a powerful Auxiliary, not only in its Corresponding Committee, but also in the CALCUTTA Society : an Institution consisting of individuals of different Christian denominations ; eminent alike for piety, learning, and station ; and honored with the countenance and support of the government in that place. Through these Associations, and the instruments employed under their direction and encouragement, the Society at home may expect to furnish the native Christians in India (amounting to nearly a MILLION,) with bibles ; to produce correct versions of the scriptures in the various languages of the East ; and to open channels for their circulation among millions of people, who might otherwise have remained utter strangers to the words of eternal life. In AMERICA the Society is assisted in the prosecution of its object by the Bible Societies of Philadelphia, New-York, Connecticut, Massachusetts, New-Jersey, South Carolina, Maine, Savannah, &c. all produced by its example, aided by its funds, and acting in avowed communication and harmony with it. In addition to these regular and organized bodies, the Society has correspondents of various descriptions, both among the clergy and the laity, in different parts of the world, actively engaged in promoting its designs, by dispersing, at its expense, the sacred oracles of divine truth "to men of every nation under heaven."

Nor are the extension of this

Society, and its localization in so many regions more astonishing, than the effects which it has been enabled already to produce. The machine has been worked with such a degree of rapidity, and Providence has so abundantly favored its motions, that the Reports of its facts, as annually detailed, may justly be classed with the most extraordinary records of exertion and success. In the short compass of six years,* it has issued from its depository in London, more than 325,000 copies of the Scriptures, independently of those which have been printed under its auspices, without the limits of the United Kingdom. In ENGLAND it has printed the Scriptures, at its own expense, in the English, Welsh, Gaelic, French, Spanish, Portuguese, Italian, Dutch, Danish, Mohawk, Esquimaux, Modern Greek, Manks and native Irish languages. In EUROPE it has largely aided the printing of them in the German, Bohemian, Polish, Icelandic, Swedish, Turkish, Laponese, Lithuanian, French, Romanese, Italian, Kalmuc, Esthonian, and Livonian languages. In ASIA it has promoted, by liberal and repeated contributions, the translation and publication of them in Hindostanee, Bengalee, Persian, Arabic, Mah-ratta, Malayalim, Sanscrit, Chinese, Telinga, Tamul, Malay, Orissa, Seek, Burman, Carnatica, and several other dialects. The result of these operations has been, that many countries,

* The Society was not prepared with bibles and testaments for circulation till more than a year after its institution.

remotely distant from each other, and from the parent source of supply, have already been furnished with copies of the scriptures in their respective languages; and means have been created for insuring, under the auspices of divine providence, a diffusion of the same blessing among those nations on which the sun of revelation has never yet risen.

Nor has this splendid display of British munificence been without its merited tribute of admiration and gratitude. Appealing as it does to the best feelings of the heart, it has drawn them forth on innumerable occasions in the most animated effusions which language could convey. The impressions made by this catholic Institution on the objects of its kindness both at home and abroad, have manifested themselves in addresses, replete with expressions of the most genuine pathos. It appears impossible for persons not enslaved by prejudice, or destitute of Christian sensibility, to read, without emotion, the foreign communications which enrich the Society's Annual Reports. A higher gratification can scarcely be imagined, than that of which the Members of this Institution so largely partake. To receive acknowledgments for the best of all gifts, from persons of every language and communion, on

continents and islands, whether kindred or aliens, bond or free, friends or enemies; and these acknowledgments expressed in the language of their hearts, and written in their tears—is a felicity which it was reserved for Christians of the nineteenth century to reap, through the medium of the *British and Foreign Bible Society*.

After presenting this sketch of an Institution which reflects so much honor on the age and country which gave it birth, a formal appeal, on its behalf, to the liberality of the public, would be superfluous. It has already expended, in the course of seven years, more than 81,000*l.* in promoting its object; and though its income in the seventh year amounted to 24,683*l.* this income fell short of the expenditure by 3,619*l.* besides a charge of more than 4000*l.* on the balance in hand, chiefly on account of its foreign engagements. When these circumstances are considered, in connection with the general merits of the Society, the inhabitants of the United Kingdom can want no additional motive to stimulate their exertions in promoting, both by personal contribution, and local association, the permanent interest of an Institution, which promises, if liberally and extensively supported, to become a BLESSING TO THE WHOLE EARTH.

Religious Intelligence.

[*Inserted by particular desire.*]

DISSOLUTION OF THE PASTORAL UNION BETWEEN THE REV. EBENEZER PORTER AND THE CHURCH AND PEOPLE OF HIS CHARGE.

At a special meeting of the South Consociation of Litchfield County, convened by letters missive from the Moderator, at the house of the Rev. Ebenezer Porter in Washington, (Con.) December 18th, 1811,

Present,

Rev. Messrs.

Noah Benedict,
Amos Chase,
Azal Backus, D. D.
Maltby Gelston.
Zephaniah Swift,
Lyman Beecher,
Samuel Whittelsey,
Bennet Tyler,
Reuben Taylor,
Luther Hart,

Delegates from the Churches.

Deacon Matthew Minor, Woodbury.
Deacon James Morris, South Farms.
Deacon Jonathan Smith, Bethlem.

Mr. Ephraim Beardsley, Roxbury.
Julius Deming, Esq. Litchfield.
Deacon David Whittelsey, New Preston.
Deacon Warren Mitchell, South Britain.
Deacon Ashbel Bostwick, Bridgewater.
Daniel Potter, Esq. Plymouth.
Deacon Jonathan Mitchell, Southbury.
Deacon Charles Dayton, Watertown.

The Rev. Mr. Benedict was chosen Moderator, and the Rev. Mr. Whittelsey and Deacon Morris were chosen Scribes.

The Rev. Mr. Waterman, being present, was invited to sit with the body.

After the meeting was opened with prayer by the Moderator, papers respecting the appointment of the Rev. Mr. Porter, as Bartlet Professor of Pulpit Eloquence in the Theological Seminary at Andover, and the votes of the church and society, uniting with Mr. Porter, in calling the consociation for advice and decision in the case, were laid before the consociation.

In attending to the subject, the consociation deem it their duty to express, to this church and congregation, the unfeigned pleasure they experience, in witnessing their regular and Christian attention to the important subject, which has occasioned the present meeting.

The consociation have taken the subject referred to them, into serious and prayerful consideration ; and, though attended with difficulties on the right hand and on the left, they have been conducted to a united decision. And that this church and congregation may possess, as far as may be, the light which we possessed, and view

the subject as it presented itself to our minds, we shall endeavor to give you a brief account of the process, by which we came to the conclusion which we have formed.

The question, referred to us for decision, is ; Whether it be expedient, all things considered, that Mr. Porter be released from his present pastoral charge, with reference to the acceptance of a call to a professorship in the Theological Seminary at Andover ?

In the discussion of this question, we took for granted a position in which the church and society, we doubt not, will concur, viz. That we are to be guided, in our deliberations, solely by a regard to the glory of God, and the general welfare of his church on earth ; that ministers and churches, and people belong to God ; and that self-denial, for the promotion of his cause, is as really the duty of churches and civil communities, as of individuals ; that as we are not our own, so we are not to live to ourselves, but to God, and to exercise that benevolence of which our Saviour set the example, when, for the glory of God and our redemption, he took upon him the form of a servant, and obeyed even unto death.

In forming our opinion on this subject, we have considered on the one hand, the importance of the connection subsisting between you and your pastor ; the endeared attachment also subsisting between you ; his great usefulness here, and in this part of the vineyard ; the pain which a separation must occasion to him, and to this

church and people ; the dangers attending a vacant state ; and the difficulties of re-establishing a gospel ministry. And we have, by no means, forgotten our own attachments to Mr. Porter, and the deep interest of all our churches in this question.

On the other hand, we were led to consider, the danger which threatens the churches from bold and impious heresies, existing in various parts of our land, and patronized by men of great learning, talents, and wealth, and eager to disseminate their corrupt opinions ; heresies, as pernicious to purity of morals and the welfare of civil society, as they are disastrous to the interests of religion and the eternal welfare of the soul. We deemed it our duty to notice, also, the manifest and signal interposition of heaven in the establishment of the Institution at Andover,—the offspring of faith, and prayer, and charity,—founded for the express purpose of supplying the churches of our land, with a learned, pious, and orthodox ministry—endowed with a liberality hitherto unparalleled in this country—uniting the confidence and the prayers of all Christian ministers and people in New England, who feel the dangers of the present day, and understand the nature and importance of the institution ; a seminary, which, in its infancy, furnishes to the churches annually from fifteen to twenty ministers ; and is, in our estimation, of as much, if not more consequence, than any college in our land ; that such an institution must be supplied with

suitable teachers ; that none are qualified but ministers experimentally acquainted with parochial duties ; that men without parochial charges, in all respects qualified, are not to be found ; and that the interests of the seminary are of such vast importance to the church of God, as to justify the removal of a settled minister for its supply. These were points, on which the consociation were unanimous.

With respect to the question, whether Mr. Porter shall be the man to supply the present vacancy at Andover, the unanimity of the two boards who elected him, our own confidence and the confidence of the Christian community in Mr. Porter, were thought deserving of particular regard.* With these things in view, and reflecting that no other suitable man could be obtained, without a sacrifice, on the part of some other church and congregation, as great as that which this people would be called to make ; and considering that God had evidently called Mr. Porter to undertake the great work of rearing ministers for the supply of our churches, and, in his holy Providence, laid upon this church and people, the duty of self-denial—
 What were *we*, brethren, that, with these views of the subject, we should withstand God ? In his most holy presence, and with a sincere regard, we trust, to his glory and the best good of his cause, our consciences have constrained us to give an affirmative answer to the follow-

* From motives of delicacy some expressions of friendship to Mr. Porter are here omitted.

ing questions, and to unite in the following result :

Question 1st. Is it expedient, in any case, that the consociation dissolve the connexion between a minister and a people, for the benefit of the Theological Seminary at Andover ?

Answered unanimously in the affirmative.

Question 2d. Is it expedient that the pastoral relation between the Rev. Ebenezer Porter and the church and society in Washington be dissolved, that he may accept, as soon as his health and other circumstances will permit, the office to which he is elected in the Theological Seminary at Andover ?

Answered unanimously in the affirmative.

Therefore, Voted unanimously, That the pastoral relation, between the Rev. Ebenezer Porter and the church and society in Washington, be dissolved, and it is hereby dissolved.

In the result, we have not supposed ourselves at liberty to do evil that good may come ; but have felt ourselves bound, as Christian men and guardians of the church, to exercise ourselves, and to recommend to Mr. Porter, and to this church and people, to exercise that disinterested love which *seeketh not her own*, but, in all things, has respect to the glory of God. We think also that in this decision, we conform to the immemorial usage of this State ; our College having been supplied, uniformly, with presidents and professors of divinity, by the removal of ministers from their pastoral charges.

The foregoing minutes were read, and unanimously appro-

ved, as the doings of this con-
socioation,

Attest,

NOAH BENEDICT, *Moderator.*

S. WHITTELSEY, } *Scribes.*

JAMES MORRIS, }

A true copy of the original
minutes of consocioation.

Attest, SAMUEL WHITTEL-
SEY, *Scribe*

INAUGURATION.

ON Wednesday the 1st of
April, the Rev. EBENEZER
PORTER, late pastor of the
church in Washington, (Conn.)
was inaugurated as Professor of
Sacred Rhetoric in the Theologi-
cal Seminary at Andover. The
Rev. Dr. Holmes made the
introductory prayer and preach-
ed the sermon; the Rev. Mr.
Dana of Newburyport made the
inaugurating prayer; the Rev.
Dr. Pearson, President of the
Board of Trustees of Philips
Academy, read the appropriate
parts of the Statutes of the
Founders, and the Creed, which
was repeated by the Professor
elect; and the Rev. Dr. Spring
made the concluding prayer.

The Inaugural Oration was
omitted on account of the indis-
position of Mr. Porter,

LETTER FROM MR. HALL.

*The following paragraphs are ex-
tracts from a letter to the Rev.
Dr. Morse, written by Mr.
Gordon Hall, one of the Ameri-
can missionaries, after he had
embarked for Asia.*

"On board the ship Harmony
Feb. 22, 1812.

"REV. AND DEAR SIR,
I TAKE the liberty of address-

sing a line to you, believing
that it will ever be grateful to
your feelings to hear all you can
from the American Mission,
in which your heart is so deep-
ly interested.

"Our arrival at Philadelphia
was safe and seasonable. We
were received with warm affec-
tion and enlarged benevolence.
Last Monday evening a prayer-
meeting was held in the Taber-
nacle. Most of the Presbyte-
rian and Baptist clergy were
present; also the Rev. Messrs.
Joyce and Burch, all the mis-
sionaries, and a numerous con-
course. Many fervent prayers
were addressed to the throne of
grace in behalf of Zion, and for
the success of the mission.
The meeting was deeply so-
lemn and interesting. To the
missionaries it was peculiarly
animating and encouraging. I
believe we all blessed God and
took courage.

"Mr. Ralston spared no
pains in making every possible
arrangement for our advantage
and comfort. He has laid the
missionaries and their employ-
ers under very great obligations.
He, Dr. Green, and others,
were active in procuring for us
such national documents as may
be of great use to us.

"On Tuesday morning we
left Philadelphia for Newcastle,
whither the ship had previously
gone. We were detained till
Thursday; then sailed as far as
Port Penn, where we were de-
tained till this morning, (Satur-
day) by a storm. We are now
under way; but the wind is so
moderate, that we have little
hope of getting to sea. He
who holds the winds in his fists
will order our voyage in wis-

dom and righteousness ; blessed be his name.

“ The number of souls on board the ship is as follows, viz. from the London Missionary Society, the Rev. Mr. May and his wife, and Miss Green ; from the Baptist Missionary Society, the Rev. Messrs. Johns and Lawson, and their wives, two children and an unmarried female ; brother Nott and his wife, and brother Rice and myself, fourteen in all. We have also two French passengers with us, two supercargoes, the captain, the first and second mates, and crew, making thirty nine souls on board. The accommodations of the ship are fully equal to our expectations. As yet every thing is pleasant. The Lord hath done great things for us, whereof we are glad.

“ We shall ever be anxious to hear from our native land—especially from those who have taken so deep an interest in our success, as you, Sir, have. We hope you will not wait to hear from us before you write. We can make such arrangements, that letters directed to us at Calcutta will reach us. Let me beg you to write soon.

Yours, dear Sir, in Christian affection.

GORDON HALL.

“ February 24. Between the capes in Delaware bay. I have opened this letter to inform you that contrary winds obliged us to return to Port Penn, on Sabbath morning. A kind Providence permitted our missionary company to have regular worship on the Sabbath. I preached in the morning, brother Johns, P. M. Though separa-

ted from the house of God and the congregation of his people; we humbly trust that our Saviour was with us. Owing to the situation of the ship, but one mariner attended. The captain has expressed an intention to join with us not only in the worship of the Sabbath, but in our morning and evening exercises, as soon as the ship is at sea. In this respect things appear favorable. May God grant his blessing. Wind now fair—we move rapidly—farewell.”

This letter was sent back by the pilot boat, and contains the latest intelligence from the missionaries. The public will not probably hear from them again till next autumn.

The following letter was written by the wife of one of the missionaries, on the evening before the vessel sailed from Salem.

“ HERE am I, my dear mother, on board the brig Caravan, in a neat little cabin, with brother and sister Judson, Mr. P—and Capt I—, (who will spend the night with us,) and another dear friend whose beloved society enlivens my spirits, and renders my situation pleasant. I have at length taken leave of the land of my forefathers, and entered the vessel which will be the place of my residence, till I reach the desired haven. Think not, my dear mother, that we are now sitting in silent sorrow, strangers to peace. Oh no ; though the idea that I have left you, to see you no more, is painful indeed ; yet I think I can say, that I have found the

grace of my Redeemer sufficient for me—his strength has been made perfect in my weakness. We have been engaged in singing this evening, and can you believe me, when I tell you, that I never engaged in this delightful part of worship with greater pleasure.

“Our accommodations have exceeded my highest expectations. God has ever been doing me good; He *will not* leave me in this trying hour. I feel distressed that I should cause you and my other dear friends so much pain. Why should you feel anxious, my mother? Let me entreat you to dry your tears which have been shed on my account, trust in God, and be happy. The agreeable disappointment which I have met with relative to the accommodations of the vessel lays me under renewed obligations to devote myself entirely to my covenant Redeemer. I feel a sweet satisfaction in reflecting upon the undertaking, in which I am engaged. It is not to acquire the riches and honors of this fading world; but to assist one of Christ’s dear ministers in carrying the glad tidings of salvation to the perishing heathen of Asia.

“I intended to have written a long letter to our dear M— before I left Salem; but have found it quite impracticable. Do give my love to her and Mr. H—. I hope they will not forget me when I am a stranger in a strange land. Remember me affectionately to Mr. and Mrs. W—, Miss H—, and all my other friends. I shall think much of the society of females in my native town. Will they

not make me a subject of intercession at every meeting? O that they may be abundantly blessed.

“I never shall repay you, my dear mother, for all the kindness and love you have shewn me thus far in life. Accept my sincere thanks for every favor, and Oh forgive me for so often causing you pain and anxiety. May the Almighty reward you a hundred fold for your kindness to me. And now, my dear mother, what more shall I say, but ask you to pray for me, and engage other Christians to do the same.

“There is a calm for those who weep,
A rest for weary pilgrims.”—
Parting sounds will not be heard in heaven. May we meet there, after lives filled with usefulness and duty. I have a thousand things to say, but must stop short.

It is late—I must retire—
Dear mother, adieu.”

[*Panoplist.*]

—*—*—*—
Extracted from a Narrative of Personal Experience.

AFTER describing much anxiety to obtain salvation, the writer thus proceeds: “It was not now as heretofore; my convictions followed me closely. I could not, as formerly, forget these things, and was therefore a poor miserable creature. One morning, as I was walking alone, I felt an uncommon load upon my heart. The remembrance of my sin, not only on the past evening, but for a long time back, the breach of my vows, and the shocking

termination of my former hopes and affections, all uniting together, formed a burden which I knew not how to bear. The gnawing of a guilty conscience, seemed to be a kind of hell within me. Nay, I really thought at the time, that this was the fire and brimstone of the bottomless pit, and that in me it was already kindled. I do not write in the language of exaggeration. I now know, that the sense which I then had of the evil of my sin, and the dreadfulness of God's righteous displeasure against me on account of it, came very far short of *truth*; but yet they seemed more than I was able to sustain. When I thought of my broken vows, they served to convince me that there was no truth in me, and that I was altogether wicked. I subscribed to the justice of my doom, if I were sent to hell; and plainly saw that to hell I must go, unless I were saved by mere grace, and as it were in spite of myself. I sensibly perceived that if God were to forgive me all the past, I should again destroy my soul, and that in a very little time. I never before felt myself such an odious and helpless sinner. I seemed to have nothing about me that ought to excite the pity of God, or that I could reasonably expect should do so; but every thing disgusting to him, and provoking to the eyes of his glory.

And now the question would turn in my mind what must I do? Indeed, I felt utterly at a loss what to do. It is difficult at this distance of time to recollect with precision the mi-

nute workings of my mind; but as near as I can remember, I was like a man drowning, looking every way for help, or rather catching for something by which he might save his life. I tried to find out if there were any hope in divine mercy, any in the Saviour of sinners; but felt repulsed in the thoughts of mercy having been so basely abused already. In this state of mind, as I was moving slowly on, I thought of the resolution of Job, *Though he slay me, yet will I trust in him*: and forasmuch as it yielded me a faint ray of hope, I repeated the words many times over, and at each repetition seemed to gather a little strength. It excited a sort of *peradventure* the Saviour of sinners may save my life, mixed with a determination *if I might*, to cast my perishing soul upon him for salvation, to be both pardoned and purified, for I felt I needed the one as much as the other.

I was not then aware that any poor sinner had a warrant to believe in Jesus Christ for the salvation of his soul; but supposed there must be some kind of qualification to entitle him to do it; yet I was aware I had no qualifications. On a review of my resolution at that time, it seems to resemble that of Esther who went into the king's presence *contrary to the law*, and at the hazard of her life. Like her I seemed reduced to extremities; impelled by dire necessity to run all hazards, even though I should perish in the attempt. Yet it was not altogether from a dread of wrath, that I fled to this refuge: for I well remember that I perceived

something attracting in the Saviour. I must—I will—yes I will—trust my soul—my sinful lost soul—in his hands—if I perish, I perish! Such in substance were my resolutions. In this state of mind I continued nearly an hour, weeping and supplicating mercy for the Saviour's sake: (my soul hath it still in remembrance and is humbled in me!) and as my eye was more and more fixed on him, my guilt and fears were gradually and insensibly removed.

I now found rest for my troubled soul, and I should have found it sooner, if I had not entertained the notion of my having no warrant to come to Christ, without some previous qualification. The notion was a bar that kept me back for a time, though through divine drawings I was enabled to overleap it. As near as I can remember, in the early part of those exercises, when I subscribed to the justice of God in my condemnation, and thought of the Saviour of sinners, I had then relinquished every false confidence, believed my help to be only in him, and approved of salvation by grace alone, through his death; and if at that time I had known that any sinner *might* warrantably have trusted in him for salvation, I conceive I should have done so, and have found rest unto my soul sooner

than I did. I mention this, because it may be the case with others, and who may be kept in darkness and despondency by erroneous views of the gospel, much longer than I was.

I think I also did repent of my sin in the early part of these exercises, and before I thought that Christ would accept and save my soul. I conceive that justifying God in my condemnation, and approving the way of salvation by Jesus Christ necessarily included it; but yet I did not think at the time that this was repentance or any thing truly good. Indeed I thought nothing about the exercises of my own mind, but merely of my guilty and lost condition, and whether there were any hope of escape for me. But having found rest for my soul in the cross of Christ, I was now conscious of my being the subject of repentance, faith, and love. When I thought of my past life, I abhorred myself and repented in dust and ashes; and when of the gospel way of salvation, I drank it in, as cold water is imbibed by a thirsty soul. My heart felt one with Christ, and dead to every other object around me—I had *thought* I had found the joys of the gospel heretofore, but now I seemed to *know* that I had found them, and was conscious that I had passed from death unto life. Yet even now my mind was not so engaged in reflecting upon my own feelings, as upon the objects which occasioned them."

——*

Subscription in Hartford to aid the Translation of the Scriptures in the East.

Subscription of the Males,	\$ 269
Do. of the Females,	394, 32
	Total, \$ 663 32

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Donation for Foreign Missions, as published by the Treasurer of the Institution, from February 8th, 1812, to April 30, \$ 960 74.

<i>1812. Donations to the Missionary Society of Connecticut.</i>		
May 11.	From Mrs. Sally Grant, a donation,	\$ 2 50
	From Rev. Abel Flint, avails of Connecticut Evangelical Magazine,	6 62

CONNECTICUT
EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. V.]

JULY, 1812.

[NO. 7.

*An Historical View of the First
Planters of New-England.*

NO. X.

(Continued from p. 210.)

GOVERNOR BRADFORD.

THE infant colony of Plymouth, after the decease of their first Governor, the worthy Mr. Carver, in the spring of the year 1621, unanimously, elected Mr. William Bradford to be their chief Magistrate. The reflection often occurs to every attentive reader of history, that God, in his infinite wisdom, always provides illustrious characters, endued with all requisite qualifications, for the performance of the extraordinary services, which, in his holy providence, he designs to accomplish. This thought is forcibly illustrated in the characters of Julius Cæsar, Columbus, Luther, Washington, as well as in most of the eminent

VOL. V. NO. 7.

actors in human affairs. In the character of the man whose life is now to be given, though his sphere of action was less extensive than that of most of the heroes of history, we discover, no less clearly, the special operations of Divine Providence, in providing those peculiar qualifications which were necessary to the discharge of the important duties which he was called to perform. And as every mind enlightened with revealed truth, will contemplate all human characters as acting in connection with the interests of the church of God, many of the fathers of New-England will be considered as occupying more important places, than many of the long-labored subjects of historic eulogy. The conquerors of the world have aided the interests of the Redeemer's kingdom by destroying its enemies, but its humble, faithful friends have ever stood as pillars in the temple of God.

Mr. Bradford may be said to

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have been the most eminent instrument in the providence of God, of establishing and preserving the first colony of New-England, and the first church of the United States. He was a native of Yorkshire in England, born in the year 1588. In that part of England, the people were, at that time, exceedingly destitute of religious instruction, and the scriptures were scarcely known among them. Just emerging from the darkness of Romish imposture, the practical effects of the Reformation had scarcely begun to appear. Mr. Bradford descended from a respectable ancestry, who had long been employed in the business of husbandry. He enjoyed a competent inheritance from his parents, which, in consequence of their death, fell to him in his childhood. The care of his education devolved upon his grand-parents; and, after their death upon his uncles. At an early age, a long and severe sickness had the effect of turning his mind to the truths of religion. At the age of twelve years, by a divine blessing on a careful reading of the scriptures, his mind became deeply impressed with the reality of divine things, and, under the faithful ministry of the pious Mr. Clifton, became, apparently, a subject of divine grace. At this time, he formed a connection with a number of pious people who were called Professors. These were Puritans, who found the ordinary forms of the religious establishment unsatisfying to an ardent piety, who held private meetings for religious worship and improve-

ment, but were the subjects of strong popular odium. Naturally of a studious turn, Mr. Bradford, in his youth, applied himself to a serious investigation of the order and practices of the religious establishment, carefully comparing its various ordinances with the word of God. From a deliberate and prayerful attention to this subject, he became convinced of his duty to separate from the established church, that he might perform the duties of religion, unembarrassed with ordinances of human invention. Having taken a deliberate resolution to this effect, he soon found that it met with the decided disapprobation of his friends, particularly of his uncles, from whom he received severe and angry reproaches.— To these he made the following temperate reply: “Were I like to endanger my life, or consume my estate by any ungodly courses, your counsels to me were very seasonable. But you know that I have been diligent and provident in my calling, and desirous not only to augment what I have, but to enjoy it in your company; to part from which, will be as great a cross as can befall me. Nevertheless, to keep a good conscience, and walk in such a way as God has prescribed in his word is a thing which I must prefer before you all, and above life itself. Wherefore, since it is for a good cause that I am like to suffer the disasters which you lay before me, you have no cause to be either angry with me, or sorry for me. Yea, I am willing, not only, to part with every thing dear to me in

this world for this cause, but I am thankful that God has given me an heart so to do, and will accept me so to suffer for him." He now saw that he was clearly addressed in the providence of God, *Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.—And I will bless thee—and thou shalt be a blessing.*

At the age of eighteen years, Mr. Bradford left the place of his nativity, and, connecting himself with the people of Mr. Robinson's congregation, was one of the first company who endured so many sufferings and disasters in getting to Holland, in the year 1607. He there served as an apprentice to a silk manufacturer, till he became of age. He then converted his estate in England into money, and continued in the same employment. Being, however, more fond of study than business, and improving every opportunity to increase his stock of science and general information, his employment was not attended with great success.—The facilities for obtaining extensive learning, in the city of Leyden, were many, and they were much improved by Mr. Bradford. He spoke the Dutch and French languages with ease, in the Latin and Greek, he was well skilled, but paid more particular attention to the Hebrew. He often observed, "I would see with my own eyes the ancient oracles of God, in their native beauty."

At the time of the projected removal of Mr. Robinson's congregation to America, Mr. Bradford engaged with ardour

in the important enterprise. He was one of the first company of emigrants, who arrived on the American coast in November, 1620. In the political compact which was formed on their arrival, Mr. Carver is the first subscriber, and Mr. Bradford is the second. At the time of the landing of the Planters at Plymouth, the wife of Mr. Bradford, to whom he was tenderly attached, fell from the vessel and was drowned in the harbour.—In the distressing sickness with which the plantation was afflicted, the first winter, Mr. Bradford was a sufferer. This disease was long and severe, and he was not recovered at the death of Mr. Carver, in April. He was then, however, by the unanimous suffrage of the people, elected their governor; and he retained their undiminished confidence till his death.

As he recovered his health, and began to contemplate the weight of cares devolving upon him, the innumerable difficulties with which he must contend, the arduous labors that were before him, the many dangers in which he must be involved; had he not possessed a constancy of mind equal to the greatest patriots, a wisdom and prudence seldom equalled, a resource in difficulties adequate to every emergency, a humble reliance on God, steady as his promises, he must have sunk under the overwhelming prospect. He was the chief magistrate of a feeble people surrounded with many enemies; he was the leader of a colony in an uninhabited wilderness without any prospect of support from the mother country; he was the

father of a family possessed of the most scanty supplies, by innumerable losses almost wholly dispirited. But he had that hope which casts anchor within the veil, a hold which never yet was broken.

In the early part of his administration, Gov. Bradford took effectual measures to secure the friendship of the natives, in the vicinity of the colony, and succeeded, in a remarkable manner, in securing their confidence.— Another measure of great importance to the colony, he undertook to accomplish, which required the exercise of all his skill and authority. The plantation was commenced on the principle of a community of property. The Governor soon perceived the evils of this state of things, and notwithstanding the strong attachments to such a course which was felt by many, and the insidious insinuations which must necessarily fall upon any one that would advocate a division of a common property, he firmly prosecuted the measure and effected a division to such an extent as was thought expedient. In the year 1627, a further distribution of the lands and the small property of the colony, was made among the planters.

For several years after the commencement of the settlement, the people suffered greatly for want of the necessaries of life. Gov. Bradford cheerfully submitted to an equal share of privations and labor, living, several times, some weeks in succession, without any bread; laboring, in the fields, at the buildings, at the fortifications, taking part in the watchings which were

often maintained for a security against a surprise from insidious enemies. When any came to him to complain of their sufferings, the readiness which he manifested to be an equal sharer in all necessary privations, his dignified composure in the greatest dangers, his cheerful serenity in the darkest times, his uniform reliance on that God who had planted them in a land not sown, quieted, if they could not relieve every mind. And in these times of distress, all that could be effected by the most active exertions, by persevering labor or daring enterprise, by the most watchful prudence or sagacious forethought, was done by their worthy governor, to preserve the existence of the colony and to relieve the distresses of the people. Without his vigilance and exertions, it would seem that this infant colony, like several plantations which had been commenced at the southward, would have been broken up, and for a long period, all attempts for the settlement of New-England must have been discouraged. But he was prepared for the work appointed for him to perform.

The early character and circumstances of the Plymouth settlement were such, that it would seem no person could have been their enemy. They were weak and few, struggling with every difficulty, their prospects very unpromising, on a bleak and barren shore, surrounded with a multitude of savages, and eminently distinguished for the virtues of integrity, justice, and charity. But for the same reason that the faithful witnesses of old *had trials of cruel mockings,*

and were subjected to innumerable sufferings, these humble servants of God could not escape the insidious designs of malignant enemies. Many of their savage neighbors even viewed them with an eye of hostility, waiting a favorable opportunity to exterminate the colony. But these were not the most dangerous foes. The religious order of the church and colony of Plymouth were entirely different from the determined sentiments of the civil and ecclesiastical government of England. They were therefore constantly watched with a jealous eye.— Their small consequence in the estimation of the English hierarchy, seems to have been the great reason, under the favor of Heaven, that they were, to such a degree, left unmolested. Some vicious characters who came from the mother country, hoping to obtain a consequence in a new plantation which they could never reach in their native land, found themselves rejected by the church of Plymouth, and could obtain no encouragement from the government of the colony. Some of these returned to England and propagated with malignant zeal, the most malicious calumnies against the new plantation. To counteract the effect of these slanderous accusations, required all the skill, all the address and fidelity of the governor. The English government declared that Mr. Robinson professed in his Apology, that they accorded with the reformed churches on the continent. They were accused of substantial deviations from those principles. Gov. Bradford, in a very able memorial, clearly

showed that they agreed with the Reformed churches in the essential particulars of faith and practice, that they were not Brownists, and that they did not disown the Church of England as a church of Christ. These efforts of the governor, supported by the known purity of his character, proved successful.

In the first year of Gov. Bradford's administration, the Narraganset Indians, a very powerful tribe sent him a very angry message, threatening to make war upon the colony. The Governor sent them an answer, "If they loved war rather than peace they might begin when they would; the colony had done them no wrong, and did not fear them, nor should they find them unprovided." By this well timed decision, the enemy were prevented from the execution of their hostile attempts.

In the year 1633, Mr. Edward Winslow was chosen the governor of the colony; being solicited by Gov. Bradford to accept of the office. Mr. Winslow was also called to the same trust in 1636, and 1644. In 1634, Mr. Thomas Prince was elected to the same office. In all of those years, Mr. Bradford stands first among the Assistants. He held the office of governor, himself every other year, from 1621, to 1657, the year of his death. Such an instance of the steadiness of a popular annual election, in a new settlement, founded in principles of the purest equality, unsupported by any established usages, while it stands as a prodigy in popular governments, declares more for the character of the individual, than can be done by all the elo-

quence of history exhausted in eulogy.

In the latter period of the life of Gov. Bradford, we find an instance of disinterestedness, not exceeded in the character of Aristides, Cincinnatus, or Publicola. The Patent of the Colony was made out in his name, "To William Bradford, his Heirs, Associates, and Assigns." With such an authority, he possessed every opportunity which a selfish heart could desire. But when the freemen became numerous, and several new towns were established, the General Court desired Mr. Bradford to transfer the patent, with all its privileges, to them and their successors. With their request, he cheerfully complied, confirming the act with a legal instrument, without any consideration. Notwithstanding his disinterestedness, and his long employment in the public service, and though he spent the most of his paternal estate for the support of the colony, he was much prospered in his individual circumstances, and left a good estate to his posterity.

In the latter part of his life, Gov. Bradford devoted much of his time to study, in which he arrived to very profitable attainments. He left several historical pieces, which, judging from those parts which remain, must have been very valuable; but the most of them are unfortunately lost. His favorite study was Theology, in which he made great proficiency. He was well versed in the religious controversies of his time, and was an able advocate for truth.

In his Christian character, Mr. Bradford was no less dis-

tinguished than as a Magistrate and the founder of a prosperous colony. In early life, he became a subject of sanctifying grace. His religious sentiments were formed on mature reflection, and a careful examination of the holy scriptures as the only standard of truth. His opinions on gospel doctrines, and the order and discipline of the Christian church, were such as have been generally maintained by the New-England churches. During the long destitute state of the Plymouth church, the wisdom and steadfastness of Gov. Bradford were eminently instrumental in preserving them from disorder, and from a departure from the truth. He often assisted in the duties of divine worship, in public, as well as in a more private manner, when deprived of the labors of a minister. He was a faithful observer of the private duties of the Christian character; constant in the services of religion; grave and humble in his deportment; yet cheerful and singularly uniform. No changes diverted him from the path of duty; no disappointments shook his confidence in God. His attainments in grace were eminent. For several months preceding his death, he was in a weak and declining state, from which he was convinced he should not recover. As he grew worse, contemplating, on a certain night, the character and truths of the Redeemer, his soul was filled with extatic joy, longing to be with Christ. He informed his friends, the next morning, that the good Spirit of God had given him the first fruits of his eternal glory. His work on earth was done, his

soul was allied to the church in heaven. The day following, May 9th, 1657, in the 69th year of his age, he slept with his fathers.

There is no character among the fathers of New-England, transmitted to us as more unexceptionable, than that of Gov. Bradford. For thirty-six years, he was the pillar of the Plymouth Colony. His patriotism was ardent and incorruptible, without haughtiness or self-interest. His wisdom was practical, enlightened by science and guided by accurate observation. His care embraced all objects within the compass of his duty, and his attention escaped none. His firmness was above the reach of casualty or craft. His demeanor always inspired confidence, and he could ever command the minds of men. The virtues of his private life were no less conspicuous than those of his public character. For these no less than for his public services he was always beloved. He possessed a perfect command of himself. We find no record of any hasty or rash measure in his conduct, or of any passionate speech to have fallen from him. As a Christian, he was meek and faithful, and now rests in the inheritance of the just.*

The illustrious coadjutors of Gov. Bradford, who united with him in laying the foundation of the Plymouth Colony, and supporting through the first age the work which they had reared, richly deserve the tribute of his-

* A Chain which was brought from England by Mr. Bradford, is still preserved and used at Plymouth.

toric memorial. Gov. Winslow was their faithful and successful agent in all foreign embassies; to the Indian tribes, and to the parent country. Gov. Prince was a judicious statesman, an upright magistrate, and a valuable historian. Capt. Standish was their undaunted hero, who led all their military expeditions, not less skilled in conduct than vigorous in action. Their worthy elder the Rev. Mr. Brewster, who, through modesty, declined the pastoral office, distinguished for his learning and piety, performed the ministerial duties for many years to great acceptance, ever enjoying the confidence and the attachment of the people, and rested from his labors in a good old age. Though it would be highly pleasing to have a nearer view of these eminent fathers, equally illustrious for vigor of mind, for Christian piety, and eminent usefulness, in our present historic sketch, they must be passed with the bare mention of their names, and the willing tribute of grateful remembrance.

GOVERNOR ENDICOT.

Mr. Endicot was a native of Dorsetshire in the west of England, born about the year 1595.* The Rev. Mr. White, the great promoter of the Massachusetts settlement, belonged to Dorchester the shire town of that county. From that town and its vicinity, came many of the principal planters of that colony. Mr. Endicot was one of the

* I have not been able to learn his age exactly.

original Patantees, who, in the year 1638, made a purchase from the Council of Plymouth, of that tract of country which now constitutes the principal part of the state of Massachusetts. In the summer of that year, the proprietors sent over Mr. Endicot with about an hundred planters to commence a settlement. He landed at Salem, and laid the foundation of the rising colony. Mr. Endicot had the sole management, and was constituted the governor of the new plantation. Situated in an extensive wilderness, with the care of such a number of adventurers wholly unused to the nature of a new country, vast was the burden which lay upon him. But his resolution, his perseverance, his zeal for the church of Christ, in the cause of which he was primarily engaged, were equal to every difficulty.

Various had been the projects for the settlement of New-England for the sake of gain. All these had failed.—The company which had now undertaken to accomplish the same object, had for their chief design the formation of a settlement on the principles of religion. They resolved on a noble effort for the erection of a Christian commonwealth; in which, the churches should be established on the pure principles of gospel order, and the civil constitution be regulated by the great precepts of the word of God. To commence the operations of this arduous work, perhaps, no person could have been more fortunately selected than Gov. Endicot. He fully possessed the object of the pro-

prietors, for its accomplishment no one was more ardent than himself, while he fully realized the difficulties which must, necessarily, be encountered.—Though sanguine in his hopes, he ever knew his own weakness, he knew that he was engaged in the cause of God, and that all help must come from him. He had, indeed, a strong confidence that the divine Saviour would do great things for his church in this land, but he was ever mindful that it would be done in such a way that himself and not his instruments would have the praise.

By the great exertions of Mr. Endicot, by his influence and example, the company of planters, though they arrived late in the season, made a comfortable provision for their accommodation in the ensuing winter. It does not appear that they endured any severe sufferings, from privations or sickness. Divine worship was maintained for the first year by the care and efforts of Mr. Endicot, though the company were but partially supplied with gospel ministrations. In this time, the governor was careful to cultivate an intercourse with the infant settlement at Plymouth, and having become acquainted with their ecclesiastical order, he cordially approved of their system, and united with them in Christian fellowship. For much important information and assistance he was indebted to Gov. Bradford and the people of Plymouth.

In the summer of 1629, the new settlement received an accession of about three hundred planters from England. With

these came those two eminent divines, Mr. Higginson and Mr. Skelton. They met with a most cordial reception from Mr. Endicot, to whom they brought a commission of continuance in his government. Soon after the arrival of this second company, the governor and the ministers proceeded to the formation of a Christian church. This was done, in the month of August, with the most joyful solemnity.

The calamities of the ensuing winter and spring, in which the people suffered, in a severe season, the want of comfortable habitations, with a great scarcity of provisions, which brought on a most desolating sickness, required the exertion of all the wisdom and firmness of the governor. By his unremitted attention to the wants of the sufferers, by his constant vigilance to secure and promote the true interests of the colony, especially by his unshaken confidence in God, he preserved his people from sinking under accumulated evils, and inspired them with a humble reliance on Him *who was with the church in the wilderness*. In June, 1630, the vessels began to arrive with the numerous company of adventurers which established the Massachusetts colony. Mr. Winthrop now became the governor of the colony, having been appointed by the proprietors in England, and Mr. Endicot was one of the Assistants. He continued in the place of assistant for several years, and was one of the most active, vigilant, and influential magistrates in the colony. He was even at the head of the Salem settlement,

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which, as it was the oldest, was one of the most respectable towns in the plantation.

In the year 1634, Mr. Endicot, in the capacity of a magistrate, caused the sign of the cross to be cut out of the king's colors, which were used as the public flag at Salem. He insisted that this was a relic of ancient superstition, that it was derived from the exploded institutions of popery, and ought to be discarded. He claimed not that it was an evil in itself, but as an appendage of Romish superstition which all good men in the nation, and, especially, the Puritans, were endeavoring to exterminate, it ought not to be a devise of the public ensign. He felt authorized to do this by the example of King Hezekiah, in destroying the brazen serpent which had been set up by Moses. The brazen serpent was in itself no evil. Yet, in the days of Hezekiah, it had been prostituted to the purposes of idolatry. He therefore wisely caused it to be destroyed. The greater part of the corruptions of popery had risen from the abuse of things, in themselves harmless. When we consider the danger which was then reasonably apprehended of the re-establishment of popery; when we consider the great influence of sensible objects on the minds of men, the intimate connection between the use of sensible objects and the sentiments with which such objects have been connected; when we consider the great difficulty which had been found to eradicate the attachment of the human mind from the pompous pageantry of popish supersti-

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tion, for which all good men had labored for a century, we shall find sufficient reason to justify the conduct, and to admire the firmness of Mr. Endicot in this decisive measure. When Constantine erected the cross above the imperial banner, it was done from the best motives, and was attended with the most beneficial effects. But when the same sign had become an object of adoration and worship, instead of the blessed person whom it bore, Luther, Zuinglius, Calvin, Beza, Cranmer, with all the venerable witnesses of their time, contended for its removal from the place of worship. For the same reason that we revere their conduct, we shall justify that of Mr. Endicot. He was, however, publicly censured by the General Court for this transaction, and, for one year, excluded from the magistracy. But this was done for the most obvious reasons: that the government at home might take no offence against the colony. Still Mr. Endicot's opinion prevailed; the soldiers refused to serve under a standard having the figure of a cross, and by common consent it was universally laid aside.

In the year 1641, Mr. Endicot was elected deputy governor of the colony. He held the same office for the two following years. In 1644, he was chosen governor, Mr. Winthrop being the deputy. At the death of the venerable Gov. Winthrop, in 1649, Mr. Endicot was chosen governor, and was re-elected to the same office every year, except one, till his death in 1665. He was governor of the colony for sixteen years; a lon-

ger term than that office has been held by any other man. He also held the office of commander in chief of the militia, and Commissioner of the United Colonies. In 1636, he commanded an important expedition against the Pequod Indians. I am inclined to believe that no man has ever lived in Massachusetts who has held such a number of important offices, for so long a period, with such a degree of popularity, as Mr. Endicot. In the latter part of his life there were attempts by the British court to remove him from the chair of government. Few men could be found whose sentiments and characters were more averse to the arbitrary principles and the dissolute gaiety of the court of Charles II. than Mr. Endicot. Their wish that he might be removed from the chief magistracy, was duly signified to the colony. These efforts, however, were unsuccessful; the attachment and confidence of the people, which he had long possessed, continued to increase to the end of his life. For some of the latter years of his life he lived in Boston, where he died, greatly lamented, in March, 1665.

As a magistrate, Mr. Endicot was upright and inflexible. Against vice, and all innovations, inconsistent with the principles of the colony, he was resolute and severe. In all popular commotions he was independent and undaunted. He never lost sight of the great object for which the colony was planted; the advancement of the pure religion of Christ Jesus. Every deviation from original principles, every change

or relaxation, which he judged inconsistent with the great object, he opposed with unshaken perseverance. To any attempts to change the order of the churches, or introduce any relaxation of discipline ; to any proposal to change the fundamental laws of the colony, or reduce the tone of public morals, he gave no indulgence. His course was fixed when he first took the charge of the infant settlement, and he pursued it with undaunted step till the end of his days. His persevering resolution, in the important stations which he held, for thirty-seven years, had a powerful tendency to cement those admirable institutions which were devised by him and his great compatriots, of which their posterity now enjoy the inestimable benefits.

Mr. Endicot had a very great desire to see a Christian church in an entire conformity to the gospel standard. He appears to have had no prepossession for any particular church order, but such as the gospel furnishes. And he believed the principles of the New-England churches to be more conformable to that system, than any other that he had known. And though convinced that, by the purest zeal and the utmost exertions, this object could never be entirely realized in the present imperfect state of the church, he felt it to be the duty of all Christians to labor for the greatest approximation to the perfect rule.

As a Christian, Mr. Endicot was faithful and eminently laborious in the service of his

Lord. The honor of his name, and the interests of the Church, were objects, at all times, nearest his heart ; to the advancement of which his life and labors were eminently devoted. His natural ardor sometimes led him into indiscretions, but those who best knew him, knew that his zeal was a zeal for the Redeemer. He is justly considered the founder of that noble commonwealth ; and though the talents and virtues of Winthrop were necessary to complete the fabric, the first stones were laid by the faithful, indefatigable Endicot.

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[To be continued.]



FROM THE CHRISTIAN OBSERVER.

THE Sacrament of the Lord's Supper has frequently been made the subject of long and labored controversy and contention. There are also many very excellent treatises on the practical and experimental uses of this holy institution ; but most, if not all, of those valuable volumes, are perhaps rather too diffuse and elaborate for the generality of Christians.

I have often thought that a short sketch of what seems most essential respecting this divine ordinance, would be helpful to the devout communicant. With this view I have written the following brief outline ; and if you deem it sufficiently correct for the *Christian Observer*, its insertion may prove acceptable to many of your readers.

A SUMMARY VIEW OF THE
LORD'S SUPPER1st. *Its nature and design.*

The Lord Jesus Christ requires that Christians should in a solemn manner eat bread and drink wine in their religious assemblies, as a commemoration of his death—a token of their engagements to him—a pledge of the blessings of his covenant—and a sign of their mutual affection to each other.

This holy ordinance is not merely a memorial of the Redeemer in general, but is expressly designed as a visible representation of his death, particularly as it was a *sacrifice for sin*: the broken bread being a lively emblem of his broken body; and the wine poured out, of the shedding of his blood. We are led to consider the death of our Lord Jesus Christ as an atonement for sin by the very words of the institution of the Eucharist; for, of the bread, our Lord says, "This is my body, *which is given for you*;" and of the wine, "This is my blood of the new covenant, which is shed for many for *the remission of sins*." The wine is an emblem of the new covenant in the Redeemer's blood, by the shedding of which that covenant of grace was ratified and confirmed. The bread and wine are to be received by every member of the church, to represent their receiving and applying the blessings of redemption, or, in other words, receiving the Lord Jesus Christ, and by faith partaking of his body and blood for their spiritual nourishment. The Lord's Supper, therefore, may be consid-

ered as a sign and seal of the blessings of the covenant of grace to all who believe and repent.

2d. *What is professed by partaking of the Lord's Supper.*

We hereby publicly avow ourselves to be the disciples of a crucified Master. It is the express command of Christ: "Do this in remembrance of me." In obeying this command, we profess gratefully to recollect what the Redeemer did and suffered for our sakes; and especially to bear in mind that Divine love, which is the spring of all he has accomplished, and the source of our safety, hope, and happiness. We own him not merely as a Teacher sent from God, to be our instructor and guide; but we confide in him, as our Almighty Friend and Saviour; rely upon his sacrifice; and commit ourselves to him, to be redeemed, sanctified, and saved. By attending the Lord's Supper, we publicly profess our faith in the efficacy of the Saviour's death to put away sin, our cordial approbation of that method of salvation which God hath appointed, and our thankful acceptance of the Divine mercy manifested through the Redeemer. We gratefully acknowledge our infinite obligations to God for the blessings of the new covenant, and express our hearty compliance with all its requirements—*i. e.* that we repent of sin, and believe in the Lord Jesus Christ; that we obey his Gospel; and devote ourselves to God, through the Mediator, to be his for ever; to be, to do, and to bear whatever God would have us. By partaking of the

Lord's Supper in a social manner, with the members of Christ's church, we profess our sincere love to them as brethren, and our determination to perform all the duties of this relation.

3d. *By whom the Lord's Supper should be celebrated.*

Not by all those persons who merely admit that the Lord Jesus Christ is the Messiah ; but by those only who truly believe in him as their Saviour ; rely upon him for pardon, acceptance with God, sanctification, and eternal life ; sincerely repent of sin, and resolve to live suitably to their Christian profession. This will appear, not only from the nature of the ordinance itself, which is a declaration of mercy on God's part, and a profession of faith, love, and obedience on ours ; but from all those passages of Scripture which demand purity of heart and uprightness of conduct, which condemn hypocrites, and which describe the members of the church of Christ as holy persons.

It is further evident, that sincere believers only ought to celebrate the Lord's Supper, because the Apostle Paul enjoins on all communicants the duty of self-examination. The object of this scrutiny is to prove, or try, ourselves, our tempers and lives, by the rules of Scripture, previously to receiving the Supper of the Lord, in order to ascertain whether there be any thing in our disposition, character, or conduct, which is inconsistent with our Christian profession. This injunction seems to prove that sincere Christians are the only persons

who have a scriptural right to attend the Lord's Supper.

4th. *The advantages which arise from a devout attendance on this holy ordinance.*

It tends to confirm our faith in the doctrines of the Gospel, and is one of the instituted means of obtaining fresh supplies of Divine grace for our Christian warfare. It strengthens our obligations to a life of universal holiness and integrity : the most forcible motives to act worthy of our character and profession are here presented to our minds. It tends to excite the utmost abhorrence of sin, the greatest care in watching against it, and the warmest zeal in endeavoring to oppose it : for we have the most lively view of the evil of sin, and its awful consequences, in the sufferings and death which the Son of God endured to make atonement for it, and which this ordinance is intended to represent. It is adapted to promote the Christian's comfort and peace : for what can afford such joy and tranquillity to a mind burdened with a sense of guilt and sin, as the distinct exhibition here made of that blood which cleanseth from all sin, and of the abundant mercy of God to all penitent, believing souls ? In this ordinance we enjoy, in a peculiar manner, the presence of God and the Redeemer ; and have fellowship with the Father, and with his Son Jesus Christ, through the influences of the Holy Spirit. Here we gratefully receive the Lord Jesus Christ by faith, in all the endearing characters he sustains ; and we joyfully accept of the blessings he bestows

on true believers. The intimate relation of Christians to their Lord and Saviour, and their dependence on him, are represented in Scripture in the strongest possible language. They are said to be *in Christ*, and *Christ in them*: he is called their life: they are spoken of as being *one with Christ*; and their vital union to him as like that of the branch to the root; or of the members of the body to the head.—But there is another strong metaphor, used by our Lord himself, to denote the absolute and entire dependence of Christians on him, for the maintaining and perfecting of the divine life in the soul:—he represents himself as the food of believers, and describes them as feeding on his flesh and blood, and as living thereby. This cannot be understood of merely receiving the doctrines which the Redeemer taught. Divine instruction is indeed sometimes spoken of as the food of the mind, and compared to meat and drink; and teachers are said to feed their disciples: but there is no other instance to be found in which the teacher himself is called food, and his disciples are required to eat his flesh and drink his blood. By eating his flesh and drinking his blood, our Lord seems clearly to mean, believing the divine efficacy of his atonement; embracing and relying on it by faith; and accepting the glorious blessings which are the fruits of it, particularly the free mercy of God, the pardon of sin, and the influences of the Holy Spirit to renew, purify, and transform our souls into the Sav-

our's image. The Apostle Paul evidently alludes to this, when he says, "Christ, our passover, was sacrificed for us; therefore let us keep the feast, not with the old leaven," &c. Here he represents believers as partaking of that sacrifice which the Lord Jesus Christ offered; as exercising a believing regard to the Lamb of God which taketh away the sin of the world, of whom the pascal lamb, which the Jews were required to eat, was a type. The celebration of the Lord's Supper may therefore be well considered in the light of a feast upon a sacrifice. The bread and wine which we take, are memorials of the body and blood of the Lord Jesus Christ.—The eating and drinking of these, are emblematic of our feeding by faith on the Redeemer, so as to derive spiritual nourishment from him for the life, vigor, and joy of our souls.

5th. *The preparation which is required of those who would properly and profitably attend the Sacrament of the Lord's Supper.*

To celebrate this holy ordinance in a manner which will be acceptable to God and beneficial to ourselves, it is not only necessary that our judgments be rightly informed, but that our wills be properly inclined, and our affections duly excited. It is necessary that we should exercise *repentance* towards God, and *faith* in our Lord Jesus Christ; *hope* in the mercy of God, through the Redeemer; and *love* to God, and to the Lord Jesus Christ, and to all our Christian brethren; hatred to all sin, united with a

sincere endeavor, in the strength of Divine grace, entirely to subdue every evil principle and passion; and a determined resolution, by the grace of God, to live as becometh the profession of Christianity. These are indispensably requisite to holy communion at the Lord's table. It is also necessary to a comfortable attendance on this divine ordinance, that we should experience a devotional frame of mind, and have good grounds to hope that we are the genuine disciples of the Lord Jesus Christ. In proportion as the true spirit of devotion is wanting, and our fears prevail with respect to our true character in the sight of God, will our spiritual comfort in attending this ordinance be diminished.

With respect to the means to be used for a profitable attendance on the Lord's Supper, I would observe, that it requires not merely the same previous preparation which public worship in general requires—such as serious perusal of the Scriptures, meditation, watchfulness, and prayer; but that those exercises should be conducted with a particular reference to this ordinance, to the objects which are there to be presented to our view, and about which the mind is to be devoutly employed.

There is one duty which is peculiarly proper to precede this solemnity, and which the Scriptures expressly recommend, namely, self-examination. The exhortation to the frequent practice of this duty is applicable to every Christian, and the work of self-inquiry should be the work of every day. But besides this, we should

fix on certain seasons to be appropriated to a more minute and extended survey. And what more proper time can be chosen than when we are about to approach the table of the Lord? An accurate knowledge of our real character and condition is not to be obtained without frequent, serious, and impartial self-examination. As there is always a great danger of self-deception, so there is constant need of self-scrutiny. This inquiry should respect not merely the reality of our religion in general, but the particular state of our hearts in the sight of God. The examination should be directed to ascertain whether we are advancing in piety, or declining in our Christian course: we should inquire into what sins we have fallen, what duties we have omitted, to what temptations we are most exposed, and in what respects we most need to be on our guard, and to have our resolutions confirmed and our graces strengthened. We should also notice what we have most to complain of, what to rejoice in, what to deprecate, and what to desire. These inquiries are necessary to promote humiliation, thanksgiving, watchfulness, and prayer. They will furnish suitable subjects for meditation and devotion, and be a means of rendering the celebration of this holy ordinance instrumental in promoting the interests of vital religion in our souls.

G. B.

Memoir of Mrs. Clarina Elliott, who died at Washington, Connecticut, Feb. 5, 1811.

THE parentage of Mrs. Elliot was respectable.— Her father, John Griswold, Esq. of Lyme, had seven daughters, and two sons, one of whom, His Excellency Matthew Griswold, Esq. will long be remembered, among the venerable and pious Governors of this state.

As the result of a Christian education, the subject of these sketches was under habitual, religious impressions, from childhood; though she did not obtain a comfortable hope till after having entered into the family state. At the age of twenty-two, she was married to Mr. Nathan Elliott, son of Doct. Elliott of Killingworth.*

In the year 1758, they removed to Kent, where they reared a large family; and lived in an eminent sphere of usefulness, greatly respected by their acquaintance. Through the course of their life, family prayer was never omitted. If the children were absent, the parents did not fail to offer up the incense of morning and evening devotion. If the father was absent, as he occasionally was, being a public character, the worship of the family was conducted by the mother. Happy is the household that thus begin the day with God, and lie down to rest under his guardian care! How pleasant are the labors, how sweet the repose of such a family!

* Of the same ancestry, it is understood, with the celebrated John Elliott of Roxbury, though the intermediate grades of kindred are not known to the writer.

Mrs. Elliott was distinguished by sweetness of natural temper, and solidity of judgment. Her intellectual powers were cultivated by considerable reading and much reflection. Her piety was steady, consistent and fervent. These traits of character gave to her countenance an air of serenity and gravity, that could not be noticed with indifference by any person of ordinary discernment. Her memory was singularly retentive; she could, at any time, repeat a psalm or hymn by hearing it once read and sung. The fragments of time, that could be spared from the pressure of domestic concerns, and the immediate duties of religion, she often devoted to writing meditations in poetry, for which she had an original taste. A number of these papers, written with her own pen, in a fair hand, are now before me. One, on the giving of the moral law, begins thus:

“Great was the trembling when
Jehovah came,
“His will, from fiery Sinai to pro-
claim;
“All Israel’s tribes were summon’d
to appear
“The righteous precepts of his law
to hear.

Another, on the blessedness of departed saints, thus:

“These souls have done with pains
and fears,
“Tho’ once on tempests driven:
“Their sighs, their groans, com-
plaints and tears,
“Are known no more in heaven.

“They see a reconciled God,
“With smiling face appear;
“Jesus who bought them with his
blood
“Now bids them welcome there.”

Another of these papers is an elegy on the death of her sister Mrs. Sarah Hillhouse: and another, a consolatory address to her aged brother Governor Griswold, on the death of his wife.

In this last, the Christian patriot is reminded that, having faithfully served God and his generation, the grave will shortly be his refuge from the labors and trials of life.

“No sinking states can then disturb
your breast,
“No public tumults there annoy
your rest.”

These extracts from her manuscripts, are given, not as specimens of perfect poetry, but as indicating a mind, sanctified and elevated above the trifles of this little world, by true religion.

She was a Christian, not in name and profession merely, but in *heart*,—in *principle*. She loved the sabbath: she loved the house of God: she loved the children of God: she loved her minister, for the sake of his Master and his work.

Among the articles of advice which she prepared to leave as a legacy to her children, is this:

“Rev’rence and love God’s holy
day,
“And to his house repair;
“Attend to what his preachers say,
“And *fractiæ* what you hear.
“The greatest love you shew for
me,
“When I am laid in dust,
“Is that my counsels you obey,
“And make the Lord your trust.”

The prayers and exemplary piety of such a mother might be expected to have an impor-

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tant influence on her children. Such was the fact with hers, especially her daughters. When some of them, in early life, became impressed with solemn conviction of their lost estate, and deep solicitude for their souls, she was a *mother indeed*. She instructed them in the way of salvation: she retired with them once and again, for prayer: she saw the greater part of them made hopeful subjects of renewing grace. Her daily deportment was as blameless as her principles were correct. No bitter revilings, no tale of slander, no unbecoming levity, received encouragement from her example. She secured the esteem of her neighbors by deserving it.

During the long and distressing sickness of her husband, her affectionate and unremitting attention to him, impaired her own constitution. After his death, which was in April, 1798, she gradually sunk into a state of settled infirmity, and her faculties lost much of their original vigor. Several of her last years were principally spent with her two daughters in Washington, from whom she received every office of kindness due to so worthy a parent. Through this period, she was habitually calm and placid. Her intellectual powers, especially her memory, occasionally faltered on common subjects; but her religious views were never obscure, and sometimes were remarkably bright. Her last scene exhibited a composure and dignity in death, instructive to survivors, and honorable to that Christian hope which was an anchor to her soul.

I i

On the first sabbath of February, 1811, she had a paralytic attack: and, for a short time, was expected, immediately, to expire. Before evening, however, she perfectly recovered her reason and speech. She knew her dissolution to be at hand. In the most impressive manner she addressed those around her, especially a son who had just returned from the westward, after a considerable absence. Her thoughts were clear; her language solemn and animated. But there was something in her countenance which spoke, more emphatically than language could speak, the serenity and triumph of her departing spirit. At intervals, through the following night, she was employed in singing hymns. Towards evening on Monday, the writer of this memoir called to make her a

second visit. She was in the same tranquil state of mind, though much distressed in body. No symptoms of immediate death appeared; but it was her full persuasion that this was her last day on earth. On this point, however, she felt no solicitude: she even refused to express any choice, because she said: "God will order the time of my death; and his time will be the best time." This last interview with her, made an impression on my mind, that can never be forgotten. It was closed with prayer. On taking leave she said "Give my love to Mrs. ———." Shortly after, her distress increased, and in a few minutes, her conflict was over; she was released from a bed of pain, and that we trust was a complete and everlasting release from sorrow and sin.

* * *

At a Meeting of the General Association of Connecticut, holden at Sharon, the third Tuesday of June, A. D. 1812: Present,

Rev. Messrs.	From
Isaac Porter, Andrew Yates,	} Hartford North Association
Joshua L. Williams, Newton Skinner,	} Hartford South
Timothy Dwight, D. D. Abner Smith,	} New Haven West
Aaron Dutton, Saul Clark,	} New Haven East
Abishai Alden,	New London
William Bonney, Sylvanus Haight,	} Fairfield West
Jehu Clark, Daniel Crocker,	} Fairfield East
Daniel Dow, Erastus Learned,	} Windham Original

Daniel Parker,	}	Litchfield North
David L. Perry,		
Lyman Beecher,	}	Litchfield South
Bennet Tyler,		
Elijah Parsons,	}	Middlesex
Joel West,		
William L. Strong,	}	Tolland
Nathan Gillet,		
John P. Campbell,	}	From the General Assembly of the Presbyterian Church in the United States.
Amzi Armstrong,		
George C. Potts,		
Rufus Anderson,	}	From the General Association of Massachusetts Proper.
Ethan Smith,		
Sylvester Dana,	}	From the General Association of New Hampshire.

The Rev. Andrew Yates was chosen Scribe ; the Rev. Elijah Parsons, Moderator ; and the Rev. Daniel Dow, assistant Scribe.

The certificates of delegation were read, and the Association was opened with prayer by the Moderator.

The Rev. Messrs. Yates, Dow, E. Smith, Anderson, and Potts were appointed a Committee of Overtures.

The Associational sermon was preached by the Rev. William L. Strong, from Isaiah lv. 11.

The Trustees of the Missionary Society of Connecticut made a report of their proceedings during the last year, which was accepted, and is as follows :

Report of the Trustees of the Missionary Society of Connecticut, to said Society, to be convened at Sharon, on the third Tuesday of June, A. D. 1812 :

REVEREND FATHERS AND BRETHREN,

THE Board of missionary trust, in compliance with the Constitution of the Society, which requires an annual report of their doings and of the state of your missions, respectfully submit the following :

The members and friends of this Society are under increased obligations of thanksgiving and praise to God, for the continuance of his gracious smiles upon the interests of the Institution. It must be a rich source of consolation and encouragement, to all who feel an interest in the prosperity of religion, to review the origin and growth of this Society, and to notice the numerous tokens of divine favor towards it. Guided by the spirit of wisdom, the venerable founders of the Missionary Society of Connecticut devised measures which were practical. They "despised not the day of small things ;" but, animated by that charity which prompts to action, they rejoiced to do the little that was in their power, by personal exertions at home, as well as by missionary labors abroad. Their successors have sought, uniformly, to devise practical measures, such as experience suggested, and have seen them crowned with abundant success. The growth and usefulness of this Society have surpassed the most sanguine expectations of its friends. The character which it sustains, among the people in the new settlements, commands respect for

its Missionaries every where ; and to HIM who hath the hearts of all men in his hands, would we gratefully ascribe praise, for his guidance of those who have been sent under your patronage to preach the gospel. They have conducted with fidelity and discretion. In all places your Missionaries have been received with joy by the pious ; they are generally respected ; and from the places they have visited, they return in possession of the esteem and affection of the people.

A particular statement of what was done under your auspices, for the spread and establishment of the gospel in the wilderness, in the course of the year 1811, is contained in our address on missions, published in January 1812. A copy of that address is herewith forwarded to each member of the Society.—From the extracts of journals, and of other communications contained in the address, it appears that the year past has been distinguished with tokens of divine favor towards our missions. Our Missionaries have not only met with a kind reception from the people, but in many places their labors have been signally blessed. The people, like Cornelius the centurion with his friends, were before prepared of the Lord, to hear the gospel at their mouth. Revivals of religion, extensive and numerous beyond any before witnessed in that country, have succeeded their ministrations. Numbers have been induced to abandon their vices and delusions, and to consecrate themselves unto the Lord. The wilderness is made to rejoice, and the solitary places break forth in songs of praise. They bless God for the gospel of his grace, and remember, with peculiar gratitude, the kindness and liberality of the people of this State, in sending this gospel to them. How delightful the thought, that those enriched in the wilderness by this charity, and their benefactors here, shall meet in Heaven in the presence and in the likeness of Jehovah their Redeemer. We have seen much of the blessed fruits of our charity, and shall continue to reap if we faint not.

It is a pleasing testimony of order and purity in which the people are built up, by the Missionaries whom you have sent them, that the holy scriptures are precious to them and greatly desired ; also that they furnish themselves with the stated ministry of the word according to their ability. Sensible of the value of the word of life, they are eager to possess it ; and feeling the importance of the regular administrations of a pastor, to comfort and edify the church,—to train up the rising generation by suitable instruction in the way they should go,—to protect them against errors and vice,—and to gather sinners unto the Saviour, they are anxious to enjoy these advantages, and use their efforts to obtain them. Such fruits afford the highest encouragement to continue and to enlarge our charity towards them. They excite pleasing anticipations of future scenes in those newly inhabited regions.

It will be noticed that although the funds of the Missionary Society are so reduced that only a small sum can be expended annually, to accomplish their object, yet a large number of Missionaries have been employed. This is one fruit of that happy arrangement which the people, in some places in the new countries, have made to support pastors for so much of the year as they are able, and to leave them for the employment of the Missionary Society for the remainder of the year. In this way, men well known and experienced, and who are near the fields of missions, may be employed to the best advantage. It must however be added, that with all these advantages, the missionary labors performed under the auspices of this Society, in the course of the year past, have been comparatively small. From the disbursements of the Treasurer it appears, that we have expended, in the last year, much less than the amount expended annually for several preceding years. Missionary labor, performed in the last year, has been proportionally less than heretofore. The earnest solicitations of the destitute for assistance, and the representations of our Missionaries, setting forth the necessity of an increase of labors, we have heard, but were obliged to pass them by

without affording relief, because we are not in possession of the means to do it. To see the sufferings of the needy, and be unable to relieve them, is distressful. The seasonable relief afforded by the Legislature of this State, in permitting contributions to be made annually, in the several Ecclesiastical Societies, for the the term of three years, we would gratefully acknowledge. With high expectations do we anticipate the munificence of the charitable in these contributions, and the joy of gladdening the hearts of multitudes with the fruits of their liberality. The incalculable benefit which the new settlements have derived from this Institution, the gratitude which the inhabitants express for the charity exercised towards them by the good people of this State, the anxiety experienced in many places to be favored with aid, their solicitations, their danger from the advocates of error and vice, and above all, the rational prospect of promoting most effectually the interests of the Redeemer's kingdom,—these are considerations which are deeply felt by numbers. They are considerations which cannot fail to open the hearts and hands of many in this cause. The solicitations, the entreaties, the wants of the needy shall not plead in vain. On former occasions we have witnessed the liberality of the people. And they have continued to indicate, by private donations, their readiness to give for the spiritual benefit of their fellow men, many of whom are their former neighbors and relations, and for the promotion of Christ's kingdom.

The Rev. Ebenezer Porter, having been called to accept of employment in the church of God, in connection with the Theological Institution in Andover in Massachusetts, has resigned his seat in the Board of Trustees.

We live in a day in which the Christian world is peculiarly engaged to spread the gospel. The important events which have closed the eighteenth, and introduced the nineteenth centuries, the astonishing revolutions which have been effected both in pagan and mahomedan Asia, and the events favorable to the spread of the gospel in other parts of the earth, have excited the attention of Christians every where. The coincidence of these events, with the predictions respecting the end of the 1260 prophetic days, has caused the church to rejoice in the hope that the day of her redemption draweth nigh. In various ways the gospel is sent into different parts of the world. And the attention of the church, both in Europe and America, to the spread of the gospel is daily increasing. Missionary Societies, Bible Societies, associations for the charitable distribution of religious tracts, and other institutions whose object is to disseminate the blessings of grace, are continually forming in Christendom. The Isles which have waited for the salvation of God rejoice in his light. In these auspicious events we all feel a high interest. Faith, hope, and zeal are alive, while we pray that "the heathen may now be given to the Son for his inheritance, and the uttermost parts of the earth for his possession." How desirable to enlarge the field of operations of this Society, and to send faithful Missionaries over all the western world! Could we make every settlement resound with the glad tidings of salvation, could we reach a hand to the perishing savages of our continent, and lead them to the Saviour of sinners, what joy, what delight would it afford! May the time speedily arrive, when to these Gentiles we shall publish the salvation of God, and see them with us disciples of the same Lord and Master. We have reason to hope that he, who hath called up the attention of the church to the state of eastern indians, will not leave the western tribes without help. Their deliverance also is at hand.

The Trustees close this report imploring God's presence and blessing upon the Society. May the present meeting be attended with the unction of the Spirit, and its counsels most effectually promote the glory of God.

In the name of the Trustees,

ABEL FLINT, Secretary.

Hartford, May 13, 1812.

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, D. D. Andrew Yates, and Samuel Goodrich.

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 Account of the Treasurer of the General Association, as audited, was read and approved.

The Rev. Abel Flint was chosen Treasurer, and the Rev. Andrew Yates, Auditor of the General Association, for the year ensuing.

The Delegates to the several ecclesiastical bodies in connection with the General Association, *viz.* 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, made their reports which were accepted.

Voted, That the gentlemen chosen substitutes, in the place of the several Commissioners, delegated to the several 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 office, been removed by death, or vacated it in some other manner.

The Rev. Messrs. Joseph W. Crossman, Roswell R. Swan, and Andrew Yates were chosen substitutes to the Rev. Messrs. Lyman Beecher, Abel M'Ewen, and William Robinson, Delegates to the General Assembly of the Presbyterian Church, to convene in Philadelphia, the third Thursday of May, 1813.

The Rev. Messrs. Henry A. Rowland and Diodate Brockway were chosen substitutes to the Rev. Messrs. Abel Flint and Daniel Dow, Delegates to the General Association of New Hampshire, to convene at Hollis, the third Tuesday of September next.

The Rev. Messrs. Royal Tyler and David L. Perry were chosen substitutes to the Rev. Messrs. Diodate Brockway and Noah Porter, Delegates to the General Association of Massachusetts Proper, to convene in June, 1813.

The Rev. Daniel Crocker was chosen substitute to the Rev. Jonathan Miller, Delegate to the General Convention of Vermont, to convene at Westminster the second Tuesday of September next.

Voted, That the Scribe annex to the names of the Delegates the time and place of annual meeting agreed on by the several ecclesiastical bodies respectively, to which these delegates are sent.

WEDNESDAY, June 17.

The Committee appointed "to correspond and act in concert with the General Assembly of the Presbyterian Church, and 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," reported by their Chairman.

The Rev. Messrs. Beecher, Dutton, Clark, Armstrong, E. Smith, and Crocker, were appointed a Committee, to take the above named report into consideration, and from its contents, together with such other information as they may receive, devise some practical measures to restrain the excessive and intemperate use of ardent spirits, which measures may be recommended to the friends of religion and morals, and to make report to this body.

The several district Associations, in compliance with the request of the General Association, "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 at this session, designating in their reports the towns in which such persons live," exhibited their reports.

The Rev. Jehu Clark was appointed to examine those reports, and report to this body a summary of the same.

The Committee, appointed "to enquire into the proceedings of the Consociation of Tolland County on the 16th of April, 1811, &c." made a report which was accepted.*

The Rev. Messrs. Dwight, Beecher, and Anderson were appointed a Committee, to examine the preceding report, to draw up, for the consideration of this Association, such votes as may be proper to be passed by the Association on the authority of the statement contained in it, and to make report to this body.

Voted, That an enquiry respecting the state of religion, in the limits of the General Association, and of the several ecclesiastical bodies in its connection, be attended to at 3 o'clock P. M.; and that Messrs. Beecher, Tyler, Bonney, Campbell, and Dana be a Committee to take minutes respecting the state of religion, and prepare a summary account of the same.

The report of the Board of Commissioners for Foreign Missions was read, as follows :

The American Board of Commissioners for Foreign Missions respectfully submit, to the General Association of Connecticut, the following report.

THE first meeting of the Commissioners was held at Farmington, in Connecticut, September 5th, 1810. The doings of that meeting were immediately published, and copies of them were extensively dispersed for the information of the public. A copy of the same accompanies this report.

The executive business of the Board is, by constitution, principally committed to the Prudential Committee. At the second meeting of the

* This Report is contained in the printed Minutes of the Association, to which the readers of the Magazine are referred.

Commissioners, which was held at Worcester, in Massachusetts, Sept. 18, 1811, the Prudential Committee made a report which was accepted by the Board, and which presents a view of the measures which had been taken, for promoting the great design of the Board, and of the success of those measures. To that report, a copy of which accompanies this paper, we beg leave to refer the General Association, as containing an important part of the information which the Board have to communicate.

At this last meeting the Board judged it inexpedient to resign Messrs. Judson, Nott, Newell, and Hall, the four missionary brethren, particularly mentioned in the documents before referred to, to the direction of the London Missionary Society; but to take measures to employ those brethren in a mission to be directed by this Board, as soon as Divine Providence, shall open the door for it.

Agreeably to the opinion given in the report of the Prudential Committee, the Board directed their attention to the Birman empire, as presenting, in their view, the most eligible station for the establishment of an American mission in the East. Not knowing, however, what difficulties might occur in the way of establishing or executing a mission in that empire, it was voted, that the four missionaries should, as soon as convenient, be employed in Asia, either in the Birman empire, Surat, Prince of Wales Island, or elsewhere, as, in the judgment of the Prudential Committee, Providence shall direct.

For the purposes of the mission, it was voted to allow to each missionary, if married, one hundred and fifty pounds sterling, and, if unmarried, one hundred pounds sterling, as an annual salary—the same which is allowed to a missionary by the London Society; and as an outfit, a sum not exceeding one year's salary.

For a western mission, the Board judged, from the information of which they were possessed, that the Caghnawaga tribe of Indians offer the most favorable prospect. And it was 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 Eleazar 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. Joseph Lyman, and the Rev. Richard S. Storrs."

These measures were adopted in the confidence, under Providence, that the Christian public, in this country, would not be backward to supply the funds necessary for carrying them into effect.

At the same meeting, two other young gentlemen, members of the Divinity College, at Andover, viz. Messrs. James Richards and Edward Warner, offered themselves as candidates for the missionary service, and solicited to be taken under the patronage and direction of the American Board. Upon the ground of a formal recommendation from the Professors of the Divinity College, the Board very cheerfully accepted the proposal of the two young gentlemen, and took them under their patronage, on condition, that they complete their course at the seminary agreeably to its constitution.

This communication from the Board of Commissioners for Foreign Missions, is respectfully submitted to the General Association of Connecticut, and to the General Association of Massachusetts Proper, with an earnest request, that the exertions of those venerable bodies may be continued, and that their prayers may ascend in union with those of this Board to the Great Head of the church, that he would add his blessing to the humble endeavors of his servants, and open an effectual door for the spread of his gospel, until all the nations of the earth shall embrace his truth, and be made the partakers of his great salvation.

JOHN TREADWELL, *President.*

A true copy from the Minutes of the Board,

Attest, CALVIN CHAPIN, *Recording Secretary.*

The following persons were elected Commissioners for Foreign Missions, for the year ensuing, *viz.* The Hon. John Treadwell, the Hon. Jedidiah Huntington, the Rev. Timothy Dwight, D. D. and the Rev. Calvin Chapin.

The Association went into an enquiry respecting the state of religion within their limits, &c.

THURSDAY, JUNE 18.

The Rev. Messrs. Beecher, Perry, and Parker were appointed a Committee, to devise means for the promotion of Foreign Missions, and to make report to the next General Association.

Voted, That of the money annually paid to the Treasurer of the General Association, by the several district Associations, so much as shall be necessary to defray the expense of printing the minutes be appropriated to that purpose; and that the residue be divided among the several delegates from the Association, in proportion to the distance from their several places of residence to the places of meeting of the ecclesiastical bodies to which they are delegated; unless such sum shall exceed the allowance heretofore made to Delegates.

The Rev. Messrs. Alden, Dutton, and Perry were appointed a Committee to devise measures to defray the expenses of Delegates to the several ecclesiastical bodies in connection with this Association, and to report to the next the General Association.

A Letter from the Trustees of a proposed Seminary, chosen by a Convention formed by Orange and Coos Associations, in Vermont and New Hampshire, was read, as follows:

DEAR BRETHREN,

Bath, N. H. May 18, 1812.

Permit us to call your attention to an interesting and important subject.

A young man, from this vicinity, has for several years been a student at two theological seminaries in Europe. Being introduced to some gentlemen of benevolent feelings, who conceived that his native country might be benefitted by similar institutions, they offered to become donors to a considerable amount, on condition of obtaining the co-operation of approved characters in New-England. After receiving many letters on this subject, the individuals to whom they were addressed, invited the churches in the Orange and Coos Associations to meet in convention by their pastors and delegates to confer on the subject.

The Convention met at Piermont, N. H. on the first Tuesday of August past. It was there unanimously resolved that the establishing of an institution for the gratis education of young men, of promising abilities, for the gospel ministry, was a desirable and practical object. It was resolved to commit the management of the proposed seminary to twelve trustees, not more than eight of whom should be ordained ministers. Five of the trustees were then chosen, *viz.* Asa Burton, D. D. Stephen Fuller, David Sutherland, Charles Marsh and Joseph Foord. The other seven to be chosen by the Convention at some future meeting. Committees were appointed to draft a constitution, and a letter to the churches. The Convention adjourned to meet at Norwich in October following.

At the adjourned meeting, it was deemed advisable to postpone the adoption of a constitution for one year, during which time several committees were directed to digest and bring one to maturity. The Board of Trustees were likewise instructed to make a communication to the General Associations of Connecticut and Massachusetts, giving them informa-

tion respecting the proposed seminary, inviting their co-operation, and requesting a delegation from their Bodies at the next meeting of the Convention.

Pursuant to these instructions, we have stated to you the general object; and we hereby invite you, by one or more delegates, to meet with the Convention, to assist at the adoption of a constitution, and to advise respecting any other measure which you may judge necessary to promote the general object in view. It meets on the third Wednesday of October next, at the house of Gen. Forbes, Windsor, Vermont.

It may be necessary, here to remark, that the proposed seminary cannot interfere with the concerns of any institution in New-England. Colleges educate those only who are able to support themselves. This is designed for those who are unable to defray the expenses of an education. The only seminary to which it can bear any resemblance, is the divinity College at Andover. Towards it the Trustees bear the most cordial good will, and sincerely bid it God speed. They are of opinion, however, that young men of genius and piety, might be qualified to become plain and useful preachers of the gospel, by a more brief process than the rules of that truly respectable institution require. In the new settlements on the frontier parts of our country, high literary acquirements are of very little use either to the preacher or his hearers; and men of very superior refinement, would rarely be willing to endure the hardships, privations, and inconveniencies, incident to such situations.

When you reflect on the very numerous places in our northern and western regions that are entirely destitute of religious instruction, except that kind of it that causes to err; how many vacancies remain unsupplied;—how great the demand of our Missionary Societies, for missionaries, not only to be employed in our country, but among the heathen;—when you consider there are many pious young men, of promising abilities in many parts of the country, who, whilst they are unable to raise themselves above the level of a common school education, would, if educated, make very useful men, we doubt not that you will do all you can to promote the object before us.

By order of the Trustees,

DAVID SUTHERLAND, *Secretary.*

Moderator of the General Association of Connecticut.

To be communicated.

The Rev. Jonathan Miller was appointed to preach the *Concio ad Clerum*, at the Commencement in New Haven, September next.

The Rev. Messrs. Andrew Yates, Moses C. Welsh, and Calvin Chapin were appointed a Committee, to consider the following Question, referred to this body, by New Haven West Association, *viz.* "What is the standing of a dismissed Minister, and to whom is he amenable?" and to report to the next General Association on the subject.

The Rev. Messrs. Elijah Parsons, Timothy Dwight, and Joseph Vaill were appointed a Committee, to consider the following Question referred to this body, by Litchfield South Association, *viz.* "Is it lawful for members of the Church to eat at common meals with an excommunicated person?" and to report to the next General Association on the subject.

Voted, That when a member of any district Association, or a candidate for the gospel ministry, wishes to connect himself with

any other ecclesiastical body, he shall first obtain a dismissal from the Association to which he is amenable, in order to unite himself with that body.

The Rev. Jehu Clark reported a summary statement of the number, &c. of deaf and dumb persons, which report was accepted and ordered to be put on file. The number reported is 74.

The Committee, appointed "to examine the report respecting the proceedings of Tolland Consociation, &c., and to draw up, for the consideration of this Association such votes as may be proper to be passed by the Association, &c." reported sundry resolutions which were adopted by the Association, as follows :

Resolved, 1. That the Consociation of Tolland County was regularly formed, when they dismissed and deposed the late Rev. Abiel Abbot.

Resolved, 2. That the first Church in Coventry is a member of Tolland Consociation, and has been such from the formation of that body.

Resolved, 3. That the late Rev. Abiel Abbot was, of right, considered and treated as belonging and amenable to Tolland Consociation.

Resolved, 4. That in the late proceedings at Coventry, the Elders and Churches of Tolland County have, in the opinion of the General Association, borne a judicious, faithful, and highly commendable testimony to the truth as it is in Jesus.

Resolved, 5. That, according to the firm belief of this General Association, a denial of the deity of Jesus Christ is heresy.

Resolved, 6. That the exclusion from Christian communion, and from the ministerial office, for heresy, is neither an attempt to bind the conscience in matters of faith, nor a violation of Christian charity ; but an act, which that charity imperiously demands; and an article of discipline, which the principles of agreement among the consociated Churches require them to perform.

Resolved, 7. That the General Association view, with much surprise and regret, the coming and the acts of the Council at Coventry, on the 5th day of June, 1811.

Resolved 8. That the mere want of "satisfactory evidence, that a Consociation ever existed in Tolland County" furnished no justifying reason to the Council of June 5th, for acting at all in the affairs of Mr. Abbot and his congregation ; both because the Council had no sufficient means in their power of determining this fact, and because the mere want of evidence cannot be a foundation for acting in any case, especially in a case of such importance.

Resolved, 9. That it is inconsistent with all principles of ecclesiastical order for Ministers and Churches, belonging to another body, and another State, to act, as an ecclesiastical Council, in the affairs of any consociated Church in this State, without a previous request, or, at least, consent, of the Consociation with which such Church is connected, formally declared.

Resolved, 10. That a profession of faith, made in the words of scripture, is no definite exhibition of the real faith of the professor : since all persons, who acknowledge the divine origin of the scriptures, would, although some of them are in their faith directly opposed to others, make the same profession in the same words.

Resolved, 11. That the decision of the Council, "that the relation between Mr. Abbot and the ecclesiastical Society, with which he was connected, was not annulled by the act of Tolland Consociation," was a decision which the Council was not authorized to make : since they had neither power nor right to examine the proceedings of the Consociation ; nor to sit as judges over that ecclesiastical judicatory ; and since, if they had had such right, these proceedings were not before them, nor was the Consociation either heard or represented.

Resolved, 12. That the circumstances under which the Council of June 5th was convened, and the nature of its result, constrain the General Association to consider its proceedings not only as unprecedented, but as disrespectful to the Churches of Connecticut,—as an invasion of evangelical order,—as an effort to justify heresy,—and as a public and solemn declaration, that there can be neither ministerial nor Christian fellowship between themselves and the consociated Churches and Pastors.

The Committee, appointed “to prepare a summary account of the state of religion, &c.” made a report which was accepted, as follows :

The Committee, to whom it was referred to take minutes concerning the state of religion, beg leave to submit the following report.

Although the General Association find cause of humiliation, on account of the stupidity and lukewarmness which prevail in many of the churches ; and on account of the increasing prevalence of vice in some parts of the State ; yet we have reason to rejoice and be thankful, for the abundant evidence, that God has not forsaken us. Through his goodness the churches generally enjoy a state of tranquillity, and appear to be growing in evangelical knowledge, and walking in the faith and order of the gospel. No new errors have arisen the past year, and such as have heretofore existed, appear not to have increased. Additions to the churches have been considerable, though not so great as in some former years. In most places, a decent and respectful attention has been paid, to the institutions of religion. And while we have to lament, the breach which has been made upon the churches, by the death of some of our fathers and brethren, and the dismissal of others ; we rejoice, that most of the congregations are supplied with pastors, and especially that some which have for a long time been destitute are now furnished with the stated ministrations of gospel ordinances.

But we especially rejoice to learn that in several towns in the State, God is appearing in his glory to build up Zion. In Middletown, Berlin, Cornwall, Kent and Groton there have recently been copious effusions of the Holy Spirit. The people of God have enjoyed a season of refreshing from his presence, and many, who, but a short time since, were in the gall of bitterness and bond of iniquity, are now rejoicing in hope and giving evidence, that they have passed from death unto life. In New-Milford, New-Preston, South Farms, South Canaan, South Britain and Reading, revivals have also apparently commenced : and in many other places, particularly, throughout a considerable portion of Litchfield county, there are tokens for good. Christians appear to be waking from their slumbers. God's people take pleasure in the stones, and favor the dust of Zion, which gives us strong reason to hope that the time, yea, the set time to favor her has come. Here and there one is hopefully brought into the kingdom of Christ, and others are anxiously enquiring what they must do to be saved. We desire to notice with peculiar thankfulness, these tokens of God's returning presence in the churches, after a period of such general declension. “*Lo!* this is our God, we have waited for him and he will save us—this is the Lord, we have waited for him, we will be glad and rejoice in his salvation.”

It is with great satisfaction that the General Association learn, that the subject of Foreign Missions has excited so much interest and received so liberal a patronage in this State. The missionary zeal which was kindled in Great Britain, has crossed the Atlantic, and the good people of this State are “awaking to the interests of Asia, and of five hundred millions of people buried in ignorance and sin.” And it would be unpardonable to overlook the tokens of God's approbation of the missionary spirit, mani-

fested in the revival of religion at home, in proportion to the exertions which have been made to spread the gospel abroad. We joyfully hail these exertions as harbingers of that glorious day, when Christ shall have the heathen for his inheritance and the uttermost parts of the earth for his possession.

By the delegation from the General Assembly of the Presbyterian church, we are happy to learn that although vice, immorality and error abound in many places within their limits, yet union, harmony and peace prevail throughout their churches; that there is an increased attention to the institutions of religion; that infidelity, though not entirely banished, affects obscurity and concealment from the light of the gospel, and that in some places, especially within the Presbyteries of Geneva, Cayuga, Oneida, Columbia, Hudson, Jersey, New-Brunswick, Harmony and Miami, the special influences of the Spirit have been witnessed in more or less copious effusions.

From Massachusetts we receive the pleasing intelligence, that the interests of truth and evangelical religion are, on the whole, gaining ground; that those who love the Lord Jesus and who hope for salvation through the merits of his atonement, are becoming more and more united; that the spirit of missions extensively prevails and is connected with very salutary effects; and that God is pouring out his Spirit, and reviving his work in several places. We especially rejoice to hear of a great and good work lately begun in the College at Williamstown. More than half the students in that seminary, it is hoped, are now the subjects of true religion. The other students, with few exceptions, appear to be seriously impressed.

By the delegation from New-Hampshire, we learn that although in the Northern parts of that State and a considerable section of the Eastern, there are many towns which are not supplied with stated, regular preaching; and although alarming errors are propagated with zeal, yet in some parts of the State, the interests of religion wear a very favorable aspect. Many of the churches during the past year have been visited with effusions of divine grace and have been greatly enlarged.

On the whole, while we would lament the sins which prevail in this State, and through our land, and while we would humble ourselves under the mighty hand of God, in view of those recent marks of his displeasure in the pestilence, the fire and the earthquake; yet we would rejoice that in wrath he is remembering mercy. We rejoice that we live in a day when the Christian world is awaking from the sleep of ages, and when there are increasing tokens of the coming and kingdom of our Lord Jesus Christ. Let these considerations stimulate us to zeal in our Master's service; let us be steadfast, unmoveable, always abounding in the work of the Lord, knowing that our labor shall not be in vain in the Lord.

The Committee, appointed on the subject of the excessive and intemperate use of ardent spirits, reported the following recommendations and address, which were adopted by the Association:

The General Association of Connecticut, taking into consideration the undue consumption of ardent spirits in this State; the enormous sacrifice of property annually made in this way; the consequent alarming prevalence of intemperance; the deadly effect of this sin upon health and intellect, upon families and societies, upon our civil and religious institutions, and especially its influence to render ineffectual the means of grace and to bring upon the souls of men everlasting destruction, have considered it as their duty to submit to the churches and congregations under their care the following recommendations.

1. It is recommended to all the ministers in connection with this Associa-

tion, that by appropriate discourses on the subject, they endeavor to call up the attention of their people, and impress their minds with a sense of the evils of intemperance, and the importance of uniting their efforts to effect a reformation, or at least to prevent the accumulation of these evils.

2. And that example may give efficacy to precept, it is recommended to the district associations in this State, to abstain from the use of ardent spirits at their various ecclesiastical meetings.

3. To the members of our churches it is recommended that on this subject they avoid the very appearance of evil, and that they carefully abstain both from the unlawful vending of spirits, and from purchasing and drinking spirits where they are sold in contravention of the law; that they exercise over one another a careful vigilance, and administer faithfully, when necessary, brotherly admonition, and maintain in reference to this subject an efficient discipline; that it be understood also that civility does not require, and expediency does not permit the production of ardent spirits as a part of hospitable entertainment in social visits.

4. To parents and all heads of families, it is earnestly recommended, that they dispense with the ordinary use of ardent spirits in their families; that they early and often admonish those under their care of the evils of intemperance, of their danger of falling into the ways in which they are liable to be overcome, and that they restrain them as far as may be from places of temptation.

5. To Farmers, Mechanics and Manufacturers we recommend earnest and prudent exertion to diminish the quantity of ardent spirits consumed in their several employments, by the substitution of other palatable and nutritious drinks, and by giving an additional compensation, if necessary, to laborers who will dispense entirely with the use of ardent spirits.

6. To extend information and impress the public mind on this subject, it is further recommended, that special efforts be made to circulate pamphlets and tracts calculated to effect this purpose, particularly a sermon by the Rev. E. Porter, and a pamphlet on the same subject by Dr. Rush, of Philadelphia.

7. It is recommended that voluntary Associations be formed in the different towns and societies of the State, to aid the civil magistrates in the execution of the law, and to exert their influence according to their best discretion for the removal of this growing evil.

And that these practical measures, may not be rendered ineffectual, the Association do most earnestly entreat of their brethren in the ministry, of the members of our churches, and of all persons who lament and desire to check the progress of this evil, that they neither express nor indulge, the melancholy apprehension that nothing can be done on this subject; a prediction eminently calculated to paralyze exertion and become the disastrous cause of its own fulfilment. For what if the reformation of drunkards be hopeless, may we not stand between the living and the dead, and pray and labor with effect to stay the spreading plague? And what if some will perish after all that can be done, shall we make no efforts to save any from destruction, because we may not be able to turn away every one from the path of ruin?

But how are we assured that nothing can be done? Is it impossible for God to reform and save us? Has he made known his purpose to give us over to destruction? Has he been accustomed to withhold his blessing from humble efforts made to rescue men from the dominion of sin? Have not all past efforts for reformation commenced under circumstances of apparent discouragement, and all great achievements usually begun in little things? The kingdom of heaven was itself in the beginning as a grain of mustard seed, and the apostles, had they consulted appearances only, had never made an effort to enlighten the world.

Immense evils, we are persuaded, afflict communities, not because

they are incurable, but because they are tolerated ; and great good remains often-unaccomplished, merely because it is not attempted.

If the evil, however, were trivial, or the means of its prevention arduous and uncertain, despondency would be less criminal. But it is a wasting consumption fastening upon the vitals of society ; a benumbing palsy extending to the extremities of the body ; a deep and rapid torrent, bearing the wreck of nations in its course, and undermining rapidly the foundations of our own. It is a case, therefore, of life and death ; and what we do must be done quickly ; for while we deliberate, our strength decays, and our foundations totter.

Let the attention of the public then be called up to this subject. Let ministers, and churches, and parents, and magistrates, and physicians, and all the friends of civil and religious order unite their counsels and their efforts, and make a faithful experiment ; and the word and the providence of God afford the most consoling prospect of success.

Our case is indeed an evil one, but it is not hopeless. Unbelief and sloth may ruin us, but the God of heaven, if we distrust not his mercy and tempt him not by neglecting our duty, will help us, we doubt not, to retrieve our condition, and to transmit to our children the precious inheritance received from our fathers.

The spirit of missions which is pervading the State, and the effusions of the Holy Spirit in revivals of religion, are blessed indications that God has not forgotten to be gracious.

With these encouragements to exertion, shall we stand idle ? Shall we bear the enormous tax of our vices ; more than sufficient to support the Gospel, the civil government of the State, and every school and literary institution ? Shall we witness around us the fall of individuals ; the misery of families ; the war upon health and intellect, upon our religious institutions and civil order, and upon the souls of men, without an effort to prevent the evil ? Who is himself secure of life in the midst of such contagion ? And what evidence have we that the plague will not break into our own families, and that our children may not be among the victims, who shall suffer the miseries of life and the pains of eternal death through our sloth and unbelief ?

Had a foreign army invaded our land, to plunder our property and take away our liberty, should we tamely bow to the yoke and give up without a struggle ? If a band of assassins were scattering poison and filling the land with widows and orphans, would they be suffered, without molestation, to extend from year to year the work of death ? If our streets swarmed with venomous reptiles and beasts of prey, would our children be bitten and torn in pieces before our eyes, and no efforts be made to expel these deadly intruders ? But intemperance is that invading enemy preparing chains for us ; intemperance is that band of assassins scattering poison and death ; intemperance is that assemblage of reptiles and beasts of prey, destroying in our streets the lambs of the flock.

To conclude, if we make a united exertion and fail of the good intended, nothing will be lost by the exertion, we can but die, and it will be glorious to perish in such an effort. But if, as we confidently expect, it shall please the God of our fathers to give us the victory, we may secure to millions the blessings of the life that now is, and the ceaseless blessings of the life to come.

The Rev. Messrs. Lyman Beecher, Aaron Dutton, and Nathan Perkins, D. D. were appointed a Committee of correspondence on the subject of preventing the intemperate use of ardent spirits.

Voted, That 1000 copies of the report of practical measures, to restrain the intemperate use of ardent spirits, be printed in hand-bills.

Voted, That, in the opinion of this Association, the licensing of candidates for the ministry, by Committees of Associations, is inexpedient, on various accounts; and that it be recommended to the several Associations of this state, that they do not hereafter delegate this power to Committees.

The letter from the Convention formed by the Associations of Coos and Orange, requesting the appointment of a Delegate to the Convention, to confer on the subject of the contemplated Theological Seminary, was taken into consideration; Whereupon, the Rev. Timothy Dwight, D. D. was chosen Delegate to that Convention, to meet the third Wednesday of October next, at the house of Gen. Forbes in Wardsor, Vermont; and the Rev. Lyman Beecher was chosen his substitute.

The Committee, appointed by the last General Association, "to enquire into the expediency of settling ministers for a limited time," made a report which was accepted as follows:

The Committee of the General Association, to whom was referred, for consideration, the expediency of settling ministers for a limited time, beg leave to report the following opinions, as the result of their enquiries concerning this subject.

1. That the practice of settling ministers for a limited time: commenced, in this State, when it was customary for parishes to give their ministers a sum of money, under the name of a settlement; and that the design of this scheme was to prevent such, as might be dismissed, from finally appropriating, to themselves, a greater portion of such settlements, than the parishes might think equitable, and to remove obstacles to the dismissal of those ministers who might be disagreeable to their parishioners.

2. That ministers, according to this scheme, have been usually settled upon these, or similar conditions; that whenever, at a period mutually agreed on, notice should be given, either by the minister or his parishioners, the party giving the notice should be at liberty to recede from the contract.

3. That this scheme of settling a minister places the dissolution of the contract between him and his parishioners chiefly in the power of the contracting parties, and, to a great extent, removes it from under the control of an ecclesiastical council.

4. That in consequence of this fact, the bands of ecclesiastical discipline will, (we think) be gradually loosened, and the solemn business of placing a minister over a congregation, and of committing them to his charge, be finally left in the hands of the contracting parties, in direct contradiction, as we apprehend, to the order of Christ's house.

5. That to young ministers a temptation will, in this manner, be often presented to seek for more advantageous livings, than those, into which they have been inducted, and for places, in which their ambition will be more gratified.

6. That this scheme will naturally prevent the affection and union, which ought mutually to exist between a minister and his people, by inducing them to consider him, and him to consider himself, rather as a sojourner among them, than as a settled minister.

7. That the instability thus introduced into the church, in so prominent a feature of its constitution, may, not unnaturally, be extended to every thing of an ecclesiastical nature, and may produce all the unhappy effects, which spring from a fluctuating state of things, in every form of human society.

8. That where ministers are advanced in life, they are by this scheme made liable, after a long course of the most faithful and useful labors, to be turned out into the world, without any means of future support, especially, as ministerial salaries, in this State, rarely amount to any thing more, than a bare living. A case, which contradicts every principle of religion, justice, and humanity.

9. That similar injustice will, at times, be practised with respect to younger ministers, in small circumstances, since, when compelled to remove, they will be unable to meet the expense, without extreme difficulty.

10. That a door is opened, in this manner, to contention, when otherwise it would not have been thought of.

A mind naturally discontented; a personal pique, either against the minister, or any of his friends; the desire of being at the head of a party; or other similar causes will, in this case, awaken not unfrequently, serious controversies, where, on the other plan of settling ministers generally customary in this State, permanent peace might fairly be expected.

11. On ministers settled according to this scheme, the confidence of their parishioners will not easily rest, as it cannot but be known that they may remove upon a short warning: jealousy will ever be awake concerning this subject, and where such jealousy exists, the blessings usually derived from what is appropriately termed the influence of a good minister, (blessings which your Committee think of prime value,) will never be realized by the parishioners.

12. That the end, which was in the view of those, among whom this scheme commenced, has almost, or entirely ceased, since a settlement is very rarely given; and this being ordinarily the only plea for the practice, the practice ought to cease with it.

13. To prevent this report from extending beyond a reasonable length, your Committee beg leave to observe generally, that churches and congregations will usually suffer more evils from this scheme of settling ministers, than ministers themselves; they will be more liable to contentions, than on the ancient plan; will be oftener, and for longer periods, deprived of the ordinances of the gospel; will incur greater expense; will be more easily blown about by every wind of doctrine; will be more exposed to sectarian incursions and corruptions; will be gradually alienated from the house of God and the observation of the Sabbath; and will be in the utmost danger of being finally turned away from the path of life.—

With these considerations in view, your Committee beg leave to submit, that although extraordinary cases may possibly occur, in which an ecclesiastical council may justly think itself warranted to consent to the settlement of a minister for a limited time, they must be very rare; and in all other cases, your Committee are of opinion, that this mode of settlement ought to be steadily discouraged by every friend of religion.

TIMOTHY DWIGHT, } Committee.
AARON DUTTON, }

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. John Elliot, Joseph Strong, D. D. Isaac Lewis, D. D. David Ely, D. D. Moses C. Welch, D. D. Samuel J. Mills, Azel Backus, D. D. Frederic W. Hotchkiss, and Nathan Williams, D. D.

The following persons were chosen receivers of money in their several Associations, for the treasury of the General Association, viz. Rev. Messrs. Henry A. Rowland, William Robinson, Samuel Merwin, Timothy P. Gillet, Samuel Nott, Roswel R. Swan,

Elijah Waterman, Zebulon Ely, Charles Prentiss, Azel Backus, David D. Field, and Ephraim T. Woodruff.

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; John Hyde, Franklin; Calvin Ingals Stafford; Gordon Johnson, Killingly; Walter King, Norwich; William Lockwood, Glastenbury; William F. Miller, Windsor; Samuel Munson, Huntington; John Noyes, Weston; Samuel Stebbins, Simsbury; Samuel Sturges, Danbury; Zephaniah Swift, Roxbury; John Taylor, Enfield; Daniel Waldo, Suffield; Simon Waterman, Plymouth; Elijah G. Welles, Sterling; Worthington Wright, Woodbury. *Of licensed candidates*, Messrs. Daniel Banks, Weston; William Belden, Weston; Jonathan Bird, Berlin; Asa Blair, Blanford; John Clark, Washington; Chester Colton, Hartford; John G. Dorrance, Brooklyn; Matthew B. Dutton, New Haven; Asahel Gaylord, Norfolk; Nathan Grosvenor, Sturbridge; Nathaniel Hewit, New London; Daniel Huntington, New London; Bela Kellogg, New Haven; Francis King, Vernon; Amasa Loomis, East Windsor; John Marsh, Wethersfield; Alfred Mitchel, Wethersfield; Asahel Nettleton, Killingworth; Henry Sherman, New Haven; Joseph Treat, New Milford; Hezekiah G. Ufford, Stratford.

The report of the Committee, appointed "to enquire respecting the Eastern Association of Windham County," was accepted as follows:

The Committee, appointed by the General Association of Connecticut at their session in June 1811, to enquire respecting the Eastern Association of Windham county, beg leave to report:

Having deliberately and minutely examined the subject committed to their consideration, they perceive that their opinions concerning it must be formed on the unquestionable, and in the present case, as they conceive the only admissible evidence of written documents to which they find access.

It appears to your Committee that said Eastern Association of Windham county, was legitimately constituted, that it does regularly exist, and is entitled to a representation in the General Association.

WILLIAM LYMAN,
JOSEPH STRONG,
ABEL M'EWEN, } Committee.

Voted, That the next meeting of the General Association be at Watertown, at the house of the Rev. Uriel Gridley, the third Tuesday of June 1813, at 11 o'clock A. M.

After a prayer by the Rev. John P. Campbell, adjourned *sine die*.

ANDREW YATES, *Scribe*.

Letter from Dr. Carey to Dr. Rogers.

THE following letter was received within the course of a few days past, by the person to whom it was addressed from the Rev. Dr. CAREY, Missionary in Bengal and Professor in the College at Calcutta. Its publication needs no apology, as its important contents are of the most interesting kind to society in general, and to the religious world in particular. Instead of WARS, DESOLATIONS and BLOOD, how gratifying to have the mind relieved in a perusal of those victories obtained by THE CROSS. Liberty having been obtained for its publication, it is desirable that the circulation should become general.

A FRIEND TO MISSIONS.

CALCUTTA, Oct. 10, 1811.

Rev. Dr. Rogers, Philad'a.

MY DEAR BROTHER,

I HAVE but a few minutes to write in, which I must catch while I sit in college. The ship by which I send this has been here a long time, and now its departure is sudden.

I have written to Mr. Ralston, who has very kindly interested himself, in a way which calls for our gratitude, for the work in which we are engaged. I have given him an account of our progress in the work of translating and printing the word of God, which I suppose you will see. I am happy to say that the Lord has enabled us to persevere in the work, and even extend our labors far

beyond any thing that we at first expected, or even hoped for. I do not think it impossible now, that I may live to see the Bible translated and published in the greater part of the languages spoken in the East.

The Lord has been very gracious in raising up laborers in this work. There are about ten persons, formerly Idolaters or Mussulmans, who now preach the Gospel of our Redeemer, and seven others, native Portuguese or Armenians who are either called to the work of the ministry, or are now on trial for it. Two of our native brethren, Hindoos, are employed in Calcutta and its precincts, where they preach at twelve or fourteen different places every week, and have been the instruments of the conversion of many. Indeed I think they are the most useful persons now employed in the work of God at Calcutta, or in India. Calcutta is now a very different place from what it was, for the voice of prayer and praise is now to be heard in almost all parts of it. The number already baptized this year in Calcutta is fifty or more, and there is a prospect of six or seven being added to the church every month for some months to come. Persons who were formerly of the most profligate character, now walk so as to bring honor to the gospel.

I trust the Lord will enable us to extend missions to other countries in a very little time. We were enabled last year to begin one in Orissa, and this year to send Brothers Chamberlain and Peacock to Agra.

We have it in contemplation to send brother Cornish, a young man who has devoted himself to the work of God, to Amboyna, where I find there are several thousand Malays who are nominal Christians, but have now no one to care for their souls. We also intend to send brother Robinson to the island of Java.— Indeed these two brethren will in all probability soon sail for the place chosen for them. We shall then have six Missions in the East. Indeed we may almost say seven, for a YOUNG OFFICER IN THE ARMY, whom God has stirred up to labor in his work, is stationed in the Mahratta country, where he uses all his endeavors to spread the Gospel of our Redeemer. Thus the cause of Christ spreads, the little leaven diffuses itself through the mass, and the grain of mustard seed grows, and promises to become a tree.

Notwithstanding all our encouragement, the prospect is still very gloomy on every side. There are still several countries into which the gospel has yet made no entrance: Cabul, Cashmeera, Nepala, Bootan, Assam, Arakan, Siam, Tonquin, Cambodia, and Molacca, on the Continent; and only one Missionary in China; he is also scarcely in the country: besides the numerous and vast Islands in the Indian Seas. In these Islands we know not how many or what languages are spoken, and indeed we can scarcely enumerate all the Islands. There are many of them in which there are a good number of professing Christians, who, under the Dutch government in those Islands, took upon them the Christian

name. We also know that the Malay Language is spoken by the Malays, who are to be found in smaller or greater numbers in all the Islands and scarcely belong to any. The Bible is printed in that language, and they may perhaps eventually be the medium of spreading the Gospel through the other numerous nations which inhabit the Indian Archipelago.

I suppose our Brethren Lawson and Johns, with the Sisters, must ere this have left America, for this country. We are in daily expectation of their arrival, and hope it will not be long delayed. The renewal of the non-intercourse bill is a very distressing circumstance, as it greatly hinders that Christian intercourse which is so desirable, and tends so much to the mutual edification of Christians in different countries.

You seem to think the translation of the Bible into the languages of the American Indians an impracticable work; you are, it is true, on the spot, and can judge from circumstances; but I cannot bring myself to think it impracticable, and I have had a little experience in the work of translation; do make the trial yourself with an intelligent Indian, who understands English, or if your avocations will not permit you to engage therein personally, do use your influence with some one who has leisure. Only let a fair trial be made, but do not conclude it to be impracticable till, at least twenty attempts have been made and have failed. It must be done some time, and happy the man who shall be the instrument of beginning it.

Accept the assurances of my warm Christian love to you, and let me hear from you at every opportunity.

Yours affectionately,
WILLIAM CAREY.

Cork Bible Society.

THE Third Report of the Cork Bible Society, the Bishop of Cork president, contains the following affecting statement :

“ Your Committee cannot conclude their Report without taking notice of a circumstance connected with this institution, which they think particularly worthy of being recorded. In the month of April last, some poor Welsh sailors solicited from the Rev. Mr. Fleming the use of his meeting-house in Cook-street, for the purpose of having divine worship in their own language. Hearing that there was a Bible Society in this city, they agreed to contribute somewhat in aid of its funds, as a testimony of gratitude to the great Being who ‘ guides the mariner through the trackless deep,’ and who had just conducted them in safety to their destined port. The fruit of their pious gratitude to Heaven, was a collection of one pound seventeen shillings, which was handed to the Secretary at the last annual meeting, and is taken into account.

“ This truly interesting circumstance seems a striking proof of the blessed effects to be expected from such a society. These poor mariners, belonging to a class of people so

seldom acquainted with any thing but vice, had reaped in their own souls the benefits of the bounty of the British and Foreign Bible Society, by means of which great numbers of copies of the Scriptures in the Welsh language had been distributed throughout their highly favored country.

“ At a distance from their native land, unknowing and unknown, behold the pleasing spectacle of these pious sailors, instead of squandering their hardy earned, but scanty means, in the profligacy and dissipation so usual amongst persons of their class, consulting how they might best promote the cause of God, and giving with a liberality, which must have called for self-denial in other respects, for the purpose of imparting religious instruction to total strangers—effects seldom witnessed, but where the heart as well as the understanding has felt the benign influence of Christianity ! Who, on reading such an instance of the genuine operation of religion, can withhold his admiration ? Who, in devout acknowledgment of the hand of the Father of mercies, from whom every good gift proceedeth, can avoid exclaiming, ‘ What hath God wrought !’

“ To the conductors of the British and Foreign Bible Society it will doubtless prove a high gratification to learn, in this little anecdote, that their work has been so blessed of God, and that their ‘ bread, though cast upon the waters, has been thus found after many days.’ To the wealthy inhabitants of this city and county

it sets a bright example, not however unaccompanied with a mild rebuke of the too general coldness of their zeal, and comparative indifference about the best interests of their fellow men, when so small a proportion of the affluent and great are found to contribute out of their abundance to this first of charities; and of even those who do lend pecuniary aid, so very few are induced to use the no less important means of personal influence and exertion, for the dissemination of the Holy Scriptures.

"May all who read the above occurrence, so interesting to the friends of the Bible, catch a spark of that sacred fire which warmed and expanded the hearts of those humble mariners! May we all obediently hear the voice of Him, who himself went about doing good, emphatically exhorting each individual amongst us, through their example, to a zealous imitation of this distinguished work of faith!"

The following are sentiments expressed at a Meeting of the Bedfordshire Auxiliary Bible Society, by Samuel Whitbread, Esq.

"I CANNOT express the great delight and satisfaction I feel that I have this day, for the first time in the course of my life, seen publicly realized the great maxims of the Gospel. I have for the first time heard acknowledged that great incontrovertible truth, without the recognition of which human wisdom is vain, that the Gospel of Christ is able to stand alone—

that it requires not the assistance of man to make it penetrate into the heart of man; and that from the propagation of Divine knowledge by Jesus Christ, down to the present day, it is the Gospel, and the Gospel alone, which is designed to speak to the heart, and thereby raise the soul to everlasting glory. Gentlemen, it would ill become me to say much after so much has been said, and so well said, by those who have preceded me, and whose peculiar province it is to propagate the great light which emerges from heaven, and to diffuse it among men; but I may say that I have peculiar satisfaction in witnessing the arrival of this day among you. It has been one great object of my life to direct men to that great precept of Holy Writ, "search the scriptures"—to discuss them for themselves: they were designed to be searched by every man for himself, that each might exercise his own judgment on the momentous truths therein contained. Gentlemen, I am speaking from the sincerity of my heart, from conviction, from experience of a life not short, not inactive, that in the Gospel is contained the compendium of all wisdom, as well as the everlasting source of immortal happiness; and that if a man be truly in heart a Christian, if he have courage to acknowledge himself such by word and by deed, if he will proceed to transact all his public and private concerns with the maxims of the Gospel in his hand, and engraved on his heart, the wisdom of the wisest who do not act on that system, will be confounded before him."

Address of a Young Lady to her surviving Friends.

Cairo, June 15, A. D. 1812.

REV. AND DEAR SIR,

I communicate to you, for publication, if you think proper, the following address of a young lady who died 22d of May last. She was a member of the Presbyterian church in this town. Her character appeared promising to be an ornament to the church. Her death is greatly lamented. Having been seized with the consumption, her health and strength gradually decayed, until she became sensible that she had but a short time to live. In almost every stage of her disorder, her mind appeared cheerful and serene. She had a strong desire to the very last, to do something for the glory of God. With this very desirable object in view, she composed the subsequent address desiring me to read it to those who might be present, when I should be called to attend her funeral. Listen to her voice as speaking from the dead.

RICHARD WILLIAMS.

Brethren, Sisters and Friends,

PROBABLY you are all some affected on this occasion, as the call is unto all "be ye also ready." But you with whom I was particularly acquainted, cannot have reached this place, without reflecting that I with whom you used to be conversant, shall speak with you no more for ever. Prompted by strong affections, I feel a desire to speak to you this once.—Dear friends, a few months ago you saw me in the bloom of youth, active, sprightly and healthful ; and, cheerful-

ness did not forsake me, during a number of months of illness. Death has now closed the scene. Look on me, O my friends, and see what death has done unto me ! I cannot see you. These eyes which have gazed on many of you with much delight, have lost their lustre. They are closed in death, and will never more be opened, to behold objects by the light of this world. These ears will listen to the sounds of your voices no more. This bosom can never more heave a sigh, for those of you left behind me, who are unprepared for the scene which I have just witnessed. This lump of clay will now be conveyed to the tomb, deposited in the earth, there to mingle with its mother dust. While life remained, this bosom throbbed with gratitude to the dear friends who exerted themselves in acts of kindness during my last illness. I now entreat them to improve this stroke of Divine Providence, to their own spiritual interest. Do, my friends, each one, ask yourself, am I ready to die ? Am I willing that my spirit should take its flight this moment into eternity ?

Those of you, who are still impenitent, are not ready ; and cannot be willing. Oh, how preposterous to live at ease, in such a dangerous situation.—Death may be sudden. Oh, let it not be unexpected. Remember, few linger, as I did. Some die without a moment's warning of their dissolution. Many are taken sick and senseless at the same time ; and, in that manner, are hurried into eternity. Oh, give no sleep to your eyes, nor slumber to your eyelids till

you have made your peace with God. As for those of you who already believe, your salvation is now nearer than when you first believed. You have every thing to encourage you to be diligent in duty, and fervent in spirit. I trust you will remember our dear Lord's words, "Watch, for you know not the hour that the son of man cometh."

May God Almighty have mercy upon this assembly, the Redeemer save you all by his merits, and the Holy Ghost sanctify and prepare you for heaven. Farewell.

HANNAH BREWSTER.

OBITUARY.

DIED, at Philadelphia, Rev. JOHN FREDERICK SCHMIDT, pastor of St. Michael's Congregation.

At Boston, (Mass.) on the 9th ult: Rev. JOSEPH S. BUCKMINSTER, aged 27, pastor of the church in Brattle Street. A sermon was delivered at his interment, by the Rev. President Kirkland, from Job xiv. 19: "*Thou destroyest the hope of Man.*" Harvard, 1800.

At New-Marborough, (Mass.) after a short illness, the Rev. NATHANIEL TURNER, pastor of a church in that town.

At Canajohary, (N. Y.) Rev. JOHANN D. GROSS, D. D. He was, for several years, pastor of the Dutch reformed Church, in the city of N. York, and Professor of Moral Philosophy and Logic in Columbia College.

At Hartwell's Inn, on the green mountains, (Vt.) on the 10th ult. the Rev. JOSEPH BUCKMINSTER, D. D. the much beloved and worthy pastor of a church in Portsmouth (N. H.), and father of the Rev. J. S. Buckminster of Boston, who had died the preceding day. His remains were carried to Bennington, and there interred with every mark of

respect. He was on a journey to the Spring, for his health. Yale, 1770.

In England, JOHN HORN TOOKER, the celebrated Philologist, and Grammarian.

At Wilmington, (Del.) the Hon. GUNNING BEDFORD, Judge of the District Court of the District of Delaware, and one of the framers of the Constitution of the U. S.

In England, the Rt. Hon. SPENCER PERCIVAL, Prime Minister of Great Britain, aged 49. He was assassinated, in the lobby of the House of Commons, on the 12th of May. He was Attorney General of England from 1802, till he received the seals. He left a wife and 12 children, for whom Parliament have honorably and liberally provided by a grant of £ 50,000 sterling to his family, and £ 2000 per ann. to his widow.

At New Haven, on the 20th ult. after a short illness, Mr. MILLS DAY, senior Tutor in Yale College, aged 28. Yale, 1803.

At Bolton, June 27th, the Rev. GEORGE COLTON, aged 76, pastor of the church of Christ in that town. He has bequeathed his estate, at the decease of his widow, to the Missionary Society of Connecticut. Yale, 1756.

At the great falls of Passaic River, (N. J.) Mrs. SARAH, the wife of the Rev. HOOPER CUMMING of Newark.

Mr. Cumming had preached at Patterson, whither his wife had accompanied him. Curiosity led them to visit the falls, before their return, on the following morning. They ascended the precipice, and while viewing the majestic scene, Mr. Cumming's attention was diverted, for a moment, from his wife, who stood by his side. He turned to address her, when, to his unspeakable grief and astonishment, he perceived she had fallen from the giddy height, and was overwhelmed in the raging flood below. Her body has since been found and followed to the grave by a numerous concourse who bewailed her untimely death.

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*An Historical View of the First
Planters of New-England.*

NO. XI.

(Continued from p. 251.)

GOVERNOR WINTHROP.

NO man was ever more justly entitled to that noble appellation, Father of his country, than Gov. Winthrop. He was the Washington of his time. Like Washington, he possessed the undivided confidence of every class of people, and, like him, his talents for war and peace, his public and private virtues, always equalled the confidence and the expectations of his country.—Like Moses, he led a numerous people from a land of plenty to an unexplored wilderness, in times of difficulty and danger, he bore the burden of every expectation and every complaint, he gave them civil laws and directed them to the oracles of unerring truth for

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their religion, he appeased popular commotions and appalled the machinations of enemies, and having surmounted the evils of the desert, and seen his people on the confines of plenty and peace, he was taken to the approbation of his God. With the great prophet of the Hebrews, guided by the light of heaven, no uninspired lawgiver is to be compared. But with Minos, Lycurgus, Numa, Solon, Alfred, and the famed founder of Petersburg, the New-England Winthrop would bear no disadvantageous comparison. In patriotism and personal virtues, he falls short of none of those revered sages. He lived indeed in a later age, and enjoyed the invaluable privileges derived from the illuminations of Christianity. But the political institutions, established by him and his illustrious coadjutors, will be the substratum of the most refined human society; when the precepts of the others will be considered as stupendous efforts of

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the human mind, half enlightened; as the unavailing attempts of defective virtue to rescue mankind from the chaos of barbarism.

John Winthrop, descended from a long line of very reputable ancestors, was born at Groton, in England, June 12, 1587. His father and grandfather were eminent in the knowledge and practice of the law. This son enjoyed the benefit of an early and careful education, with a view to the same profession. Such were his attainments in his profession, and such were the purity and gravity of his character, that at the age of eighteen, he was appointed a justice of the peace. He was very diligent in pursuing the duties of his profession, making it his great object to be qualified for practical usefulness. It was for this object, rather than the procurement of a maintenance in life, that his excellent father directed the course of his education to the law. Belonging to a family of affluence, of education and taste, Mr. Winthrop was early distinguished for an easy affability and politeness of manners, which rendered him no less beloved than his dignified deportment caused him to be respected.

The grandfather of Mr. Winthrop, who was an eminent lawyer, distinguished himself in the time of Henry VIII. as a warm advocate for the principles of the reformation. In these sentiments the family were educated. His grandson, the subject of the present essay, became deeply impressed, in early life, with the reality and importance of the gospel of sal-

vation. While a youth, he was made a subject, apparently, of that sanctifying grace of God, which was an essential qualification for those important services appointed for him in Divine Providence, which rendered him one of the most eminent instruments of his time in promoting the interests of the divine Redeemer. As his heart loved the gospel of Christ, he would gladly have devoted himself to the service of his Lord in the work of the ministry. But he was dissuaded by the solicitation of friends, and he determined to continue in the course of life prescribed by a judicious and affectionate father. The gospel, however, became his favorite study; and, by an attentive examination of its truths, he became gradually inclined to embrace the sentiments of the Puritans. This, however, he did, with a spirit of true moderation, with a temper of Christian charity, not ascribing perfection to any religious order, not disowning his Christian friends, or refusing communion after the manner of his fathers. He ever viewed the church of England as the venerable parent of the New-England churches, and to be revered as a church of Christ. Yet he deemed those churches, which he helped to rear in the American wilderness, more conformable to the gospel standard, than any others which he had known.

The meridian of his days, Mr. Winthrop spent in a peaceful retreat, in the endearments of domestic life, improving his paternal inheritance, equally useful and esteemed in the va-

rious duties of life to which he was called. Much of his time was employed in the pursuit of general science, and in the attainment of various kinds of practical knowledge, by which he became so eminently qualified for the illustrious services of his riper years. A mind naturally inquisitive, enjoying the leisure afforded by moderate affluence, with the privilege of numerous and respectable connections, could not fail to make the most valuable improvements.

When the plan was proposed by a number of pious and intelligent people to attempt the establishment of a Colony in America, on the principles of Christianity, Mr. Winthrop, cordially and deliberately, espoused the cause. On mature reflection, he resolved to renounce all the privileges and attachments of his country and his home, for the honor of his Lord, in the service of his church. The last effort was now to be made, for the establishment of a church on the uncorrupted principles of gospel order, for the erection of a Christian republic, in which, the equal rights of man should be enjoyed without limitation, in which, the experience of all preceding ages, without the shackles of established systems, should be improved for the attainment of the highest blessings of human society. For the accomplishment of such an object, or even for the purpose of making a fair experiment for its attainment, so interesting in the history of man, the Christian and the philanthropist could deem no privation of individual good too great a sacrifice. Such

a character was Winthrop. And in the uncertain hopes of the prospective churches and colonies of New-England, he embarked his all.

When it was determined by the company in England, who were incorporated for the settlement of the Massachusetts Colony, that the corporation and the charter should be transferred to America, Mr. Winthrop was unanimously chosen to be the governor of the infant colony. In the company were a number of persons of education and character, of family and estate, yet Mr. Winthrop was selected by a united voice for the highly responsible station to which he was called. In 1630, Mr. Winthrop, Mr. Dudley the deputy governor, and the most of the assistants, with their families, and a company of about fifteen hundred planters, sailed to America and established the Massachusetts Colony. The governors arrived at Salem in the ship *Arabella*, the twentieth of June. After long passages, all the ships arrived in safety.—The wisdom and moderation of the governor were soon put to the trial. The Colony was in a great measure destitute of law, the places of the proposed settlements were not ascertained, the site of their principal town was yet to be determined. In such an unsettled state, especially, when pressing circumstances require an immediate decision, such an endless variety of projects immediately arise, maintained with a pertinacity equalled only by their impracticability, as no mind but one of the firmest texture, no principle but the purest patriotism and an

unshaken reliance on the divine promises, can dare to encounter. Mr. Winthrop was at all times self-collected, listening with the most obliging condescension to every opinion which could claim any regard, acting with all the light he could obtain, from his own best judgment, pursuing, invariably, the path pointed out by his duty to the colony, and his duty to God.—By the great exertions of the governor and the principal persons of the colony, the people were tolerably provided with cottages by the approach of the ensuing winter.

The expenses incident to their new colony were much greater than had ever been anticipated by those who projected the settlement. As a great portion of the settlers possessed but little property, the expenses must be defrayed, principally, by the wealthy and the liberal. Mr. Winthrop possessed a landed interest in England worth six or seven hundred pounds a year. If we estimate money in reference to commodities three times more valuable at that time, than at the present, the annual income of his estate could not be less than eight thousand dollars. This estate he converted into money, and it was freely devoted to the service of the colony. In this service the greater part of it was consumed.

The first winter passed by the colony in the wilderness, was a scene of anxiety and distress, at this distance of time, not to be described. A most severe season, a desolating sickness, an expected famine filled every heart with dismay. The governor sought out the subjects of

suffering, and administered every relief which could be bestowed by a liberal hand, an unshaken mind, a feeling heart. When he was giving the last handful of meal in his barrel to one that came to beg a supply for his starving family, the ship *Lion*, laden with provisions, appeared in the harbour.

The colony being a Christian settlement, the governor had little less care of their religious services than of the civil administration. He was the principal leader in establishing and guiding the churches, as well as in the councils of the state. In the spring of 1631, Mr. Wilson, the minister of Boston, returned to England to bring his family. At his departure, he exhorted his people to continue steadfast in love and the duties of religion, and desired that the duties of public worship as well as religious counsel and exhortation, should be performed by the two governors, Mr. Winthrop and Mr. Dudley, and Mr. Newell the elder of the church.

Notwithstanding the intimate concern which Mr. Winthrop always took in the duties of religion, no man could better understand or would more faithfully observe the respective limits of duty, of a Christian and a magistrate. When Mr. Winthrop, as governor, had caused Mrs. Hutchinson and some of her adherents to be banished from the colony, that arch demagogue Henry Vane had such influence with some members of the church at Boston, as to procure a motion to summon Mr. Winthrop before the church for that transaction. Mr. Winthrop, with no less firmness

than condescension, informed the church that Christ had never subjected the civil magistrate to the ecclesiastical authority, that such measures must be injurious to the church and the state, that he could never give account to them, as a judicatory, for any of his conduct as a civil magistrate.

The difficulties which were excited in the colony by the unhappy errors of Roger Williams, and afterwards by the absurd sentiments of Mrs. Hutchinson and her adherents, called for all the wisdom, the moderation and the steadiness of the governor. These errors were not without some abettors who possessed much influence in the churches and colony. No ancient establishments existed to withstand the rage of innovation; few ecclesiastical or civil laws had been established; the magistrates had no advantage of a long exhibition of their virtues to inspire the people with veneration or confidence. The errors propagated by those enthusiasts were suited to excite the most irritable passions of the human mind, and perfectly calculated for the subversion of the churches and the colony. In almost any of the Grecian or Ionian Republics, causes far less powerful would have produced a revolution in their government, in any period of their history. The Roman Senate did not exhibit more firmness or address when the Plebians retired to the Sacred Mount, or when Coriolanus was at their gates, than was exercised by Gov. Winthrop and some of the magistrates, in these interesting scenes. He caused the most

dangerous disturbers of the peace to be removed from the colony, and cast a mantle of amnesty over others, that they might not discover their own deformity.

Though no man was more condescending in the ordinary intercourse of life, as a magistrate Mr. Winthrop ever pursued the path of duty with inflexible integrity. In 1634, on the application of the people of Newtown for leave to remove to the Connecticut, a large majority of the representatives and a minority of the magistrates were in favor of the removal, which the governor and a majority of the magistrates, at that time opposed. The question was now agitated for the first time, whether the magistrates should possess a negative voice on the house of representatives. The popular side at once enlisted, very strongly, the feelings of the greater part of the people. The firmness of the governor maintained the rights of the magistracy and preserved the state from anarchy. The same question was afterwards revived, but always in vain.—In one or two instances, violent tumults arose respecting the proceedings of the courts. The decisive interposition, and undaunted perseverance of the governor, always dissipated the danger.—Several instances are mentioned of persons of odious character, who were eminently exposed to popular violence. Though personally hostile to Mr. Winthrop, he would ever protect them from abuse, even at the hazard of his own safety, with the shield of authority.—Some per-

sons of high popular favor were sentenced to public punishment for their crimes. An affected sanctity, or pretended inspirations, or devotion to the public welfare, might strongly move the public feeling, but could never deter the governor from the execution of his duty.

A few years after the settlement of the colony, a general system of laws were formed, which have ever been the basis of the civil institutions of that noble commonwealth. These were prepared, in a great measure, by Mr. Winthrop. In short, no important measure was adopted by the colony during his life, which did not receive his careful consideration and concurrence.

The influence and usefulness of Mr. Winthrop were little less in the transactions of the churches, than in the civil concerns of the colony. The church at Boston, of which he was a member, was often disturbed by the most artful machinations of error and enthusiasm, to a degree, in some instances, which threatened permanent divisions if not ruin to the church. By his thorough knowledge of the scriptures, and an attentive consideration of the standing of visible churches of Christ, no less than by his extraordinary acquaintance with the human character, he was eminently qualified to detect error and allay the animosities of contention. For a talent to control the minds of men, when excited by popular fervor or enthusiastic zeal, perhaps, he has never been exceeded. When a continuance of debate must be evidently pernicious, with a singular felicity, he would turn the

attention of an assembly to some general view of the subject in which they could not disagree, while the weight of truth and the importance of a common interest, would insensibly bear away the mind from the petulance of party, and prepare the way for union and quietness. He would accurately discriminate between the devoted servants of error and those who were misled by the fascinations of delusion, and knew the treatment which their difference of character required. He was no less vigilant in anticipating the devices and preventing the effects of error, than successful in exposing its deformity. When the general Synod of the churches was appointed to be held at Cambridge, in August 1636, for the purpose of deciding on various religious opinions, many of which had been debated with much ardor, discerning men viewed the measure as a hopeless expedient, that must issue, as such assemblies often have, in the permanent establishment of irreconcilable parties. Why should this ecclesiastical council restore tranquillity to the churches rather than the council of Nice, the council of Constance, or the synod of Dort? There were many reasons. First because these were eminently the humble churches of Christ, who sought and enjoyed his protection. Of the others, a principal was the talents and extraordinary exertions of Gov. Winthrop. The importance of the occasion called forth his utmost efforts. After a session of three weeks, the synod came to a very happy conclusion, which issued in the general establishment of

the churches in that gospel order, in which, by divine favor, they have continued, substantially, to the present time.

For three years after the establishment of the colony, in 1630, Mr. Winthrop was annually chosen governor. The idea of the expediency of a rotation in office, then began to prevail in the colony, on account of which, several of the magistrates were called, necessarily, to the chair of government. Mr. Winthrop lived nineteen years after his arrival in the country, twelve of which he held the governor's place. For the other seven, the duties of the office were performed by five different persons. Mr. Winthrop was in office the three last years of his life, and at the time of his death. But whether in or out of office, he was ever considered, at home and abroad, the head of the colony. In times of danger, the colony always looked to him for counsel and for action, and he never disappointed their expectations.—His administration was distinguished for mildness.—Being censured by some of the magistrates for what they conceived to be an improper lenity and remissness, he gave the following explanation: "Mr. Winthrop answered, that his speeches and carriage had been in part mistaken, but withal professed that it was his judgment, that, in the infancy of plantations, justice should be administered with more lenity than in a settled state, because people were then more apt to transgress, partly of ignorance of new laws and orders, partly through oppression of business and other streights; but if it might be

made clear that it was an error, he would be ready to take up a stricter course."^{*}

Philip of Macedon was not more ready to be told the truth, to hear advice, and to receive friendly reproof, than Governor Winthrop. Acting uniformly from his own best judgment, he ever sought all the light and assistance to which he had access. Whenever any offence was taken at any of his conduct, in a public or private capacity, he was always ready, by the most obliging explanations, to remove any misapprehensions, and to obviate any prejudice which might exist. In these attempts he never failed of success. In a few instances, his strong spirit, under uncommon provocations, led him to some hasty expressions, and some instances of conduct, which, on a careful review, he thought were not to be justified. Whenever this was the case, on a proper occasion, he would make explanations and acknowledgments, in which the Christian and the man seemed to triumph over every imperfection.

In his Christian character, Mr. Winthrop was eminently exemplary and faithful. The scriptures were the subject of his constant study and most careful meditation. His mind, unfettered by systems, sought light from the fountain, the path of duty from the unerring guide. He ever viewed passing events as constituent parts of the great scheme of Divine Providence, guided by unerring wisdom, directed to the best issue. These impressions regulated all his or-

* His own Journal.

inary conduct. As connected with the American colony, he ever considered himself as embarked in the cause, and acting for the interest of the church of Christ. To this principle, every local or private interest was subordinate. The colony was his family, the American wilderness was his place of labor, the church on earth was his country, heaven was his home.—The private duties of the Christian life, were objects of Mr. Winthrop's constant attention. His liberality was almost unlimited. He would frequently send a servant with an artificial errand, to the families of the poor, at the time of meals, to learn their circumstances. If they were found needy, he would, in the tenderest manner, send a supply. Of the public worship and ordinances of God, he was an active and an effectual support. His exertions, no less than his example, were ever employed to lead his fellow-men to the place of worship, whither the people of God have always resorted with unmingled joy. It was his constant care to *walk within his house with a perfect heart*. His family, which, including domestics, was numerous, were taught the worship of God, and the truths and duties of the religion of his Son. Mr. Winthrop was distinguished for meekness and prayer. The humility and condescension of his demeanor, in all the changes of his life, were singularly conspicuous, and constituted one of the first qualifications for the arduous services which devolved upon him. This characteristic was eminently maintained by frequent and fervent prayer.

God was ever in his view, he ever rejoiced in his perfections, in duty he implored his aid, in perplexity he relied on him for guidance, in afflictions he adored his righteous wisdom.

As a patriot, Gov. Winthrop will bear any comparison that may be adduced. It has already been mentioned, that the most of his great estate was spent in the service of the colony. In consideration of the great diminution of his property in the public service, he received, at different times, considerable presents. In a speech at the opening of the General Court he spoke of these in the following manner. "That he had received gratuities from divers towns, which he accepted with much comfort and content; and he had likewise received civilities from particular persons, which he could not refuse without incivility in himself. Nevertheless, he took them with a trembling heart, in regard of God's word, and the conscience of his own infirmities; and therefore he desired them that they would not hereafter take it ill, if he refused such presents for the time to come."* He took a most comprehensive view of the true interests of New-England for the present and future times, and to the promotion of these, his utmost efforts were steadily directed. There is no appearance of any attempts to promote the interest of his own colony to the exclusion of the others. He viewed the whole as one connected community, united by a common interest, engaged in

* Magnalia.

the pursuit of a common object.—The dazzle of a temporary approbation of the people, except as connected with their real and permanent interests, was never the object of his pursuit. His patriotism, instead of elevating his own country on the ruin or injury of others, sought the establishment of a civil community, on the principles of justice and philanthropy, alike happy in itself and beneficial to the world.—Though possessed of a good constitution, his indefatigable labors and incessant cares wore out his life before he had completed the ordinary course. What more justly than this, could be called dying for his country. Like Moses, like Aristides, like Washington, Winthrop had his enemies; who suggested insinuations of misconduct in his public administration. The view of extraordinary virtue and uncommon public estimation, the cankered heart of malice can never endure. It always resorts to the same subject of complaint. *'Ye take too much upon you; such influence in the hand of an individual must be dangerous.'* Mr. Winthrop desired an investigation of his official conduct, and was acquitted with great honor. On that occasion he remarked, "It repenteth me not of my cost or labor bestowed in the service of this commonwealth, but do heartily bless the Lord our God, that he hath pleased to honor me so far as to call for any thing he hath bestowed upon me, for the service of his church and people here, the prosperity whereof and his gracious acceptance shall be an

abundant recompense to me."*

In the beginning of the year 1649, having for some time previous been afflicted with various infirmities, which he viewed as indications of his approaching dissolution, Gov. Winthrop fell sick with a fever. The church held a fast on the occasion, humbly pleading with God, that their illustrious pillar might still be spared. But God was about to teach them to make himself alone their refuge and guide. In his sickness, after some short conflicts, he enjoyed the animating light of the divine countenance, cheerfully conversing with his Christian friends *on the hope set before us*. With great affection and fervor he commended to the faithfulness of God, of which he had enjoyed great experience, the infant churches and colonies of New-England. To his children, standing around him, he gave his parting counsel and dying blessing. He then committed his soul to God, and fell asleep, March 26, 1649. He had nearly completed the sixty-second year of his age.

Mr. Winthrop had very severe domestic trials, in the loss of wives and children. To these afflictions he submitted with the magnanimity of a Christian. A beloved son of great hopes, was drowned soon after he came to this country. The character of the father is strikingly marked in the manner in which he mentions this afflictive event in his journal. "Friday July 2, (1630) my son, Henry Winthrop, was drowned at Salem." This is not stoical, but the language of a submissive Christian, who

* Hutchinson.

views the holy band of Jehovah in every event.

Mr. Winthrop left four sons, all of whom arrived to good estates, and to an honorable eminence in usefulness and character. His eldest son, John Winthrop, was the distinguished governor of Connecticut, who procured the Charter of the State. A son of this last Gov. Winthrop was also governor of Connecticut. Professor Winthrop of Cambridge, who died in 1779, was one of the most learned men New-England has produced. Of the family of Gov. Winthrop, Dr. Elliot observes, "Several of his posterity have exhibited the image of their illustrious ancestor, and his family have been more eminent for their talents, learning and honors, than any other in New-England."* Gov. Winthrop's picture is preserved in the council chamber in Boston. A Journal, kept by him, from the time of his embarkation for America to the close of the year 1644, is preserved. It forms an octavo volume of 360 pages, and is the most valuable document of the early history of New-England that is extant.

GOVERNOR DUDLEY.

Mr. Thomas Dudley was generally considered the second character in the Massachusetts Colony. He was a son of Capt. Roger Dudley of the English army, born at Northampton in England, in the year 1576. By the death of his parents in his

*Biographical Dictionary of New-England.

childhood, he and an only sister were left to the care of the orphan's God, and of relatives. By the attention of faithful friends, he received a good education in literature and manners. By one of his connections, he was instructed in a good knowledge of the law. He early, however, inclined to the profession of his father. In 1597, he received a captain's commission from Queen Elizabeth, passed with his company to the Low Countries, and was at the siege of Amiens under Henry IV. of France. At the peace, which soon took place, he returned to England and settled near Northampton. By marriage, he came into the possession of a good estate. He now enjoyed the eminent ministry of Dodd, Hildersham, and some other distinguished puritan divines. By the divine blessing on these sacred ministrations, he soon became a conscientious Non-conformist, and, by the influences of divine grace, the fearless soldier soon sunk into the character of a humble follower of the Prince of peace. He was eminently distinguished for a uniform sobriety, an integrity of character, and a conscientious observer of the duties of religion. He was soon employed by the Earl of Northampton to extricate his estate from a great burden of debt which had been left upon it by his ancestors. This service Mr. Dudley performed with success, and continued in the employment and friendship of the Earl for a number of years. When the proposed planters of New-England were about to sail for America, the company chose Mr. Winthrop governor,

and Mr. Dudley deputy governor. He was then fifty-four years of age; one of the oldest of the New-England planters. Mr. Dudley lived twenty-three years in this country, was always one of the magistrates, and, the most of the time, the deputy governor of the colony. In the years 1634, 40, and 45, he was governor. In 1644, the office of Major-General of the military forces of the colony was created and given to Mr. Dudley. As a military character, he was probably the first in the colony.

As a magistrate, Mr. Dudley was much distinguished for great firmness of character, pursuing with an undeviating step, the true interests of the colony, according to the original design of the plantation. He never lost sight of the object of their migration to the western wilderness, the establishment of a Christian commonwealth, and of churches in gospel purity, and to the attainment and preservation of this object, all his measures were steadily directed. Every departure from first principles, and every proposed innovation, however specious in theory, he resisted with an unyielding firmness. The allurements of vice and the pretences of error were equally insufficient to move his mind, or to change his course from the path of duty and truth. Temporary excitements of public feeling, had small influence on his opinions, and still less on his purposes of conduct. He was never so popular as some of the magistrates, but he always preserved the respect and veneration of the colony.

As a Christian, in public and

private life, Gov. Dudley ever manifested a steady zeal for truth. In this part of his character, he was no less uniform and temperate, than in the duties of the magistracy. He was a faithful advocate of the doctrines of grace, and their firm supporter against all the errors of his time. The doctrines and the order of the New-England churches, which he contributed much to establish, he believed to be conformable to the inspired standard, they were his comfort in life, his joy and hope at the end of his days.—In his private character, he was sober and devout, discovering in his whole demeanor a rational sense of immortality, and of his high obligations to the holy Saviour of sinners. His sense of divine things seemed to be the leading principle of his conduct.

Gov. Dudley was a very ardent friend to the interests of New-England. Its welfare and prosperity were the subject of his persevering labors, his constant solicitude, and his daily prayer to God. In his latter years, he had much concern, lest the colonies would decline from their original purity; and bore a most earnest testimony against any relaxation in public sentiment or morals.

In the year 1653, this venerable pillar of New-England, and one of its principal founders, was removed to be, we trust, *a pillar in the temple of God*. He died greatly lamented, in the seventy-seventh year of his age. *Be thou faithful unto death, and I will give thee a crown of life.*

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[To be continued.]

The Self-existence of the Lord Jesus Christ.

BY the self-existence of the Lord Jesus Christ, it is not meant that he *caused* his own existence. For this would imply, that he acted before he existed. But it is meant that he exists by the absolute necessity of his nature, just as God the Father exists. There is something in the divine nature, that is the reason, or foundation of the Father's existence, of Christ's existence, and of the Holy Spirit's existence. Each person in the ever blessed Trinity exists by the necessity of his own nature, independently of the will of the other persons. This, however, has been for a long time, warmly disputed. Many, who allow that Christ existed before he came into the world, deny his self-existence. Not only the Unitarians, but the Arians, all deny his self-existence; though some of them hesitate to call him a mere created person. But there is no conceivable medium between his being a created and uncreated being. If he be not a created, he must be uncreated and self-existent. If, then, we can make it appear, that he is not a created, or derived being, it will irresistibly follow, that he is self-existent. Now, that he was not a created, but a self-existent being will appear, if we consider,

1. That he was equal to the Father. He repeatedly said that, which the Jews supposed implied that he was equal to the Father. And undoubtedly they understood his real meaning. For he never undertook to rec-

tify their mistake, which we may presume he would have done, if he had not intended to assert his equality with the Father. When Christ healed the impotent man at the pool on the sabbath-day, he bade him—Rise, take up his bed and walk. This offended the Jews, who charged him with breaking the sabbath. Christ answered them, "My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he had not only broken the sabbath, but said also that God was his Father, *making himself equal with God.*" In the tenth chapter of John, Jesus said, "I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of these works do ye stone me? The Jews answered him, saying, For a good work we stone thee not: but for blasphemy; and because that thou, being a man, makest thyself God." In consistency with these declarations of Christ, the apostle Paul says to the Philippians, "Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God." There are many other passages of scripture, which plainly prove that Christ is equal to his Father. But we cannot conceive that he is equal to the Father, if he was a created, or derived being, who received his existence from God the Father. Allowing him to be superior to men and angels, and as much superior to them, as the highest angel is to the lowest human

creature, still he must be infinitely inferior to God the Father. For there is an assential and infinite difference between the Creator and any creature, who derived his existence from him, and is absolutely dependent on him for all that he is and all that he has. Let the character and excellencies of Christ be raised as high as any created character and excellencies can be raised ; still we plainly see that they fall infinitely below the character and excellencies of an uncreated, self-existent and independent being. If it be true, then, that Christ is equal to his Father, he must have never derived his existence from the Father, but have been absolutely self-existent, and totally independent upon any creating power.

2. Christ existed eternally, as well as independently, which proves his self-existence. Eternity and self-existence mutually imply each other. We cannot conceive of a self-existent being, who did not exist from eternity ; nor of an eternal being who was not self-existent. An eternal creature involves an absurdity. Now the scriptures plainly teach us that Christ was eternal. "In the beginning was the word and the word was with God, and the word was God. The same was *in the beginning with God.*" Here Christ is represented as always existing with God. If God was eternal, then Christ was eternal. The apostle Paul represents him as existing from eternity. "For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones,

or dominions, or principalities, or powers ; all things were created by him and for him : and he is before all things, and by him all things consist." To say that Christ is before all things is the same as to say that he is eternal ; for we cannot carry our ideas further back than before the existence of all created objects. And to say that Christ created all things, is the same as to say, that he was before all things, that he was not himself created, but existed in and of himself from eternity. Accordingly all who allow that Christ was not a creature, allow that he never had a beginning of existence. Indeed every person must clearly see, that if Christ existed before all creation, he must be an eternal and consequently a self-existent person. For eternity necessarily implies self-existence. It is, therefore, just as certain that Christ existed necessarily and independently of the Father, as that he existed eternally with the Father. All who acknowledge that God exists, acknowledge he is self-existent, independent and underived. And if Christ has always existed with him, then there is the same evidence of the self-existence and independence of Christ, as of the Father's self-existence and independence. He is as truly the great *I am*, as the Father is, and may as justly and properly call himself so.

3. Christ has divine power, which is another incommunicable attribute of the Deity. We have just cited two passages of scripture, which expressly declare that Christ created all things, visible and invisible, intelligent and unintelligent, ani-

mate and inanimate. This is an enumeration, which includes the whole creation. No created power is, strictly speaking, divine power. It is the power of giving existence to what did not exist before. This power no creature ever did, or ever can possess, he cannot conceive it to be possible for God himself to give this power to any created being. God can give power to move, or new modify things that do exist. He has actually given this power to angels, to men, and even to inferior creatures. But a power to move, or to new modify things, that exist, is essentially different from creative power. God has given larger portions of this power to some men than others. Sampson was the strongest man in the world. God gave him power to carry away the gates of a city, to kill a thousand men, and to overturn a spacious temple. But with all this kind of power, he could not create the smallest atom. Angels undoubtedly excel men in strength as well as other things. But we have no reason to suppose that their power approaches, in the least degree, to *creative* power. We can conceive that God might make a creature, whose power should be sufficient to support and move the whole material system. But such a creature could no more produce a single atom, than the weakest man upon earth. Tho' God can give a certain kind of power to creatures; yet he cannot give them a power to *create*, which is properly and exclusively divine power. Hence we may justly conclude, that God did not give Christ *creative* power. But we

know that he had power to *create*, because he did actually create all things in the universe. This is a demonstration, that he had original, underived, self-existent power, and was truly God. If we could once suppose, that God could communicate creative power to Christ, we might as easily suppose that he could make as many *creators* as creatures, or as many Gods as men. But this would be to suppose, that there is no essential difference between a creature and a creator, which is in the highest degree absurd. Those, therefore, who believe, that Christ possessed creative power, and did create all things, before he came into the world, must believe, that he is truly a divine and self-existent person.

4. Christ had divine knowledge, which belongs only to a self-existent being. There is an essential difference between divine knowledge and *human* knowledge, or *angelic* knowledge, or any *derived* knowledge. Divine knowledge, which is an essential attribute of the Deity, is universal, and comprizes all things *possible*, as well as *actual*, and is not derived from any medium, but altogether *intuitive*. But human or angelic knowledge is *derived* and *limited*. It extends to things, which actually exist, and no further. We know nothing out of ourselves, but what we have either *seen*, or been informed of. And angels are as ignorant of futurity as we are. So are all created beings. But God knows all things, that have existed, and will exist, and might have existed. That is, he knows all possible things, and he knows them intuitively. This

is what is meant by his omniscience, which is an incommunicable attribute of his nature. He cannot, to speak with reverence, make an omniscient creature. He cannot make a creature capable of looking directly into his own heart, or into the heart of any of his fellow-creatures. It is his divine prerogative, to look into his own heart and into the hearts of all his intelligent creatures, before their thoughts and feelings are expressed by any external actions. He says—“ I the Lord *search* the heart ; I try the reins.” This is properly divine knowledge ; and this knowledge Christ possessed.—“ Now when he was in Jerusalem at the passover on the feast-day, many believed on his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he *knew* all men, and needed not that any should testify of man : for he knew what was in man.” He knew the heart of Judas as well *before*, as *after* he betrayed him. He knew what those thought, who were conversing with him, and often answered them more according to their thoughts, than according to their professions. He knew what his disciples had conversed about while walking in the way, though he was not visibly present with them. He knew how Peter would conduct, before he denied him. He knew how mankind would, in all future ages, treat his gospel and his followers, and has foretold all the principal events, which are to take place to the end of the world. Such knowledge is high and beyond the attainment of men, or angels, or any created

beings. It is omniscience, which could not be *communicated* to Christ, and which therefore clearly proves, that he was truly a divine, independent, self-existent person.

5. Christ possessed divine *wisdom* as well as divine knowledge. These, indeed, are necessarily connected. There cannot be perfect wisdom without perfect knowledge ; nor perfect knowledge without perfect wisdom. Both these existed in Christ to the highest degree. Of Christ the apostle says, “ In whom are hid all the treasures of wisdom and knowledge.” Wisdom consists in forming the best possible designs, and in devising the best possible means of accomplishing them. And none but a being, who knows all things possible, can form the best possible designs. For if there be any thing possible unknown, there may be a mistake in forming a design. And all imperfect designs of creatures are owing to their imperfect knowledge. But Christ possessed from eternity *all the treasures of wisdom*, and therefore was capable of devising the great, the complicated and glorious scheme of redemption. The council of peace was between the Father and Son. All things were made *by* the Son and *for* Him. He was personally concerned in *devising*, as well as executing the plan of redemption. His wisdom therefore was underived and independent wisdom, which none but a divine, self-existent person could possess.

6. Christ possessed omnipresence, which belongs solely to a self-existent being. Christ

declared his omnipresence in the plainest terms, when he said, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven." If Christ could be in heaven and on earth at the same time, he must be omnipresent, or present in all places at once. He told his disciples, "Where two or three are gathered together in my name, there am I the in midst of them." He told his apostles, in his last words to them, and through them he told all his ministers, "Lo, I am with you *always* even unto the end of the world." And the apostle John represents him as continually walking in the midst of the golden candlesticks, and holding the stars in his right hand, which denotes his universal presence with his churches and their ministers. It is, indeed, beyond a doubt, that Christ is omnipresent and fills all places with his essential presence. But this is an essential attribute of a self-existent being, because omnipresence could not be communicated to any derived, dependent, created nature. We can no more conceive that God could make Christ omnipresent, than he could make him self-existent and independent. But if Christ did not derive his omnipresence from the Father, then he must be in his own nature a divine and self-existent person.

7. Christ is immutable, which proves his self-existence. The apostle expressly declares in writing to the Hebrews—that Jesus Christ is the same yesterday to-day and for ever. Now we know that every created, or

derived being must be mutable ; for he must depend on him, who gave him being to continue him in being, and in possession of all that belongs to his being. God himself cannot give any creature an independent and immutable existence. He cannot make a being, whom he cannot change, or even destroy. If Christ be immutable, then he must be self-existent, independent and absolutely divine.

8. Christ is perfect in goodness. The apostle, speaking of the love of Christ, says—"The love of Christ passeth knowledge ;" that is, it exceeds the comprehension of all created beings. Love is the essence of all goodness. And incomprehensible love is incomprehensible goodness. And it is certain that Christ's goodness must be equal to his knowledge, which is boundless. Thus it appears that Christ is a self-existent and independent person. He is as really, essentially and independently God, as God the Father. He and his Father are one, in respect to self-existence, independence, and every divine perfection. Christ is no more dependent upon the Father for his existence, than the Father is dependent upon him for his existence. He is in the Father and the Father in him.

Though the self-existence of the Lord Jesus Christ appears to be very evident from the preceding observations, yet objections are sometimes offered against this leading and essential doctrine of divine revelation. Two or three of these objections it may be proper briefly to notice. It is sometimes objected that the Lord Jesus

Christ often acknowledges the superiority of the Father. He said his Father was greater than he. He said that his Father sent him into the world; that his Father gave him commands; and that he obeyed his Father in the whole course of his conduct. Now all this was consistent with his self-existence, because he was united in his mediatorial character with the man Christ Jesus.

It is sometimes objected that Christ called God his Father, and himself the Son of God; and that this implies that he was not equal with God, but derived his existence from his Father. Notwithstanding all the difficulty, which has existed on this subject, the truth is easily perceived from a little attention to one passage in the bible. When Mary enquired of the angel, who was sent to inform her respecting the birth of the Saviour, "The angel answered and said unto her, 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." God was the Father of Christ, and he is called the Son of God in respect to his human nature. The above declaration of the angel is sufficient to afford conviction and satisfaction on this subject to every doubting and perplexed enquirer after the truth.

It is also objected that all Christ's extraordinary powers were derived from God, which supposes his inferiority. It is granted, that if his extraordinary powers were derived, he must have been inferior to the

Father. But we have shewn that they could not be derived, because God could not communicate them. There appears then to be no force in the common objections that are made against the self-existence of Jesus Christ. The doctrine of his superior divinity is essential to the system of divine truth, and is the brightest excellence of the glorious gospel.



*A Dissertation on Matthew
xxiii. 36.*

Verily, I say unto you, All these things shall come upon this generation.

WE have as much evidence of the rectitude, as we have of the existence of God. If God exists, he must be absolutely perfect. If he speak, he must speak according to truth. If he act, he must act according to rectitude. But yet we find many difficult things both in the word and providence of God. Some parts of the divine conduct are dark and mysterious. And some parts of divine inspiration are obscure and hard to be understood. But the word of God serves to explain itself. For the same truths are asserted and the same facts are related in different places of scripture in different expressions; and therefore by comparing these different places and expressions together, we may generally ascertain their true meaning. This being the case, we have great encouragement to examine the Bible with diligence and impartiality; and

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endeavor to explain and understand the more dark and obscure passages of scripture. Of this sort is the passage, which we propose to consider in the present dissertation. It is so connected with the preceding words, as to become greatly involved in darkness and obscurity. The connection is this—“Wherefore, behold, I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues and persecute from city to city; *that* upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, *All these things* shall come upon this generation.” Luke expresses the same thing in terms still stronger. “*That* the blood of all the prophets, which was shed from the foundation of the world may be required of this generation; from the blood of Abel unto the blood of Zacharias, who perished between the altar and the temple: verily, I say unto you, It shall be *required* of this generation.”

The question is—How could the blood, that is the punishment due to all preceding generations be required of this? If this generation had sinned, they deserved to be punished. If this generation had sinned as much and no more than any former generation, they deserved to be punished as much and no more than any former generation. If this generation

had sinned as much as all former generations put together, and no more; then they deserved to be punished as much as all former generations put together, and no more. This is plain and intelligible. And had this only been asserted in the text, the passage would have been plain and easy to understand.

But how this generation should deserve to be punished for the sins of any former generation is hard to conceive.—And if they did not deserve to be punished for the sins of any former generations; it is hard to tell why the punishment, due to former generations, should be required of them, or even suffered to come upon them. The text, however, seems to imply, that this generation should be actually punished for the sins of former generations; or at least, that the natural evils, which former generations had deserved, should eventually come upon this. By this time, perhaps, every one sees that there is a difficulty in the passage before us. To clear up this difficulty is the object of the present dissertation. And in order to come to a clear and full solution of the point before us, I shall proceed slowly, step by step, and lay down a number of plain and undeniable propositions.

1. It is not right that God should punish one generation for the sins of another. This is next to self-evident. But if it need any illustration, it may be easily given. We are certain, that it is not right, that a present generation should be punished for the sins of a future.

What possible guilt can a present generation derive from the sins of a future? Supposing God now knows all the sins, which the generations after this shall commit. And supposing he knows now, that their sins will be enormously great, and surpass the sins of all former generations. Can the clear knowledge of the aggravated guilt of the next generation justify God, in punishing us for their sins? How can their guilt become ours? And how can we deserve to be punished for what we never did, and never knew any thing about?

Let us now reverse the case. How can we deserve to be punished for the sins of the next generation *before* us any more than for the next generation *after* us? Though we have committed as many and as great sins, and indeed the same in kind, as the generation before us; yet their sins are not our sins, any more than our sins are their sins. And of consequence, we no more deserve to be punished for *their* sins, than they deserved to be punished for *ours*. It is true, we may approve of the sins of the generation before us, of which we have heard, though we cannot approve of the sins of the generation after us, of which we have not heard; yet our approbation of the sins of the generation before us is *our* sin, and not theirs. Hence it is evident, that it cannot be right, for God to punish one generation for the sins of another, unless sins can be transferred from one generation to another. But this cannot be done, without changing one generation into another.

2. It would have been right for God to have punished all generations for their *own* sins. Sin deserves to be punished. And as all generations from Adam to Christ had sinned; so it would have been right, if God had punished all generations from Adam to Christ for their own sins. God, as Creator and moral governor of the world, has always had a right to punish every generation from age to age, for their own sins. And of this no generation could have had the least ground to complain.

3. It would have been right, if God had passed by the sins of all generations. Though God may punish the sins of men according to their desert in this world, yet he is not obliged in justice to do it. This world is chiefly designed as a state of probation, and not as a state of rewards and punishments. God has appointed a future day, in which to judge, and a future state, in which to reward and punish mankind. And he is not obliged to judge any thing before that day, nor to punish any person before that state. Accordingly we find that God has not, in fact, punished either persons or generations, according to their deserts, in this world. Some very wicked men have lived and died in outward peace and prosperity. And some very corrupt generations have come upon, and gone off from the stage of life, with impunity. Hence Solomon was led "to consider and declare this, that the righteous and the wise and their works are in the hand of God; no man knoweth either love or hatred by all that

is before them. All things come alike to all : there is one event to the righteous and the wicked ; to the good and the clean and to the unclean ; to him that sacrificeth and to him that sacrificeth not : as is the good, so is the sinner ; and he that sweareth as he that feareth an oath." God sometimes passes by *greater* and punishes *smaller* sinners in this life. So that we cannot distinguish great sinners from small, either by their punishment or impunity. This our Lord assures us in the reply he made to " some, who told him of the Galileans, whose blood Pilate had mingled with their sacrifices.—Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things ? I tell you, nay : but except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem ? I tell you, nay : but, except ye repent, ye shall all likewise perish." Scripture, and reason, and universal observation unite to prove, that God might have passed by the sins of all generations. He has never been bound in justice to punish men, in this world, according to their deserts. He might have let all generations from Adam to Christ pass with impunity. And he might have let that and all generations since, pass with impunity. He has a right to wait, till the day of Judgment, before he punishes any person, or people on earth.

4. It is right, that God should punish one generation and not

another. If he has a right to punish all generations, or to spare all generations ; then he has a right to spare one generation and punish another. And this we know he has often done. He has always acted as an absolute sovereign in sparing and punishing particular generations. There had been several generations of mankind before the flood. But God destroyed only the last, and spared the rest. Every generation from Adam to Noah were wicked, and deserved to be destroyed ; but yet God waited till the last generation, before he involved them in a general destruction. The last generation deserved ruin, when God directed Noah to build the ark ; but yet God waited 120 years before he poured out the vials of his wrath upon them. The Egyptians for several generations were one of the most corrupt nations in the world ; but yet God delayed to punish them until the days of Moses. Several generations of the Amorites were gone off the stage, in the space of four hundred years ; but yet they were not ripe for ruin, until that long period. That generation of Israel, which came out of Egypt, deserved to be destroyed with the Egyptians ; but yet God waited forty years, before he destroyed them. The ten tribes of Israel deserved to be destroyed, when they revolted from God and turned unto idols ; but yet God waited ages, before he sifted them through the earth, as corn is sifted in a sieve. Judah had merited ruin at the same time ; but yet God spared them, and only afterwards carried them into capti-

vity, instead of a final dispersion and ruin. Thus God has a right to punish one generation and not another.

5. When God does spare one generation and punish another, he has some good reason both for sparing and for punishing. Though God might, in justice, punish every generation, and though in goodness, he might spare every generation; yet in wisdom he must spare some generations and punish others. God spares or punishes in this world, in order to answer the designs which he has to answer in this world. Sometimes these ends will be best answered by sparing; and sometimes by punishing. It was necessary Judah should be spared till Shiloh come. And it was necessary that the ten tribes should be cut off before. It is necessary that God should make the inhabitants of the earth know that he is the Lord. And this he can do effectually by punishing them. For we are told, "The Lord is known by the judgments which he executeth." And he says himself, that he punished Pharaoh and his kingdom, that his name might be declared throughout all the earth. It is necessary that God should display his goodness, mercy and forbearance, as well as his justice and sovereignty. And hence his designs can be answered by sparing the inhabitants of the earth, and delaying deserved punishments. Whether God spares or punishes, therefore, he always has some good reason for his conduct. If he spares, he spares to answer some valuable purpose in this world. And if he

punishes, he punishes to answer some valuable purpose in this world. All his providential dealings have respect to the designs, which he is carrying into effect in this world. And he never punishes any generation, only when there are good reasons for it, in order to bring about some good design of his providence.

6. The sins of one generation may be a good reason, why God should punish the sins of another. We have just observed that God does not punish any generation merely because they deserve it; but because it has become necessary to punish them, in order to answer some valuable, providential design. After God has exercised his patience and forbearance, for several generations, it often becomes necessary to make his wrath and power known in punishing, in order to check and restrain the wickedness of the world. Thus it was before the flood. God spared the sins of one generation after another, till the earth was filled with violence. Hence the long course of wickedness, in which former generations had lived, rendered it necessary, that the generation of Noah should be punished, even though that were no more corrupt than some of those, who had gone before them. Every generation from Adam was corrupt, and deserved to be destroyed; but yet the world had not filled up the measure of their iniquities, till the days of Noah. So that it was not time to destroy the world till then. All the sins of all the generations before formed a reason why God should

punish that generation of Noah, rather than any other. So the Amorites had been preparing themselves for destruction four hundred years before it came. All the sins of all the generations before the last, served to fill up that measure of sin, which was the reason of God's cutting them off. Had all the preceding generations been virtuous, and had that generation in the time of Moses been as corrupt as they then were, yet they would not have been ripe for ruin. The sins of preceding generations always come into the account and form a reason for God's destroying a certain particular generation. God told the Jews that this was a rule of his providence, in the second commandment. In this commandment he says—"I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love and keep my commandments." Here God assures his people that the sins of foregoing generations would be a reason for his punishing the sins of succeeding generations. God also required his people, when visited with national calamities, to confess their own sins, and the sins of their fathers as the procuring cause of his desolating judgments. He threatened them in this form in the 26th of Leviticus—"If ye will not hearken unto me, and will not do all these commandments, ye shall perish among the heathen, and the land of your enemies shall eat you up. And they, that are

left of you, shall pine away in their iniquity in your enemies' land; and also in the iniquities of their fathers shall they pine away with them." But yet God immediately promises—"If they confess their iniquity, and the iniquity of their fathers, he will remember and save them." Agreeably with this we find God mentions the sins of those, who had gone before, as a reason for punishing the sins of those who come after. He mentions the sins of Jereboam and his generation, as a reason for punishing succeeding generations of Israel. He mentions the sins of Manasseh as a reason for sending Judah into captivity. "Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the Lord would not pardon." And agreeably to this rule of Divine Providence, good men under the Old Testament, when they confessed public and national sins, confessed the sins of their fathers of former generations. Nehemiah did. He said to God, "Howbeit, thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly: neither have our kings, our princes, our priests, nor our fathers kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them." Daniel did the same; for he says in his address to God; "O Lord, to us belongeth con-

fusion of face, to our kings, to our princes, and to our *fathers*, because we have sinned." These good men viewed the sins of many reigns and generations, as having influence upon God, in punishing succeeding generations for their sins. And it is abundantly evident from the whole course of Divine Providence from the beginning of the world to Christ's day, that God considered the sins of foregoing generations, as a good reason for punishing following generations for their own sins. This was such a reason, as without it, he would not have punished those particular generations, which he did actually punish. I now add,

7. That this is Christ's meaning, in the text we have under consideration; "Verily, I say unto you, all these things shall come upon this generation:" Or, "All these things shall be required of this generation."—This generation might have passed with impunity, had not the sins of preceding generations made it necessary, at length, to pour out the full vials of wrath upon this generation, which had filled up the measure of their fathers; and carried sin to such a height, that it was time for God to check and restrain it, by bearing awful testimony against it, by his wasting judgments.—And God's passing by, in a measure at least, the sins of so many generations, as from Adam to Christ, was a reason why his judgments should be so severe, that there had not been the like from the beginning of the world to that time, and never should be the like afterwards. And we find by profane history, that the

destruction of Jerusalem, by the Romans, was the most terrible that was ever brought upon that nation, and perhaps upon any other. That generation had filled up the measure of their iniquities by crucifying the Lord of glory, and rejecting the messages of salvation by the apostles, and embruining their hands in the blood of these messengers of the Lord of hosts. Their own sins, therefore, were very great and aggravated, considered separately from all preceding generations of mankind, so that on their own account, they deserved the severest tokens of God's displeasure. But yet had not God delayed the due punishment of former generations, he might have *spared* this. The reason, or at least, one principal reason, why God did punish them was because of his having spared the sins of so many foregoing sinful generations. And in this sense, the sins of all preceding generations should be required of this generation. So that, though they were punished for their own sins, yet the sins of former generations were an occasion or reason of their being punished at all, and so severely.

REMARKS.

1. From what has been said, we learn that God's conduct in punishing men does not contradict the precept he has given them with respect to punishing offenders. The precept is this, Deut. xxiv. 16. "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sins." Now,

If what has been said be true, God did not contradict this precept, when he opened the earth, and destroyed Korah, Dathan and Abiram with their wives, and their sons, and little children. The sins of some of these persons was the occasion, that led God to punish the others in such a manner and at such a time; yet they were punished for their own sins. When God destroyed the old world, Sodom, the Amorites and the Jews after Christ's day, they were not destroyed for the sins of former generations; though the sins of former generations afforded good reasons, why God should punish those that were destroyed for their own offences.

2. We have no more evidence that God punishes us for Adam's sin, than the Jews had, that he punished them for their father's sin. Of this they had no evidence from reason. Nor had they any evidence from scripture; nor from Divine Providence. And we have no evidence from any of these sources that God punishes us for the sin of Adam. Of this we have no evidence from reason, scripture nor providence—Adam's sin has been the reason of our becoming sinners. But this is no punishment, Adam's sin may be a reason for our being punished for our own sins. So children may be punished for their own sins on account of the sins of their parents. But God never punishes one person for another person's offences.

3. It is dangerous for one generation to approve and follow the sins of the generation, or generations, who have gone before them and left the world.

This was the sin of the Jews in Christ's day. He charges them with proving that they were the children of their fathers of former generations, by approving and following their wickedness. And for this he threatens them in such an awful manner. God follows the same rule now, that he always has followed. He makes the sins of a former generation a reason for punishing a preceding one. And he means to make it so in future. Babylon is to be destroyed, because the blood of the prophets, and of the saints, and of *all that were slain* upon the earth, shall be found in her hands. If one generation will follow another in their wickedness, it will be necessary for God to arise and show himself by his judgments. This he has done in his conduct towards the nations and families of mankind. Hence it is dangerous for us to follow the vices of those who have gone before us.

4. Saints are the salt of the earth. They are the preservers of a corrupt generation. They have always been so. Noah preserved our race. Abraham preserved his posterity. This God often declared. He had respect to Abraham his friend. Job preserved his friends. Hezekiah left off judgments. David procured deliverance for his people. God speaks of Noah, Job and David as the strongest bulwarks of his people. For when he was about to punish them, he mentions those as the last restraints; and yet these as not sufficient.

Finally—The wicked are the troublers of the earth. They injure others besides themselves.

They have no right to say it does not concern others how they conduct. For others are deeply concerned. Wicked parents may bring judgments upon their children. Wicked rulers may bring judgments upon their subjects. And wicked ministers may bring judgments upon their people—Wicked generations increase the measure of their sins, until God arises in vengeance to plead his own cause. It does therefore become all sinners to repent of their sins, for the sake of others as well as for their own sake.

Religious Intelligence.

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 FOREIGN.

Abstract of the Report of the Directors of the London Missionary Society, May 9, 1811,—Taken from the Christian Observer.

OTAHEITE.

IN the Report of the last year the Directors informed the society that the greater part of the missionaries had thought it necessary to retire from Otaheite, in consequence of a war which had broken out between Pomarre and a considerable party of his subjects ; that four of the single brethren had, however, continued at Otaheite, and that all the rest had been conveyed to Huahein, a neighbouring island, where they were received and treated with kindness.

This was in Nov. 1808.—Those who remained with the king were soon obliged to remove to Eimeo ; and on the defeat of Pomarre, in an action

with the insurgents, the houses of the missionaries were burnt, their gardens and plantations demolished, their cattle seized, and all the society's property, which had not been removed by the missionaries, was carried away.

The missionaries thus express their feelings on the occasion—“ We unanimously agreed, that the state of the island is such that there is no prospect of safety or usefulness. Should even the disaffected chiefs prove our friends, we dread the thought of living under a government where nothing is to be expected but constant quarrels and confusion.” The consideration of these things, together with the little success, that had hitherto attended the labors of many years at Otaheite, fully determined their minds as to removing.

The missionaries interested themselves greatly to promote an accommodation between Pomarre and the powerful chiefs who opposed him ; but there appears to have existed such a deeply rooted animosity between them that all attempts at conciliation proved abortive.

The reception which the missionaries met with at Huaheine was of such a friendly nature, as to encourage them to resume their missionary labors. Messrs. Henry and Davies made a tour of the island, and preached at every convenient opportunity.

After they had resided about four months at this island, three of the four missionaries that were at Eimeo arrived. They reported that the state of affairs at Otaheite was as bad as ever ; that Pomarre had been defeated

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in several attempts to subdue the insurgents; that the whole island was in their possession, and that Pomarre, with Mr. Nott, the only remaining missionary, had removed to Eimeo. The missionaries at the same time received a letter from Pomarre, requesting them to return to Otaheite, when the war should be over. But there being, in their opinion, no prospect of such an event, on a consideration of all the circumstances which had occurred, it was agreed that the missionaries should embrace the first opportunity of removing to Port Jackson.

In October, 1809, two vessels arrived at Huaheine, and the missionaries having agreed for a passage to Port Jackson, they sailed from Huaheine, excepting Mr. Hayward and Mr. Nott, who resolved to remain for the present at that island.

The voyage of the missionaries was tedious and dangerous. At the Feejee islands Mr. Warner left them, and obtained a free passage to India, in an American vessel; and the remaining missionaries arrived at Sydney Cove, in new South Wales, on the 17th February, 1810.

The missionaries were kindly received at Port Jackson. Governor Macquarrie promised them the privilege of settlers, and recommended that some of them should undertake the instruction of youth. Soon after this the Rev. Mr. Marsden arrived in the colony, from England, and renewed those active and benevolent exertions, on behalf of the missionaries and the society, to which he had

been accustomed. By his means the married brethren particularly, were agreeably accommodated, and the single men were put into a way of supporting themselves in useful and respectable situations.

The Directors indulge a hope, that the removal of the missionaries to New South Wales, will be productive of much moral and religious benefit to that colony, especially as it respects the instruction of youth; and that by their instrumentality, many of the rising generation may be trained up in the good ways of God.

Notwithstanding the unsuccessful issue of the mission to Otaheite, the Directors do not consider their efforts as entirely lost. The seed of divine truth has been copiously sown, especially among the younger part of the inhabitants; and other happy and honored instruments may hereafter reap a joyful harvest. Of the progress in civilization, made by various individuals among the natives, the society has had an opportunity of judging from the letter addressed to them by the chief at present deposed, and this ought not to be considered as a solitary instance. The desire of knowledge which has been excited, cannot lie dormant; their thirst for improvement will naturally attach them to the persons of those who produced it, and will prepare the way either for their return, or for the arrival of others.

Mr. Marsden is of opinion that the Otaheitan mission may be renewed with a probability of ultimate success, if a vessel of 150 or 200 tons were sent out

from England, with a suitable investment for Port Jackson and the islands of the South Sea ; and which, by trading among them, and procuring their produce, would soon cover the whole expense of the equipment, and provide for the support of the mission, while it would secure the means of intercourse with the missionaries. The greater part of the missionaries now at Port Jackson have signified, by letters to the Directors, their readiness to resume the mission, if this plan can be adopted either by the society or by individuals, and a suitable opportunity should be presented by the restoration of tranquillity at Otaheite.

SOUTH AFRICA.

The Directors report, that the work of God among the Hottentots, at the different missionary stations, continues to be carried on, and to encrease in a very encouraging manner. Dr. Vanderkemp states, that the public services of religion at Bethelsdorp are well attended, and that the power of Divine Grace has been displayed in several instances. The number of persons generally resident there, and considered as belonging to the institution, amounted to 979, including men, women, and children. The increase during the year 1809, was 269, of whom forty-two had been born at Bethelsdorp during that period.

The progress of civilization has been considerable. The knitting-school is continued, and prospers beyond expectation. Several useful articles are produced, which are acceptable to the military in the neighbor-

hood, and by the profits of which, about thirty of the children have derived their daily subsistence. Mats and baskets are also made in considerable quantities, and readily sold at Fort Frederick and other parts of the country. The manufacture of salt has likewise met with much encouragement, and the salt is fetched from Bethelsdorp by the farmers, or carried to different places around, where it is bartered for wheat and other necessaries. Soap-boiling, sawing, and wood-cutting for waggons, are also carried on with diligence, and become a source of support ; the people also obtain no small advantage by their journeys to Cape Town with the farmers. The good effect of Christian instruction, in thus rendering the most indolent and idle of mankind industrious and useful members of civil society, and raising them so much above the abject state in which the missionaries found them, is peculiarly pleasing, and affords much encouragement to proceed with vigor in attempts to evangelize even the most uncivilized of the human race.

The favorable harvest of 1808, has operated as a powerful stimulus to the agricultural diligence. Some fountains have been discovered in the neighborhood, sufficient for domestic purposes. These circumstances have tended to render Bethelsdorp more satisfactory as a stated settlement.

The Directors mention the safe arrival of the missionaries Wimmer and Pacalt at Bethelsdorp, where they were most gladly received. Soon after

their arrival, an arrangement was made, with reference to the intended mission to Madagascar. Messrs. Pacalt, Ulbricht, and Verhoogd, determined to accompany Dr. Vanderkemp thither; while Messrs. Read, Wimmer, and Smit consented to remain at Bethelsdorp.

The missionaries made some excursions into the interior of the colony. Dr. Verderkemp visited Stuurman's Krall, &c. and preached many sermons to the people. Mr. Read took a journey into the country of the Caffres, accompanied by the native preacher Cupido, and six others; they were generally received in a very hospitable manner, and the Caffres expressed a strong desire for instruction.

2. Among the *Namaquas*, till lately little known to Europeans, the two brethren Christian and Abraham Albrecht, have labored with success for several years. The latter was removed by death in the month of July, 1810. The society have lost in him a faithful and useful laborer. His afflicted widow continues among the *Namaquas*, where she had been usefully employed in the instruction of the natives in the arts of knitting and sewing.

Mr. Christian Albrecht, finding that a place called *the Warm Bath* was best situated to become his stated residence, determined to abide there, intending, when the number of the missionaries should be increased, to make, from that centre, preaching excursions to the surrounding tribes.

The brethren had the pleasure of baptizing nine of the *Namaquas*, and afterwards of

administering the ordinance of the Lord's Supper to them, and to others who had been baptized before. Thus a foundation has been laid in this remote wilderness, of a Christian church.

There is a prospect of being able greatly to extend the *Namaqua* mission, if a sufficient number of laborers can be procured. A chief, named Kagap, accompanied by his sons and others, expressed a wish that the missionaries would go with them to instruct their people; they also assured them that another nation, called *Field-shoewearers*, and another, residing at *Karaghill* wished to hear the gospel.

Mr. Albrecht states, that upwards of 1200 persons, including men, women, and children, are under missionary instruction, of whom about 300 reside at Warm Bath; the rest live at the distance of from half a day to three days journey; about 200 attend the service every Lord's day.

The missionaries have made a trial to grow cotton, and they find it answers very well, produces a fine sort; and promises to be of great advantage to the settlement.

The Directors are about to add six missionaries to those already employed in Africa, which, they trust, will greatly strengthen and extend the work in that country.

3. The station at *Orange River* appears still to prosper. The attendance of the people at the place of worship was regular, and so numerous, that although it will hold 360 persons, exclusive of children, it was insufficient for their accommoda-

tion, especially on the Lord's day, when many were obliged to sit without.

Mr. Janz, the missionary, had in a short time baptized nine adults and seventeen children.

The situation of Mr. Janz was rendered peculiarly trying, by the painful apprehension entertained, at one time, of a hostile attack from the Caffres in their neighborhood. In consequence of the imminent danger, Mr. Anderson, who was at the Cape, presented a respectful memorial to the Governor of the colony, Lord Caledon, requesting protection and other privileges. His Lordship was pleased to return a very favorable answer to the application, and furnished them with implements of husbandry and medicines.

Mr. Anderson expresses a very strong desire to extend to the Briquas, a numerous people not very distant from the Great River, the blessings of the gospel. He begs that two missionaries may be sent out for this purpose. "Our station," he says, "is more than 300 miles distant from the utmost bounds of the colony, (that is, from Zak River) and we are separated from all intercourse; but the Briquas are only five days' journey from us. I intend on my return to begin learning the Briqua language."

The missionaries mention with much thankfulness a present of Dutch Bibles and Testaments from the British and Foreign Bible Society. They were truly welcome, and many more are still wanted.

Upon the whole, the African missions appear to the Directors to increase in their magni-

tude and importance. The support and enlargement of these missions have become a source of very considerable expense; but the Directors are persuaded, that the generosity of British Christians will enable them to increase the number of laborers, as far as prudence may warrant.

ASIA.

1. The Directors have not been called to report a more painful event than the death of Mr. Des Granges, at *Vizagapatam*. After a residence of five years in India, he had, with much labor, acquired the language of the country, in which he had begun to preach, and into which he had translated the Gospels of Matthew, Mark and Luke. To comply with the request of the remaining missionary, Mr. Gordon, and to strengthen this promising station at *Vizagapatam*, the directors have sent to India, Messrs. Spratt, May, and Thompson.

2. *Bellary* is a new station, which is occupied by Mr. Hands, who was originally intended for *Seringapatam*, but by the advice of friends in India, has settled at *Bellary*. Here he is blessed with the enjoyment of good health; and from the respectful treatment which he receives from the civil and military authorities there, he is favored with opportunities for the regular performance of divine service among the Europeans every Lord's-day. He is diligently employed in learning the language of the country, which is spoken from the borders of the Mahratta to the bottom of the Mysore. The

language approaches nearer to the Telinga than any other. The Brahmins are comparatively few in that quarter, and seem to have less influence there than in many other places. Some of them have visited him in a very friendly manner.— There are a good many country born, or half-cast people resident there, some of whom attend his ministry, and he has reason to hope that his labors have been blessed among them. Some gentlemen are very desirous of establishing a school for the instruction of the poor children. Mr. Hands earnestly requests that more missionaries may be sent out to his assistance, and with this request it will be the happiness of the Directors to be enabled to comply.

3. During the last year, Mr. Loveless has continued to send from *Madras* accounts of his returning health. He is unwearied in his exertions to promote the cause of Christ in that important station, at the Orphan Asylum, and in his new chapel in the Black Town, which is now finished, and supported by the liberality of his constant hearers.

4. The entrance of Messrs. Pritchett and Brain, into the *Burman* empire, was scarcely announced, before intelligence was received of the death of Mr. Brain. They had been received at Rangoon with fraternal affection by Messrs. Chater and Carey, the Baptist missionaries, and lodged under the same roof. A great part of the city had been burnt down, but by the good providence of God, their habitation, which was at

a small distance, had been preserved. "The country," says Mr. Pritchett, "about Rangoon is very pleasant, abounding with woods and groves, but the whole is in a wild state. The only effects to be perceived of human industry are the numberless praas or temples, and images of Gaudma, which meet the eye in every direction." The laws of the country are described as very sanguinary. A man had been executed in a terrible manner only for using a gilt chattra (a kind of parasol,) which is considered as a treasonable action in the common people. Two other men were executed with him for having accepted a bribe to screen him from punishment.

Mr. Pritchett will, it is hoped, in due time, proceed to Ava, the capital of the country, where, by acquiring the knowledge of the language, in the speediest and most advantageous manner, he will be better qualified to effect the great object of his mission by translating the sacred Scriptures, and preaching the unsearchable riches of Christ to the perishing heathen.

5. The last accounts from Mr. Ringletaube were dated from *Oodagherry in Travancore*, where he is now gone to reside. Owing to a complication of distressing events, in consequence of the war in Travancore, he had been detained a considerable time inactive. He, however, continued to carry on divine service at Palamcotta in both languages, and to apply himself to the study of the Tamul. Peace having been at length restored, he had resu-

med his itinerant labors. He specifies six places as his principal stations, where he is assisted by native catechists. His journal contains an account of his having baptized between two and three hundred, and that there were many more candidates for baptism. At some of these stations he had built and opened places of worship, and in others ground and timber had been purchased for the purpose.

At Auticada, he writes, that on the 7th of October, after preaching to a considerable number under a mango tree, he baptized an old man from Covivilly of ninety-seven years of age, whom he called the Patriarch Jacob, who, leaning on two of his sons, shed tears of joy for their conversion as well as his own, as they were baptized at the same time with himself. But a more interesting figure, if possible, in this groupe, was a schoolmaster crippled in both legs by a fall from a tree, who had been brought ten miles upon men's shoulders to hear the word. 'Since,' said he, 'I lost the use of my legs, I have nothing but heaven in view.' After preaching on the latter part of the second chapter of the first Epistle of Peter, adds our brother, "I took occasion to exhort the people to be obedient to their masters, and particularly to the magistrates, and to waive all views of temporal advantage by professing Christianity, and not to imagine they would be exempt from the cross, or discharged from the obligation of their relative duties."

6. In the last annual Report, the Directors noticed the lively

interest which the deplorable condition of the native Cingalese had excited in the breasts of some benevolent persons filling situations of great respectability in the island. By the arrival in this country of the Hon. Sir Alexander Johnston, chief justice of Ceylon, they have been favored with an opportunity of conferring with him on this important subject. Impressed with a generous concern for the amelioration of the condition of the natives, Sir Alexander Johnston was earnestly desirous of obtaining Christian teachers to superintend the schools which had formerly been established, and was of opinion that if our missionaries were directed to leave the coast towns, which are inhabited chiefly by Europeans, and to reside more in the interior among the natives, the fostering hand of government would not be withheld, but would, in all probability, co-operate in forwarding the benevolent views of the society for the instruction of those whom Providence has placed under their care. As this gentleman was on the eve of returning to Ceylon, the Directors have written to their three missionaries, Messrs. Palm, Erhardt, and Read to this effect, that they should embrace the opportunity which now offers of prosecuting the work of their mission, by going to such parts of the interior as the Governor and Council may be pleased to appoint; so that by a residence among the people, they may be able more speedily to acquire the language, that by the instruction, particularly of the children, in the pure

principles of the doctrine of Christ, a foundation might be laid for raising Christian churches among the native Cingalese.

7. By the journal of Mr. Morrison, the missionary to China, it appears that he continues to apply himself with assiduity and success at Canton, and occasionally at Macao, to the study of the language of China. From the grammar and dictionary which he has with immense labor composed, the most valuable assistance will be derived by any missionaries who may hereafter be sent to that empire, as well as by others of our countrymen, who may be induced to study the language. By Mr. Morrison's superior facility in writing the character, and conversing with the natives, he has already been enabled to render important services to the public, of which a suitable sense appears to be entertained, and which are likely to be advantageous towards the support of this expensive mission.

WEST INDIES, &c.

Evangelized as a portion of America is, multitudes of its inhabitants remain in the grossest darkness. Endeavors to enlighten the Indians in North America, appear to be the appropriate province of our Anglo-American brethren, who in the United States, have associated themselves in missionary societies for that purpose. It is to the poor Africans in a state of slavery, that this society has for several years past directed their principal attention, and, blessed be God, not without success.

1. Since the death of Mr. Post, who had been the honored instrument of introducing the gospel into *Demarara*, several other valuable friends have been raised up to promote the same good work. It appears that the white inhabitants are, in general, favorable to the object of the mission, especially those residing on the eastern coast, who are best acquainted with it, having had an opportunity of hearing for themselves and whose negroes have also attended. Some of these are proprietors, and others respectable managers. One gentleman, of considerable influence, and of very respectable character, who has several estates under his care, is very friendly. There are others, who at first opposed the mission, but on seeing the good effects produced by the Gospel in the conduct of their own slaves, or on those of the neighboring estates, have applied to Mr. Wray, desiring him to instruct their negroes, saying, that his ministry had proved a great blessing to the people, and to all concerned; and that they would soon have no need of drivers, for the slaves would be obedient without them.

Mr. Wray continues his labors "in season and out of season," even beyond his strength. The intervals of three public services on the Lord's-day, have often been filled up with the necessary and laborious work of catechizing, and evenings of other days are employed in similar services. On this subject he says, "I feel at present very weak and unwell; catechizing the negroes who cannot read is

very laborious; it requires patience, strength, and a great deal of time to teach five or six hundred persons: but I hope God will strengthen me to persevere in the work." And he mentions it as his decided opinion, that catechizing is the principal method that is likely to be useful to them—without which, they cannot understand what is delivered in a sermon.

Through the medium of a friend at Stabrook, who promises to be a great blessing to the missionary cause at Demarara, he had been introduced to Mahaica, a village on the coast, twenty-five miles from town, in the vicinity of several estates, from which great numbers of people appear willing to attend the preaching. The gentlemen residing here, expressed a great desire to have a missionary to instruct them; are very anxious to build a place of worship, and have already subscribed 1000*l.* towards it.

In one of his communications he remarks—"Several of the negroes have learned to read, and from reading, as well as from memory, some of them are become good catechists, and begin to assist me. One of them told me, that 113 had come to him to be instructed; and I am sometimes astonished to find how correctly they learn the catechism from one another. About 200 attend public worship regularly, several of whom, having learned the tunes, can conduct the singing without the assistance of white people; and many begin to pray with great fluency, and it is remarkable, that they pray much in Scripture language."

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2. Mr. Adam still continues his missionary labors at *Trinidad*, with increasing prospects of usefulness among the slaves. Some delay has taken place in the erection of the chapel at Port of Spain mentioned in the last Report: the subscriptions however have increased to 750*l.*, exclusive of 100*l.* voted by the Directors; and a committee of gentlemen has been appointed to carry the design into effect. In the mean time, divine worship is regularly carried on in a room hired for the purpose, where from 150 to 200 persons attend, some of whom are slaves. In the course of the year he has repeatedly visited several estates on the coast. A gentleman of considerable influence appears particularly favorable to the design of the mission; he has invited him to his own estate to preach to his slaves, and appears to be anxious that they as well as others should enjoy the means of salvation: he has also obtained permission from the governor for Mr. Adam to act as he might think best for spreading the Gospel in the remoter parts of the island. Several of the proprietors having expressed a wish to have their people instructed, he has access to eight estates, containing about two thousand five hundred negroes. This encouraging prospect has induced him to request that another missionary may be sent to his assistance. As many of the slaves, it appears, understand only French or Spanish, he has begun to apply himself to attain these languages. He has commenced a lecture once a fortnight to

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children, which promises considerable usefulness, as seventy or eighty of them constantly attend. He has likewise begun the instruction of the negroes, for which purpose they meet twice a week. *

3. Mr. Elliot still continues to labor in *Tobago*, not only at Scarborough, the principal town, but in various parts of the Island, among both the whites and the negroes. In a letter lately received, he states, that appearances of success are more favorable than they were some time since.

NORTH AMERICA.

Mr. Pidgeon spent the greatest part of the last year at Prince Edward Island, where, it appears, his labors have been acceptable. He speaks of this situation as being well calculated for missionary exertions. The people are numerous, and glad to hear.

An application has been made to the Directors by a number of persons, chiefly British, who settled about the year 1784, in the district of Johnstown, in Upper Canada, near Lake Ontario, and whose principal residence bears the name of Elizabeth Town; they have been enabled to surmount the difficulties which settlers in a wilderness generally encounter, but continue destitute of any

* Since the above Report was made, the missions both in Demarara and Trinidad have been suspended by the persecuting edicts of the governors of these places. The Government at home, however, have, much to their credit, interfered, and the missionaries are once more at liberty to proceed with their valuable labors.

stated religious ordinances.— They have made an application for assistance to this society. The Directors have accordingly selected a missionary, who is about to sail for Canada.

THE JEWS.

The second part of the Essays addressed to the Jews, written at the request of the Directors, by the Rev. Greville Ewing, has been published, copies of which have been distributed; and the Society enjoys the satisfaction of having produced, in that work, an admirable mean of introducing the Jewish people to a clear and compendious acquaintance with the Christian dispensation, whenever their attention shall be seriously awakened to that momentous subject.



DOMESTIC.

The following is an Address of the Genesee Missionary Society.—This Society is incorporated by the State of New-York.

THAT it is the duty of those who are favored with the gospel to diffuse its light among the destitute, is now generally acknowledged. And the great body of Christians throughout the world are engaged in this benevolent work. But in this part of our country little has yet been done, less probably than in any other part of equal extent and ability. Considerable exertions have indeed been made by the people in many places to support the institutions of the gospel in their own

congregations. But the destitute settlements about us, we have in a great measure neglected. For this neglect we cannot, it is apprehended, generally plead as a sufficient excuse, our want of ability. There is an ability, at least in many of our religious societies, to do something for the support of missionary institutions. The truth of this assertion is proved, by what has been done in several societies, which are far from being the most able. A considerable number of our religious societies are, it is believed, able to do at least as much as a great proportion of those in the older settlements, who, by their liberal contributions, have aided in propagating the gospel in this part of the country, and in laying the foundation for those religious privileges which we now enjoy.

To what cause then shall we attribute our neglect? Is it a fear that, by making exertions to supply those who are destitute, our ability to support the institutions of the gospel among ourselves will be diminished? Facts, as well as the declarations of the word of God, forbid us to indulge such a fear. It has probably never yet been known that any people have lost their ability to support the gospel among themselves, by contributing to diffuse its light among others. This ability is from the Lord; and he will not deprive us of it on account of our endeavoring, in this work of Christian charity, to honor him with our substance.

Besides those who belong to religious societies where the gospel is established, there are

benevolent persons in most of the destitute new settlements, who would consider it a privilege to contribute to its support; but have no opportunity of doing it with a prospect of success in the places where they reside. Such persons may, by contributing to the support of missions in this part of the country, aid, in having the preaching of the gospel brought to their own neighborhood.

While Christians in the maritime and more wealthy parts of our country are contributing liberally for the diffusion of gospel light among the heathen, the part assigned to us at present appears to be, the propagation of the gospel in the new settlements in our own region. This work, it is apprehended, belongs to us rather than to those who live more remote. The wants of the new settlements in our own neighborhood are better known to us than to them; and we possess, in some respects, better advantages to afford relief. For this purpose it is not necessary that the time of missionaries should be lost and expense incurred by their traveling several hundred miles before they can arrive at the field of labor. The field is before us, and missionaries may enter immediately upon it. Thus a missionary society in this part of the country can, it is believed, employ their means more economically, and in some respects, to better advantage, than societies more remote.

It is besides unreasonable for us to expect that missions in this part of the country should continue to be, as they have been heretofore, supported

mostly by societies at a distance. They have already sufficient scope for their beneficence, in supporting missions in other new settlements, and among the heathen. And the way in which we can assist them most effectually in this good work, is by exerting ourselves to support missions in our new settlements; that those societies, being freed from the expense attending these, may be able to apply a greater proportion, of their contributions to the support of foreign missions.

To many of the new settlements in this part of the country charitable assistance is absolutely necessary. Without this, they cannot enjoy the privileges of public worship, and the preaching of the gospel. Most of them are unhappily formed without any arrangements and preparations for the enjoyment of religious privileges: and, in too many of this description, there is a want both of disposition and ability to support the gospel. This want of disposition will probably continue and increase as long as they continue in their present destitute state.

It is also proper to observe, that many of the inhabitants of the settlements lately made and now making, especially the rising generation, have been brought up in new settlements destitute of the gospel. Such have commonly less attachment to religious institutions than those who have been in the habit of attending them. Persons of this description have already made considerable progress towards heathenism; and, unless means are used to check this

progress, we have reason to fear that it will continue till the gospel is entirely forgotten. For, the darkness of heathenism or false religion always advances as the light of the gospel recedes. The new settlements can be preserved from heathen darkness in no other way than by the preaching of the gospel. And we have no reason to expect that the gospel will be generally preached among them unless it be by the exertions of missionary societies.

We have much encouragement to make these exertions. Thus the gospel will come to them in a manner peculiarly inviting. It is a well known fact, that missionaries are commonly received with gratitude and their preaching attended, by most who are able to attend. Experience fully proves, that the way of propagating the gospel by missionaries is peculiarly adapted to the condition of the new settlements. The effect of missionary labors in such places is almost always an increased attention to the gospel, and a growing disposition to have it established among themselves. Such labors have been, and still continue to be attended with the blessing of heaven. It is an important fact, and one which ought generally to be known that the establishment of the gospel in a great proportion of these places in this part of the country where it is established, has evidently been effected by means of missionary exertions.

Such exertions do not, (as has been insinuated by some who it is presumed are desti-

tute of correct information,) induce those who are favored with them to neglect making exertions to support the institutions of the gospel among themselves ; but their tendency is to increase both the disposition and ability to support such institutions.

While the new settlements around us so much need our help, and there are such encouraging prospects of success, are we doing well to neglect them ? Is it not time for us to commence this charitable work ? Have we not already neglected it too long ? Is it not too evident that our alms have not yet come up with our prayers as a memorial before God ? Have we not reason to fear that we withhold more than is meet, and thus bring poverty on ourselves and on our churches ?

This part of our country has enjoyed remarkably the favors of heaven. Through the smiles of Providence, it has progressed rapidly in population and in wealth. At an early period, these settlements were favored with the labors of pious and faithful missionaries. And these labors were in many places, greatly blessed. Churches were planted : ministers of the gospel were settled. And the number of churches and ministers is still increasing. The vine which was here planted has been favored with the watchful care and cultivation of the Almighty. It has grown : it is yet growing, and spreading abroad its branches. But it has not yet, except in a few instances, brought forth the fruits of Christian liberality. Is it not time that it should bring forth fruit ? Does

not the Lord reasonably expect that he should now receive the fruit of his vineyard ? Is it not time for us to render unto him, in Christian charity, a portion of our substance ? Can we expect the continuance of his favors if we persist in withholding from him that which is his due, and which he requires at our hands ?

Let it be remembered, that to contribute of our earthly substance for the propagation of the gospel is not only an act of worship which our Maker requires, not only doing good to our fellow men, but it is doing good to our own souls. " For whatsoever a man soweth, that shall he also reap."

Let us then embrace the opportunity which we now have, of giving our substance to diffuse the light of the gospel. Let us acknowledge not only in words, but in acts of charity, that we are not our own ; that our earthly possessions, as well as our bodies and spirits, are the Lord's. And let us help forward this glorious work by our best exertions, and fervent prayers.

Let the rich give liberally. Let them put a portion of their substance into bags which wax not old ; and, by the charitable use of their wealth, lay up treasure in heaven. For what they give unto the Lord, he will repay them again.

And let not those who are in less affluent circumstances consider themselves as excluded from the privilege of giving unto the Lord. All who are not themselves objects of charity are allowed, are even required to give. It is their duty to labor

that they "may have to give to him that needeth." And let those who, after all their exertions, can give but little, consider that a little thus given may be a means of great good.

And, if it would not be taking too much upon ourselves, we would respectfully suggest, that ministers of the gospel and others who have influence, may be instrumental of much good, by using their influence to excite others to this work of Christian beneficence. By exciting a missionary spirit among the people, they will be instrumental in promoting the best good, not only of those who are objects of their charity, but of their own people. For what is the missionary spirit but the very spirit of the gospel; the spirit of love, and of faith, and of a sound mind?

Those who love their country and are disposed to use their influence in preventing the prevalence of vice, and ignorance, and wretchedness, and in promoting decency and good order in the new settlements, are desired to consider whether these valuable objects can be promoted in any other way so effectually, as by the influence of the gospel; and whether this influence can be experienced in any considerable degree without the exertions of missionaries. And if convinced of the utility and necessity of such exertions, they will, it is hoped, contribute for their support.

Let those who profess to seek first the kingdom of God, and to consider their worldly substance and themselves as sacredly devoted to the interests of this kingdom, contribute freely.

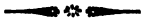
And let them not imagine that they do this sufficiently, by contributing to support the institutions of the gospel in their own religious societies. God requires that a portion be devoted to *charitable uses*. And the most important object to which it can thus be devoted, is promoting the good of his kingdom and the salvation of mankind.

By contributing to furnish the inhabitants of the new settlements with the means of salvation, we may offer a sacrifice acceptable and well pleasing to God, and be instrumental in effecting good which will endure forever. By being instrumental in establishing the gospel in these settlements, we shall promote not only the everlasting good of those who are the immediate objects of our beneficence, but of generations yet unborn. May we not indulge the pleasing hope, that we may thus be honored as instruments in the hand of God of preserving this fair portion of our country as a peculiar possession for the Redeemer? No body of Christians, perhaps, since the first settlement of our country, ever had a more favourable opportunity of being useful in promoting the cause of religion and laying a foundation for great and permanent good, than those who now inhabit these western regions. Should the same blessing attend future missionary exertions which has attended those heretofore made, we may be instrumental in filling this part of our country with the knowledge of the Lord. And we cannot perceive why we may not indulge the cheering hope that our success will

be proportioned, in some measure to our faithful exertions. We know and joyfully acknowledge, that "all things are of God." But we are assured that he graciously regards the prayers and the alms of his people; and that the time for him to arise and have mercy on Zion is come, when his servants take pleasure in her stones and favor the dust thereof.

Let us therefore with earnestness, and without unnecessary delay, improve the favorable opportunity. Thus we may hope to be favored with a more full and blessed enjoyment of the gospel in its spiritual and quickening efficacy among ourselves. For it is worthy of particular notice, that in almost every place where the missionary spirit has prevailed, there the Spirit of God in his saving influences has been poured out; and thus they who water have been watered also themselves.

Let us then engage and persevere in this blessed work, remembering that our labor will not be in vain in the Lord.



To the Christian Public within the limits of the North Association of Hartford County.

WHEREAS the North Association of Hartford county, at their session in Enfield, on the first Tuesday in June, A. D. 1812, judged it expedient that a Society Auxiliary to the Board of Commissioners for Foreign Missions be formed, and appointed the Rev. Messrs. Nathan Perkins, D. D. Andrew Yates, Henry A. Rowland,

Noah Porter, and Nehemiah Prudden, The Hon. John Treadwell, Esq., the Rev. John Taylor, Samuel Pitkin, Esq., Maj. Martin Ellsworth, and deacon Jonathan B. Balch a Committee to form a Constitution for the same, and to take such measures as they shall judge expedient to carry it into effect; said Committee met according to this appointment in Hartford, on the last Tuesday in June instant, at the house of the Rev. Nathan Strong, and proceeded to form a Constitution which is herewith transmitted.

The Committee congratulate the friends of Zion on the efforts made in this and other Christian countries, to spread the gospel, and to translate the Holy Scriptures into the numerous and extensive languages of the East. They are of the opinion that there is, at this day, a peculiar indication of Providence to press upon pious people their obligation to lend their assistance to promote this good work. Compassion for perishing millions of our race in heathen darkness—gratitude to him who purchased us with his blood—a deep sense of the value of the human soul—and an anxious desire to diffuse the gospel of peace, and the name of the divine Saviour, by whom alone salvation is attainable, will, it is apprehended, animate all good people. Under these impressions, the Committee address this Circular to the Christian public within the limits of the North Association of Hartford county, and feel a full persuasion that they will not be backward in contributing to promote

such a benevolent and Christian design.

In pursuance to this design the Committee have prepared the paper herewith transmitted, to be subscribed by all persons disposed to promote the benevolent object in view, and to become members of the Society. And they solicit the aid of the Pastors of the churches, and the assistance of others in procuring subscribers.

Persons who become members of the proposed Society are requested to attend a mee-

ting for the purpose of organizing, which meeting will be holden in the State house in Hartford, on the third Wednesday in October next, at 10 o'clock A. M. when a sermon will be delivered on the occasion in the Brick Meetinghouse, by the Rev. Dr. Perkins.

In the name of the above named Committee,

HENRY A. ROWLAND, } Scribes,
ANDREW YATES, }
Hartford, June 30th, 1812.

The Address and Constitution will appear in our next Number,



Donations to the Missionary Society of Connecticut.

1812.

May 11. From David H. Williston, collected in new settlements,	\$ 17 25
From Rev. Alvin Ayer, do. do.	13 43
14. From Hampton Cent Society,	1 67
18. From Eleazer Wells, of Hartford, a Donation,	1 00
26. From Benjamin Beecher, of Cheshire, a Donation,	20 00
June 26. From a widow woman, of Norfolk,	1 00
	\$ 54 35

From the Religious Tract Society 1000 Religious Tracts.

CONNECTICUT
EVANGELICAL MAGAZINE;

AND
RELIGIOUS INTELLIGENCER.

VOL. V.]

SEPTEMBER, 1812.

[NO. 9.

*An Historical View of the First
Planters of New-England.*

NO. XII.

(Continued from p. 291.)

GOVERNOR HAYNES.

JOHAN HAYNES, the first Governor of the colony of Connecticut, was one of the most eminent of the venerable fathers of New-England. As a wise statesman, as a faithful patriot, as an amiable man, he was highly respected and beloved. It is our misfortune that the early writers have not given so large an account of this venerable patriot, as of some others of his time. Sufficient however remains, to teach us his uncommon worth, and to show the mercy of Heaven in removing him from a situation of independent retirement in his native country, to encounter the fatigues and perils of the American wilderness, to become a

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principal founder of the civil and ecclesiastical institutions of our country.

Mr. Haynes came to New-England, in company with a considerable number of planters, many of whom were persons of note, in the year 1633. Their arrival at Boston, in September of that year, is thus noticed by Governor Winthrop: "The Griffin, a ship of 300 tons, arrived, having been eight weeks from the downs; she brought about 200 passengers. In this ship, came Mr. Cotton, Mr. Hooker, and Mr. Stone, ministers, and Mr. Haynes (a gentleman of great estate,) Mr. Goffe, and many other men of good estates." Mr. Haynes was, at that time, I conclude, about forty-five years of age.— He was from the county of Essex in England, where he possessed an estate called Copford Hall, valued at a thousand pounds sterling a year. Soon after his arrival in New-England, he settled at Newtown with

R r

Mr. Hooker. His distinguished abilities and extensive information soon excited the attention of the colony, while his amiable manners endeared him to all his acquaintance. In 1634, the spring after his arrival, at the general election of the colony, he was chosen one of the assistants. The able and dignified manner with which he discharged the duties of a magistrate, was so acceptable to the colony, that, in the year following, 1635, he was elected governor. Concerning his public administration, the following mention is made in an ancient writing: "To him is New-England many ways beholden; had he done no more but still a storm of dissension, which broke forth in the beginning of his government, he had done enough to endear our hearts unto him, and to account that day happy when he took the reins of government into his hands."

In the spring of the year 1637, Mr. Haynes removed with his family to Connecticut, and lived at Hartford. The friendship between him and Mr. Hooker, warmed by a constant discovery of each other's virtues, strengthened by common dangers and common cares in rearing the infant colony, nothing but death could dissolve. For two or three years after the first settlement of the towns on Connecticut river, they considered themselves as belonging to the jurisdiction of Massachusetts. At the first general election in Connecticut, in 1639, Mr. Haynes was chosen governor. The constitution of the colony, at that time, required that the

office of governor should not be held by any one person two successive years. Mr. Haynes was chosen to the office, whenever he was eligible, that is, every second year, from that time to his death, in 1654.

He was, more than any other man, the father of the colony. He ever possessed the highest confidence of the people, and the whole tenor of his public and private life convinced them that their confidence had never been misplaced. He was a man of affable manners, of dignified deportment, of a most amiable disposition, and of unfeigned piety. The honor of his Redeemer, and the prosperity of his kingdom, was the first object of his desire.

Though called to act in a less extensive sphere than Justinian, Sully, and Pitt, the happiness of his people under his administration, and the permanency of those institutions which he contributed primarily to establish, are a testimony to his talents and virtues, which entitle him to a rank among the best of statesmen. History does not inform us, precisely, to whom, among the fathers of Connecticut, we are chiefly indebted for our constitution and our fundamental laws. From what appears, however, Gov. Haynes was the principal. During his residence in Massachusetts, he was considered the only man, who, in talents and influence, could equal Gov. Winthrop.—Of course, he was thought the most proper person to stand at the head of the sister colony.

As a patriot, the character of Gov. Haynes is conspicuous.—At his emigration for America,

he left his children in his native country, to whom, at his decease, he transmitted his paternal inheritance. He brought, however, a large property to New-England, a great part of which was consumed for the support of the infant colony.— Having never left his native land for the purpose of amassing wealth, but to enjoy the uncorrupted religion of his Saviour, and to assist in rearing churches for his praise; his disinterestedness was ever a most distinguished feature of his character. During his short residence in Massachusetts, he afforded that colony important services. At his induction to the office of governor, he informed the legislature that he should receive none of the accustomed emoluments of office.— On his removal to Connecticut, he found the colony immediately involved in a most dangerous Indian war. The war, though successful, left the people in unexpected embarrassments, which were soon succeeded by a severe scarcity. The few that were rich, cheerfully devoted their property to the public necessity, and saved the infant plantation. The Governor, first in influence, was first in personal exertions, and in unreserved devotion to the public welfare. The colony, for many years, was small; they were placed in the interior of the country; surrounded with many savage tribes, whose friendship was always doubtful; yet, by the wisdom, the liberality, and the unwearied exertions of their illustrious Christian patriots, under the favor of that God who had led them to the wilderness,

they were preserved, they were prospered, and increased. Mr. Haynes possessed a most ardent desire for the prosperity of the colonies and churches of New-England, and for the advancement of that object, he could not make too great a sacrifice.

As a man, Mr. Haynes possessed a most amiable character, and was greatly beloved. *Blessed are the peace-makers.* Such, eminently, was he, and that blessing he now enjoys. The settlements and churches of Connecticut, for a number of years after their commencement, enjoyed great quietness and harmony. This is the more to be noticed as all new settlements are necessarily exposed to a great variety of difficulties, and to innumerable unforeseen occurrences, calculated to disturb the public tranquillity. By the example, the vigilance, and the constant exertions of the governor, with the cordial co-operation of his illustrious coadjutors, these evils were in a great measure avoided.

To all the eminent virtues of Gov. Haynes, he added the humble, faithful piety of a Christian. He was a man of pure morals, of incorruptible integrity, of ardent love to Christ and his earthly kingdom, without that tincture of extravagance which appeared in the characters of many eminent Christians of his time. With the easy manners of polished life, and the dignified deportment of the magistrate, he united the characteristic meekness of a humble follower of Immanuel. To the spiritual interests of his own soul, to the religious instruction and government of his family, he

was peculiarly attentive. The public worship of God, his holy sabbath, and the ordinances of his church, while they were the great comfort of his pilgrimage in the American wilderness, commanded his constant exertions for their support. To the many rites of human invention, which incumbered the religious services of the English establishment, he could not submit.—The simple form of the New-England churches he approved, as agreeable to the divine pattern; and, in anticipation of their future increase, he greatly rejoiced. His efforts and his prayers that the churches might continue uncorrupted, that they might not forget their first love, nor decline from their original purity, were ardent and unceasing to the end of his days. In the beginning of the year 1654, this venerable servant of Christ was dismissed from his labors and entered into his rest. Blessed are the dead that die in the Lord,—that they may rest from their labors; and their works do follow them.

GOVERNOR HOPKINS.

Mr. EDWARD HOPKINS, descended from a reputable ancestry, was born at Shrewsbury, in England, in the year 1600.—After enjoying the benefit of a good education in his childhood, he received a mercantile education in the city of London. He then became a merchant in that city, and was employed, principally, in the trade to Turkey. While in this employment, he became associated with certain pious Non-conformists, with whom he contracted an intimate

acquaintance and cordial friendship. As he loved the religion of the gospel, he became strongly attached to those ministers of Christ, who loved and taught his religion in its native purity. As the Christian colonies of New England were now rising to view, as many persons of reputable character and eminent piety, unwilling to submit to the burdensome ceremonies prescribed by the church of England and now enforced by the arm of persecution, were resolving to seek an asylum on these western shores, and unite their efforts with those who had braved the first dangers of the wilderness, to establish a branch of the visible church of the Redeemer according to his own precepts, Mr. Hopkins could not contemplate the noble design without the deepest interest and solicitude. Finding that many persons, both of the clergy and laity, whose characters he venerated, whose virtues he tenderly loved, were engaged in this great enterprise, his spirit could no longer resist the sacred impulse. Renouncing the delicacies of affluent life, renouncing the prospects of gain in which he had been nurtured from his childhood, he engaged with the sincerest ardor for the service of the infant colonies, and for the pagan natives of the American wilderness; hoping, in the favor of the holy Redeemer, that this desert might rejoice in the *excellency of Carmel and Sharon*;—see the glory of the Lord, and the excellency of our God.

Mr. Hopkins left his native country, in company with Mr. Eaton, Mr. Davenport, and

others, and arrived at Boston in June, 1637. The arrival of so valuable a company greatly animated the people of the infant colonies. It was about a year before this company fixed upon a place for their residence. Mr. Hopkins, however, determined to unite with the Connecticut colony, and early in the year 1638, removed from his temporary residence in Massachusetts, and settled with his family in Hartford. He soon received that respect from the colony, to which, for his worth, he was justly entitled. The people could not be insensible that after mature deliberation Mr. Hopkins had selected their colony as the place to spend the remainder of his valuable life. At the first General Election, in 1639, Mr. Hopkins was chosen one of the magistrates.—In the following year, Mr. Haynes being constitutionally disqualified, Mr. Hopkins was appointed governor. Excepting the year 1642, in which Mr. Wyllys was governor, Mr. Hopkins held the place every second year, while he continued in the country. Mr. Haynes and Mr. Hopkins generally held the offices of governor and deputy governor, which were annually exchanged.

Mr. Hopkins brought a large property into the country, which he employed in the most beneficial manner for the interest of the infant colony. In the commencement of new settlements, he would frequently purchase a place and begin a valuable improvement. Without such efforts from wealthy and public-spirited individuals, with the prospect of but a distant and

uncertain return, in the feeble and embarrassed state of the colony, any enlargement of their borders could hardly have been attempted. In relinquishing the employments of commerce, Mr. Hopkins renounced the pursuit of gain as a chief object; to the service of Christ in the American churches he devoted his services and his wealth, and he never changed his purpose.

As a magistrate, Mr. Hopkins was greatly beloved. His manners were pleasing, his deportment was marked with that engaging gravity which always accompanies a rational and habitual fear of God. It was his constant endeavor to regulate all his official duties by the rules of the divine law, and to conform the civil institutions of the colony, as far as possible, to the revealed precepts of God. He believed the true Christian character to be the first requisite qualification of a good magistrate, and was unwearied in his efforts to infuse that principle into the fundamental institutions of the colony.—By his extensive knowledge of business, by his large acquaintance abroad, improving a strong and well cultivated mind, Mr. Hopkins was eminently serviceable to the colony in the management of their foreign connections and external interests. In the discharge of these important services, his disinterestedness, his assiduity, and perseverance, were equalled only by his fidelity. When the Union of the four colonies was effected, in 1643, an event so important to the common welfare, Mr. Hopkins was one of the commis-

sioners from Connecticut. To the same office he was generally appointed in the succeeding years.

In the Christian character, few can be found more deserving of imitation than Gov. Hopkins. He loved the New-England churches, the order in which they were established, the gospel truths which they confessed, and the discipline which they sought to maintain. To the private duties of the Christian life he was constantly attentive. It was his usual practice to rise very early in morning, and spend some time in secret devotion. After which, he read and expounded the scriptures and prayed with his family. He was much distinguished for uncommon fervor in prayer, and, at times, seemed almost on the verge of the heavenly state. The private meetings of Christians, of the nature of religious conferences he often attended, and afforded his cheerful assistance for their improvement.—The piety of this excellent servant of Christ was equally conspicuous in the duty of Christian charity. As God had favored him with the ability, so did he possess the disposition, always to remember the poor. In addition to the deeds of charity performed by his own hands, he often committed considerable sums to the disposal of friends, with an injunction to *do good unto all men, especially unto them who are of the household of faith.*—Notwithstanding his great public liberalities, and his abounding charity, his estate did not become exhausted.

Mr. Hopkins was afflicted

with very severe trials. His constitution was feeble and attended with many infirmities. He had a severe cough, with frequent turns of raising blood, for thirty years. His wife, on whom his affections were peculiarly placed, who was a daughter of Gov. Eaton's wife by a former husband, was afflicted, for many years, with a distempered melancholy, which issued in an incurable insanity. In reference to this affliction, he observed, "I promised myself too much content in this relation and enjoyment; and the Lord will make me to know that this world shall not afford it me."

In the year 1654, on the death of his elder brother in England, from whom a considerable estate fell to Gov. Hopkins, he was under a necessity of going home, to attend to his affairs. He left his family in this country and expected to return. In 1654, though absent, he was chosen governor of the colony. Soon after his arrival in England, he was appointed Warden of the Fleet, a place which had been held by his brother, and afterwards, Commissioner of the Admiralty, and member of Parliament. These employments, together with his private concerns, induced him to send for his family, who returned to England. Though re-established in his native land, he could never forget New-England, the country which he eminently loved. He was, probably, more useful to the colonies, after his return to England, than he could have been had he continued to reside among them. The New-Haven Colony compiled a body

of laws which they sent to Gov. Hopkins, that he might procure them to be printed.— He procured the impression at his own expense, and sent the prescribed number of copies to the colony. His influence was constantly exerted with the government and with influential characters, for the good of the colonies.

But his valuable life was now drawing to a close. Soon after his return to his native country, he found his infirmities increasing, and his feeble constitution sinking under their weight— This was a principal cause of his relinquishing the design of revisiting America. In his latter years his Christian character seemed to brighten with increasing splendor. He would often speak of the anticipated joy of meeting his Christian friends in America, in the realms of glory. “How often have I pleased myself with thoughts of a joyful meeting with my father Eaton. I remember with what pleasure he would come down the street, that he might meet me, when I came from Hartford to New Haven. But with how much greater pleasure shall we shortly meet one another in heaven.”

Early in the year 1657, his disorders increased to severe sickness. He was now sensible that he was near the close of life. For a time, his mind was clouded with a distressing darkness. But after a few days, about the time that public prayers were offered for him on the sabbath, the holy Comforter dissipated the gloom, and let in upon his soul the rays of promised grace. His heart broke forth

in the most animated manner, “O Lord, *thou hast kept the good wine until now.* O friends, could you believe this? I shall be blessed for ever, I shall quickly be in eternal glory. I have heretofore thought it an hard thing to die, but now I find it is not so. Oh, blessed be God for Jesus Christ.” One standing by, observed to him, “Sir, the Lord hath enlarged your faith.” He replied, “Friend, this is sense; the Lord hath even satisfied my sense; I am sensibly satisfied of everlasting glory.” He pronounced his affectionate blessing upon New-England; adding, “The Lord hath planted that land with a noble vine; and blessed hast thou been, O land, in thy rulers.” In March 1657, in the city of London, he expired, in the fifty-eighth year of his age.

In the disposition of his property, he manifested the same charitable spirit which had distinguished his life. His whole estate in New England, he gave to charitable and public uses. After several individual legacies, one thousand pounds were given for the support of Grammar Schools in Hartford and New Haven.— Those funds are still preserved. From his estate in England, he ordered five hundred pounds to be paid to trustees whom he named in the colonies “for the upholding and promoting the kingdom of the Lord Jesus Christ, in those parts of the earth.” This fund is held by Harvard College.*

* We seldom find nobler thoughts or more energetic expressions in an

GOVERNOR EATON.

No one of our venerable fathers is better known in the histories of New England than the celebrated founder of the colony of New Haven. His talents, his piety, his persevering zeal, his uncommon sacrifices for the establishment of these colonies, will ever entitle him to the high veneration and grateful remembrance of posterity. No men could have less inducements of a personal nature, to exchange the felicities of their situation in their native country for the perils of a wilderness, than Mr. Eaton and Mr. Hopkins. But their zeal for the church of Christ was paramount to every other consideration. Rather, God had now designed, in his adorable mercy, to establish Christian settlements, and gospel churches in the American land. Such instruments were necessary to accomplish this great design. He who holds all heart, at his will, disposed them for the work.

Theophilus Eaton was born at Stratford in Oxfordshire, in the year 1590. His father was the minister of the place; but removed soon after and became

Epitaph, than in the one inscribed to Gov. Hopkins.

EPITAPH.

Part of

EDWARD HOPKINS, Esq.

But Heaven, not brooking that the Earth should share
In the least atom of a piece so rare,
Intends to sue out, by a new Revise,
His *Habeas Corpus* at the Grand Assize.

a minister in Coventry. He there contracted, in his childhood, that peculiar friendship with Mr. Davenport, whose father was an eminent merchant in the town, which continued till their deaths. In Coventry, under the care of an able father, Mr. Eaton enjoyed the privilege of a good academic education, which was very profitably improved. His parents intended this son for the work of the gospel ministry, and, with that view, took much pains with his education. But on a discovery of his inclinations, as he advanced towards manhood, this object was relinquished, and he was educated for a merchant. In his youth he was distinguished for sobriety, and an uncommon diligence in business. Such habits, united with a quick apprehension and a sound judgment, could hardly fail of commanding success in his pursuits. Settling in the city of London, he engaged in the East-India trade, and soon became a merchant of great credit. He became a member of the East-India Company, and was chosen deputy governor of the company. For several years, he was agent for the king at the Court of Denmark. For his services and fidelity, he received testimonials of particular acknowledgment from the East-India Company, and from the Danish king.

During the time in which Mr. Eaton was engaged in his mercantile pursuits, the settlement of the Massachusetts colony was projected, on the principles of religion, for the establishment of Christian churches according to the precepts of the gospel. In this undertaking,

Mr. Eaton cordially engaged, and afforded important assistance. He was one of the original patentees of the colony, and at the organization of the company in England, he was chosen one of the Assistants. He did not then design to remove to America, but by his influence and his property he afforded much assistance in the prosecution of the arduous enterprize.—At that time, Mr. Davenport was a minister in London, highly esteemed, and was very active in promoting the establishment of the New-England colonies. As Mr. Eaton enjoyed the ministry of this companion of his youth, as they were mutually engaged for the spread of the gospel of salvation in parts of the earth which had long been the seat of paganism, their friendship grew to an attachment not to be broken.

The persecution of the Non-conformists, which, under the administration of Archbishop Laud, raged with increased vigor, rendered the situation of those who scrupled to comply with the prescribed ceremonies peculiarly unpleasant, if not highly dangerous. Mr. Davenport was obliged to fly to Holland, and was absent about two years. After his return, the burdensome imposition of ecclesiastical rites continually increasing, he and a number of his friends resolved to imitate the faithful servants of Christ, who had for his sake been *made a spectacle unto the world, and to angels, and to men*. At the hazard of all worldly good, they would attempt the establishment of a settlement, in the unoccupied wastes of America, the

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chief object of which should be the service and glory of God. In this undertaking, Mr. Eaton cordially engaged. A company was formed which was one of the most opulent and respectable that ever came to New-England. They arrived at Boston in the summer of 1637, and the spring following began the settlement and colony of New-Haven.

Mr. Eaton was, at all times, the head and father of the colony. At the first General Election in 1639, he was chosen Governor, and was rechosen every year to his death, in 1657. The colony had too great a sense of his worth, and of their own interest, ever to entertain a thought of a change. Mr. Eaton was eminently calculated to be the leader of a colony. He possessed a large interest, the greater part of which was brought to this country. He was thoroughly versed in business, and was always fruitful in expedients in times of unexpected difficulty and danger. The high character which he sustained in his native country, joined with his talents and integrity, procured him universal confidence. Indefatigable in his labors, his care, his exertions, his property, were always devoted to the interests of the colony. His talents, his disinterestedness, his devotion to the public welfare, gave him an influence and a command of the minds of men, which very few men have ever possessed. Having engaged in this arduous work for the honor of God and the service of the church of Christ, the consideration of personal convenience, much less the temporary impulse of popular

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applause, could never influence his conduct. The tempests of adversity could never divert his purpose, for he had cast anchor within the veil.

As a civilian, the views of Mr. Eaton were, for his time, uncommonly liberal and extensive. He was the most influential agent in establishing the connection and union of the Colonies of New England, which laid the foundation of their permanent security and increase. From the formation of this union in 1643, he was always one of the commissioners till his death. He was ever attentive to all objects which concerned the common welfare, and perceived the true interests of the colonies with the most discerning judgment. Great reliance was placed on Mr. Eaton to guard the plantations against the encroachments of the Dutch from Hudson's River, and his vigilance and prudence were equal to public expectation. I believe no man in the United Colonies possessed a greater weight of character than Gov. Eaton.

As a magistrate, he was equalled by very few of his time. A fact evincive of this, is the colony of New Haven was distinguished above all the others, for union, harmony, and internal tranquillity. This excellent magistrate inspired even the natives with such a confidence in his justice and his ascendancy over his own people, that the colony suffered very little from any of their hostile machinations. In his public administrations, he maintained the operation of the laws, and administered justice with incor-

ruptible integrity and inflexible firmness. In his private character, he was affable and courteous, but, in his official capacity, he would never suffer any disobedience or contempt. The accounts of the time represent him as possessing, on the bench of justice, a majestic dignity, not to be described. While the faithful citizen always enjoyed his protection, the wicked never dared to defy his authority.—When laws are few, and no established usages exist, such personal virtues and influence in the magistrate are essential to the safety of civil society — Gov. Eaton was the principal legislator of his colony. The judicial laws contained in the scriptures were his great guide, and he ever kept in view the original design of the plantation, the maintenance of pure religion, and the enjoyment of civil liberty. At the request of the legislature, he compiled a code of laws for the colony, which were examined and approved in 1655, and were published in England by the care and liberality of Gov. Hopkins. As a prodigy in the history of mankind, notwithstanding the extraordinary influence of Winthrop, Bradford, Haynes, Hopkins, Eaton, we find no feature in their laws, which indicates any design to extend the powers of the chief magistrate to the disadvantage of the public liberty.

In his private life, Mr. Eaton possessed a uniform gravity and dignity of manners, which showed how awful and excellent is exalted virtue. He was always friendly and benevolent, with his friends easy and pleas-

ant, but his characteristic gavity never forsook him. Fond of books, as much of his time as could be spared from more important duties, he spent in his study. His mind and his heart were always engaged to promote the welfare of his own and the other colonies of New-England. He considered this as the fairest and perhaps the last experiment for the establishment of a Christian commonwealth. The object was too great, the claims of posterity too strong, not to engage all the powers of his soul. On an occasion of peculiar trials, his wife observed to him, "Let us even go back to our native country." He replied, referring to the probability that she would outlive him, "You may, but I shall die here."

In his Christian character, Gov. Eaton was distinguished for humility. He always bore an habitual sense of the holy presence of God. His holy and universal government, his infinite perfections, his own weakness and guilt, were ever familiar to his mind. Under the trial of the loss of a son of great hopes, his usual constancy, for a moment, seemed to fail. He then observed, "There is a difference between a sullen silence, or a stupid senselessness, under the hand of God, and a child-like submission thereunto." It was a frequent remark with him, "Some count it a great matter to *die well*, but I am sure it is a great matter to *live well*."—In his conversation, Mr. Eaton was noted for a singular regard to perfect truth.—It was his uniform custom to retire to his study in the morn-

ing for secret devotion, before he entered upon the duties of the day. "After this, calling his family together, he would read a portion of the scripture, and after some devout and useful reflections upon it, he would make a prayer, not long, but extraordinary pertinent and reverent; in the evening some of the same exercises were again attended." On Saturday evenings and on the Sabbath, he would read a sermon in his family and sing. On the Sabbath, it was his practice to catechize his family, and question them, particularly, with regard to what they had heard at public worship. Solemn days of Humiliation and Thanksgiving were spent in the same manner. His family, though very numerous, sometimes not less than thirty persons, was regulated with the greatest order, and every individual received his particular attention for religious instruction. By his domestics he was greatly beloved, and his domestic example was always considered the greatest benefit to all who lived in his house.

In January 1657, after a short illness, this venerable servant of Christ, in the sixty-seventh year of his age, was released from scenes of incessant care and labor, and, leaving a bereaved people in tears, was removed to join the holy assembly of *the spirits of just men made perfect*. O.

[To be continued.]

The Necessity of the Atonement,

THERE is no subject more interesting to mankind

than the foundation upon which they build their hopes of eternal life. This foundation, it is conceded by all, is laid in the atonement of Christ. It is of more importance, therefore, to form just and clear ideas upon this subject than any other.— We need to view it in every light, in which scripture represents it. In writing to the saints at Rome, the apostle, having shown the fallen and perishing state of mankind, brings into view the atonement of Christ as the only ground upon which God freely pardons and saves sinners: “Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins,—to declare, I say, at this time his righteousness; *that he might be just, and the justifier of him, who believeth in Jesus.*” The apostle does here represent the necessity of the atonement as arising from the perfection, or rectitude of the divine character. It was necessary that God might appear consistent in justifying the believing sinner.— Though the perishing state of mankind gave the occasion, yet the rectitude of the divine character made the necessity of the atonement. And though sinners are to receive benefit from the atonement; yet the ultimate design of it is to declare God’s righteousness, and set his character in a true and amiable light. *The atonement of Christ was necessary entirely on God’s account.* If it was not necessary on the account of sinners, it will naturally follow, that it

was necessary on the account of God. But it will easily appear that the atonement of Christ was not necessary on the account of sinners. When Adam had sinned and involved himself and his posterity in guilt and ruin, God might have destroyed him and them, as he did the fallen angels, according to the rules of strict justice.— This was a mode of divine conduct, which would have reflected glory upon God, in the eyes of his intelligent creatures, and which would have done no injury to men. As sinners, they deserved eternal destruction. And if distributive justice had its natural course, it must have fixed all the fallen human race in complete and endless destruction. On the other hand, God might have pardoned and saved all the fallen race, without doing them, or any other creatures, any injustice. It certainly cannot be an injury to transgressors to pardon and save them. It is no injury to creatures to treat them *better* than they *deserve*. If God had pardoned mankind without an atonement, he would not have injured them, nor any other of his creatures. What injury could it have been to holy or sinful angels, if God had forgiven and saved the fallen race of man? If he treated them according to their deserts, they could have had no ground of complaint, though he treated men better than their deserts. Hence it is evident that the atonement of Christ was not necessary on account of sinners. They might have been treated according to their deserts, or better than their

deserts, and no injury have been done them. This Adam felt, and this all his posterity feel, who attend to the subject. —When Adam fled from the presence of God in distress and despair, it was not owing to this, that God was about to injure him. He knew that God would not injure him, if he destroyed him, and much less, if he saved him. And every sinner knows the same. When sinners attend to their fallen, perishing condition, they are sensible, that they deserve to die, and that eternal death would not be a punishment greater than they deserve. There is nothing in them to obstruct the course of justice. There is nothing in them to prevent their final and endless ruin.—Nor is there any thing in them to prevent their salvation. If God should please to save them, he would not violate the rules of justice. Justice is not violated by treating creatures better than they deserve, but only by treating them worse than they deserve. If there had been no atonement, therefore, sinners might have been saved or lost, without any injury or injustice being done to them. But though God might have treated sinners *according to their deserts*, without doing any injury to them or to himself, had there been no atonement, yet he could not treat them *better than their deserts*, without doing injury to himself, had there been no atonement. The atonement, therefore, was necessary entirely on his account. If he saved sinners without injury to himself, there must be an atonement made.

Though it is evident that it was wholly on God's account that the atonement of Christ was necessary, yet it is of importance to pursue the subject and to see why the atonement was necessary on his account.

None will suppose it was necessary that God should save sinners; but on supposition he did save sinners, an atonement was, on his account, absolutely necessary. On this subject the apostle says—“*that he might be just and the justifier of him that believeth in Jesus.*” By this it appears, that the atonement of Christ was necessary, in order to make it consistent with the *justice* of God to pardon sinners;—that he might be *just* and yet *forgive*. And it is easy to see that nothing but the justice of God stood in the way of his saving sinners without an atonement. Had it been consistent with justice, it would have been consistent with wisdom. For ought we know, it would have been as really a display of wisdom to have saved sinners without an atonement as with one, had it been consistent with divine justice. Wisdom, therefore, did not stand in the way of man's salvation without an atonement.

Nor did goodness, or general benevolence. God's goodness would naturally lead him to treat all his creatures as well as he could, consistently with the whole of his moral character. And with respect to grace, it is certain this would have been actually displayed in saving sinners without an atonement. Grace consists in bestowing happiness upon those

who deserve misery. And this would have been a bright display of divine grace. What then could there be in the divine nature or character, which rendered the atonement of Christ necessary, in order to save sinners, but the divine justice? There was nothing in man that required an atonement, and there was nothing in God which required an atonement, but his justice. Justice is one of the moral perfections of God, which is essential to his nature. All God's moral perfections are really comprised in love. "God is love."—And before the creation, there was no foundation for considering love as branched out into various and distinct attributes. But after the creation, new relations arose, and in consequence of new relations new obligations were created, both on the side of the Creator and of his creatures. Before creatures were formed, God's love was exercised wholly towards himself.—But after moral beings were brought into existence, it was right in the nature of things, that he should exercise proper affections towards them, according to their moral characters. Hence God's goodness, justice and mercy are founded in the nature of things: that is, while God remains the Creator, and men remain his creatures, he must exercise these distinct feelings towards them. He must be disposed to do good to the innocent, to inflict punishment upon the guilty, and at the same time to forgive them. Now there never was any difficulty in the way of God's doing good to the innocent; nor in

the way of his punishing the wicked; but there was a difficulty in the way of forgiving and sparing the wicked. God's goodness is a disposition to do good to the innocent. God's justice is a disposition to punish the guilty. And his mercy is a disposition to pardon and save the guilty. Now the difficulty in the way of man's salvation was to reconcile God's disposition to punish, with his disposition to forgive: or in other words, to reconcile his justice with his mercy. This was a difficulty in the divine government. For God had revealed his justice in his government. He had given law to man. And in that law he had clearly exhibited his justice. In the penalty of the law he had declared, that the transgressor deserved eternal punishment; that he had a right to inflict an eternal punishment; and that he had a disposition to inflict an eternal punishment. There was a full and striking exhibition of God's distributive justice, in the first law given to man: "In the day thou eatest thereof, thou shalt surely die." But this law clothed with the authority and sanctioned by the justice of God, man violated and exposed himself to the awful penalty. And man violated this law, as the head of a numerous posterity, who were by a divine constitution, involved in the same state of wretchedness and guilt. What now could be done? It is easy to see, that justice might be done, without the least difficulty. And this had been done in a similar case. Fallen angels had been doomed to eternal destruction, for the first offence.

But how could mercy and grace be displayed? This none of the intelligent creatures could tell. Angels could not. For they had seen justice displayed, and the door of mercy for ever shut against sinners. Man could not tell. He knew that his Creator and Lawgiver had clearly exhibited his punitive justice, and if this had its course, he must inevitably and eternally die.—How then could grace be displayed consistently with justice? This question God alone was able to resolve. He knew he could be *just to himself*, if his justice were displayed in the sufferings of a proper substitute in the room of man. And as to man he would not be injured, whether destroyed or saved. All God had to consult was to secure inviolate justice with respect to himself. For by securing this, he would at once support his own character, law and government. And tho' none but God could find a being, who was able to take the place of man, and by suffering, display his inflexible disposition to punish sin; yet *he* was able to provide himself a lamb without spot or blemish, whose sacrifice would satisfy divine justice. This was the Son of his love, the second person in the Trinity, equal in every divine perfection with himself. This was the only substitute to be found in the universe, equal to the great and arduous work of making full atonement for sin. Hence it was absolutely necessary that Christ should make atonement, if sinners were saved consistently with the justice of God. And he must make this atonement by endu-

ring natural evil, or sufferings. For suffering was what God threatened to sinners, in order to display his justice upon them. Suffering, therefore, was the only thing that could display God's justice by a substitute.—But this could.—God, by inflicting the pains of death upon Christ, a being of infinite dignity, could display his infinite disposition to punish sinners, as clearly and more clearly, than by inflicting eternal misery upon *them*. We all know that inflicting natural evil upon one person may display displeasure against another. The punishing an ambassador of an earthly Prince displays displeasure against the Prince. The punishing even a subject of a Prince may display displeasure against the Prince. The highest displeasure may be manifested against a parent by punishing his son. Just so, God, by subjecting the Son of his love to death, in the room of sinners, could display his disposition to punish sin, in the most striking and awful manner. Accordingly, when Christ actually took the sinner's place, and died on the cross, the justice of God was displayed, in a clearer light, to angels and men, than it ever had been, or ever will be again, by the punishment of the wicked themselves. The sufferings of Christ on the cross made the atonement, and completely satisfied the justice of God towards himself. In consequence of this display of divine justice God can appear with the same character, when he pardons believers as when he punishes unbelievers. He can appear to have the same hatred

of sin, when he forgives it, as when he punishes it. On this account the atonement of Christ was absolutely necessary. Just as necessary as that God should give a manifestation of himself to his intelligent creatures.— And this was as necessary as his own glory, law and government, all which depend on his being known in his true character.

From the preceding observations respecting the necessity of the atonement, we may derive several important reflections.

1. Since the atonement was necessary entirely on God's account, to render it consistent with his justice to exercise mercy, the atonement of Christ is sufficient for all. It may and must extend to all. If it renders it consistent for God to exercise mercy in one instance, it is consistent for him to exercise it in another and in every instance. The atonement has just as favorable an aspect upon the non-elect as upon the elect. It opens as wide a door for their salvation. And it removes all natural impediments out of their way as much as out of the way of the elect. And this it does without any inconsistency. It provides nothing that shall be lost. If the atonement did not equally extend to all, it would be just as inconsistent with the character of God, to offer salvation to all, without exception, as it would have been to have offered salvation to sinners, had no atonement been made. And if God could have offered salvation without an atonement, he could have bestowed salvation without an atonement. It is

therefore as evident that the atonement extends to all, as that any atonement has been made. If any was made, it must extend to all. If any was necessary, an atonement for all was equally necessary. Accordingly the scriptures do represent the atonement as universal.

2. If the atonement was necessary entirely on God's account, to satisfy his justice towards himself; then the atonement did not satisfy justice towards sinners. Justice, as it respects them, stands in full force against them. Nothing Christ did altered their character, or deserts, nor the law by which they were condemned. The ill-desert of sin is founded in the nature of things and cannot be removed. The justice of the moral law is founded in the nature of things, and cannot be destroyed. Christ came not to destroy the law, and indeed he could not destroy it. The atonement of Christ has left every thing respecting the personal character, ill-desert and condition of sinners, as it was before. Its whole design and efficacy respect the character and government of God. His justice is satisfied. And this is what the assembly of divines mean, when they say, in answer to the question—“How does Christ execute the office of a priest?”—‘By his once offering up himself a sacrifice to satisfy divine justice.’ But it was not in the least the design or the effect of the atonement to remove the ill-desert of sinners. For this is, in the nature of things, impossible. Sinners are now as properly the objects of the divine displeasure, and as justly subjec-

ted to the punitive justice of God, as if no atonement had been made.

3. Since the atonement of Christ was necessary entirely on God's account; he did not by his death merit any thing for sinners. He merited for himself and shall be rewarded. But sinners do not possess any merit in any respect, on account of the atonement. It was neither necessary nor possible that Christ should merit any thing for sinners. The notion of merit originated from the supposition, that Christ died for sinners to pay their debts. But there was no need of paying what might be demanded of sinners; that they might be saved. For nothing less than the endless torments of hell could have answered this purpose. Nor was it possible that Christ should have paid for sinners what divine justice demanded. He might have answered the design of divine justice in threatening death to sinners, but he could not have suffered the endless torments of hell for sinners so as to remove all demands of divine justice against the offenders. A substitute cannot pay a debt for another. Christ could not bear the penalty of the law, so as to take it away from sinners. But he did answer the design of God in threatening death to sinners. Yet this gave no merit to sinners, but leaves them as guilty as if he had not died as a substitute.

4. Since the atonement was designed to satisfy the justice of God towards himself, free pardon is consistent with full satisfaction. Many have found

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it difficult to see how penitent and believing sinners are *freely* forgiven, since an atonement has been made for the sin of the world. They have thought there could be no grace in pardoning sinners, since the Lord Jesus Christ has died in the stead of sinners. But if the design of Christ's death be correctly understood, it will be perceived that it is now an act of free grace to forgive those, who believe on his name, as much as if no atonement had been made. For the atonement has not removed, nor lessened the ill-desert of sinners. They, who are saved, are justified freely, by the grace of God through the redemption that is in Jesus Christ.

5. From what has been said we learn the absurdity of those, who deny the necessity of an atonement. This the Socinians deny; because they say God is merciful. But he is also just. And he is as much bound to regard and maintain the dignity of his justice, as to express his mercy. Indeed, the mercy of God is not such an attribute as opposes his justice. The moral character of God consists in love, or goodness. As the goodness of God is displayed towards different objects, it is called by different names. But God can no more disregard his justice in his conduct towards his creatures, than he can deny his own name, or destroy his moral perfection. If God had saved sinners from threatened and deserved punishment without an atonement, he would have sacrificed his justice, and have ruined his character and government. Accordingly, the

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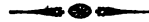
word of God most plainly teaches the absolute and indispensable necessity of an atonement, that sinners might be saved from the eternal punishment, which God threatens to sinners in his holy law.

6. We learn the absurdity of supposing the atonement consists in obedience. The obedience of a substitute for sinners would afford no display of divine justice towards the divine character and government in his treatment of sinners. Besides the gospel most plainly and fully teaches us that the sufferings of Christ constitute the atoning sacrifice.

7 The conditions of salvation are consistent with full satisfaction to divine justice through the atonement. Faith in Christ is required of sinners that they may be saved. Their faith is not saving on account of its own virtue, or excellence ; but simply because it receives the remedy God has provided for the salvation of sinners.— Though his justice be fully satisfied by the atonement, still it is consistent and proper for him to require sinners to believe on Christ that they may be saved.

Finally—Acceptance of forgiveness through the atonement of Christ implies an approbation of divine justice in condemning and punishing sinners. There is no goodness, nor glory in the gospel, if the law, that condemns sinners, be not holy, just and good. The justice and the mercy of God are perfectly harmonious in the salvation of sinners through the atonement of the Lord Jesus Christ. So long as any do hate

the justice of God, they do also reject the mercy of God, as it is displayed in the gospel of his grace.



FOR THE CONNECTICUT EVANGELICAL MAGAZINE AND RELIGIOUS INTELLIGENCER.

*Memoirs of the Reverend
TIMOTHY PITKIN.*

IT is always pleasant to become acquainted with those of our fellow-men, who have done worthily, in their day and place. Accordingly, the public are found to take a particular satisfaction in reading some account of the lives of such. Biography, in general, is a pleasing study, and an entertaining part of history.

Among the pious and virtuous of all ages and communions of Christians, there is always manifested a particular desire to learn the character of those, who have been distinguished for their attainments in religion. The memory of the just is blessed. *Mark the perfect man, and behold the upright, for the end of that man is peace.* The path of the righteous is as the shining light, which shineth more and more unto the perfect day. Biographical sketches of the lives of eminent Christians, and especially of faithful gospel ministers, answer two very valuable purposes, one to instruct, and the other to animate to duty, that we may be followers of those, who, through faith and patience, inherit the promises.

The subject of the following

memoir was born in the year 1727, in the month of February, at East Hartford; where the Pitkin family first established themselves, when they came from England, in the early settlement of the Colony, now, State of Connecticut. They were among the most respectable settlers, for their piety and good character—of course, had great influence on the moral, civil, industrious, and religious habits of the original settlers.—William Pitkin, father of the Rev. Timothy Pitkin, was elevated, after having acted in several stations of trust and honor, to the office of chief Magistrate of the Colony. The freemen, by their suffrages, elected him for their Governor; and in the chair of the state, he was greatly beloved, as well as respected. He married the daughter of the Rev. Mr. Timothy Woodbridge, of Hartford;—by whom he had five sons, William,—Timothy,—George,—Ephraim,—and—Ashbel.—They are now all deceased.—The last deceased was the Rev. Timothy Pitkin. In his youth, he was favored with the best literary advantages—early put to the study of the Latin and Greek languages, and went through a regular course of collegiate, classical studies—and excelled in them. After four years' residence at Yale College, in New Haven, he received the first honors of the Institution; and at the end of three years more, the second honors. About this time he was elected to the office of Tutor in the College, which he sustained with reputation to himself, and advantage to his pupils. But of all studies, that of

Theology was most agreeable to him. Of all professions and pursuits in life, the gospel ministry was chosen by him. After a sufficient course of study, he passed an examination as to his knowledge of the doctrines of natural and revealed religion, and ability to teach and defend them, and his motives and views in offering himself to receive a *license* to preach the gospel, and his personal experience of divine things, and was approved, as well qualified to preach the gospel. He was soon requested to preach at Farmington; to the church and people there, which had become vacant by the death of their worthy pastor, the Rev. Samuel Whitman.—After hearing him several months, they with great union, presented him, with a call in form, to settle with them in the work of the holy ministry. He accepted of the call. And in June, 1752, he was set apart to the work of a gospel minister, with universal approbation, and solemnly invested, by the laying on of the hands of the presbytery and prayer, with the office of a Minister of the New Testament, according to the rules and usages of the Churches of our Lord Jesus Christ, in New England. He continued to labor in word and doctrine among the people, now committed to his pastoral charge, thirty-three years, till June 15, 1785, when he was, to the great grief of his people, for various reasons by him suggested, and particularly want of health, dismissed, by an ecclesiastical council convened for that purpose, from his pastoral charge.

When Dartmouth College in the State of New Hampshire was instituted, he was elected one of the Board of Trustees; which office he held several years; and then resigned it.

He was, also, after a number of years, elected one of the Board of Trustees of Yale College, in New Haven, and continued to act, in that office, till age made it expedient, to resign his seat at that Board.

Let us now trace his early consecration of himself to a life of piety. Delightful is it to see man, a rational creature and moral agent, placed here in a state of probation, devoting the bloom of life to the glory of God, and work of religion. In his youth he became hopefully pious. At various seasons, he was in a greater or less degree, visited with the strivings of the Spirit of God, and affected with a sense of his sinful nature and state, and the danger of it. His religious impressions and convictions continued many months; but at some seasons were much higher than at others. He saw his wretchedness and guilt as a sinner—that his heart was enmity to God—that in himself he had no help—that he must perish for ever, unless free and sovereign mercy should be extended to him. This, at length, he hoped was extended to him, and his religious awakenings terminated in a real change of heart. For he felt reconciled to God's holy character and law; and hoped he had passed from death unto life, had become the subject of the regenerating influences of the Holy Ghost.—He seemed to himself to be

willing to embrace an offered SAVIOUR and purchased pardon—to love and admire the divine character, and the purity of the divine law. After much examination and self-searching, he entertained a hope concerning himself, that he had experienced a change of heart, such as the scripture makes essential to salvation. *But after that the kindness and love of God our Saviour toward man appeared. Not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the HOLY GHOST.* In a suitable time, he made a public profession of religion, and resolved to devote himself to the work of the evangelical ministry.—The friends of Zion rejoiced, in the prospect that he might, in his day, be eminently useful in the church. He was both a scholar and gentleman. The God of nature gave him respectable talents. His memory was retentive—his judgment sound—his apprehension quick—and his imagination lively.—He was a kind parent—an affectionate husband—a firm friend—a lively Christian—and faithful Minister. In conversation he was entertaining and interesting—endowed with a happy talent at introducing moral and religious sentiments, in either the learned, or polite circle.

As a minister of the gospel, he was grave and circumspect, but social and conciliating—was much esteemed by his own people, and by others, who had, occasionally, opportunity of becoming acquainted with him.—

He was candid, willing others should think for themselves, but firm in his attachment to what he conceived the truth. Under his ministry there was one great revival of religion. A large accession, as the fruit, was made to his church—Many were awakened to thoughtfulness—many convinced of their sin and danger—many hopefully renewed. Of this day of God's power and grace, he used often and affectionately to speak. He was a judicious and correct DIVINE—attached to the doctrines of grace—the doctrines of our Churches in New-England,—the doctrines maintained in all ages, even from the primitive apostolic times, as the essential doctrines of the gospel—the doctrines of the REFORMATION. Of these he had a clear and correct understanding. These he loved as the pure gospel. These he was able to defend, and well illustrate. These he fully, plainly, and solemnly preached; and as the natural effect, many of his people were, from time to time, brought to a saving and experimental acquaintance with them. By his zeal, wisdom, and firmness, he was considered as a pillar in the church, and in the support of orthodox principles.

In preparing for the labors of the DESK, he was very diligent, and a close and faithful student. His attainments in theological science were respectable, and in solving cases of conscience he excelled.—To young Ministers he urgently recommended close application to study—to give themselves to reading, meditation, and prayer.

His reputation for wisdom,

knowledge in ecclesiastical proceedings—and ready talents for healing and composing divisions, uneasiness, and difficulties in churches and societies rendered applications to him to sit in Councils for that purpose, frequent.

In his preaching, he was distinguished for an affectionate and tender address. In composing his sermons, his style was plain, familiar, and diffuse—and his arrangement of his ideas, and his method lucid and easy. He had a taste for employing metaphors to inforce and illustrate his subjects. His strain of preaching was evangelical. He dwelt much on doctrines, on the discriminating glories of the gospel. A Saviour's name, divinity, and atonement often—often found a place in his sermons. He gloried, like Paul, in the CROSS OF CHRIST, as the sum of the gospel. He appeared always to be in earnest, to his hearers, to seek not their applause, but their salvation. He seemed to feel what he delivered—to speak as a dying man to dying men. This rendered him acceptable and popular. Again,

He had a pleasing animation and fervor. He prayed, he preached—he conversed with such, as were concerned about their salvation, and with Christians on their exercises, experiences, and doubts as alive, not in a cold and formal manner.—He never concealed, or disguised, through fear of man, the essential doctrines of Christianity. Believing these necessary to salvation, he boldly proclaimed them from the SACRED DESK, let it displease whom it might. In pathetic eloquence,

few excelled him. And when tidings of revivals of religion in any place reached him, he was filled with joy and thanksgiving.

He was a man of prayer. In his pulpit performances, he was universally allowed to excel in this part of them. Here he had uncommon gifts:—always solemn—always devout—always pertinent—especially, did he excel on interesting and important occasions. There was a variety—there was a copiousness—there was an enlargement of heart peculiar to him, noticed by all strangers, as well as his own people. In a word, he was a plain, experimental, practical, searching and powerful preacher.

After his dismissal from his pastoral charge, his time was almost entirely devoted to reading and self-examination, and particularly to reading the sacred Volume. Among his once dear charge, he witnessed many both affecting and painful vicissitudes. During the last two years of a life protracted to a great age, he was called in a holy Providence to struggle with much pain and infirmity. After his confinement from the house and ordinances of God, he remarked that he felt a higher sense of the communion of saints, than he ever felt before; and on the Sabbath, while the people were gone up to the city of their solemnities, he made it his practice to set apart some special seasons of prayer for them, that they might have refreshings from the presence of the Lord, and a sweet day of sacred rest. Generally, he appeared to maintain a lively sense of divine things—to have bright

and supporting hopes of heavenly felicity—and much delight in God, as infinitely glorious, and in addresses to him, as his God, and all his salvation.—In his last sickness he repeatedly observed to the writer of these lines, when visiting him—“My chief concern is to prepare to die:—to go to that God, to whom I pray, to be swallowed up in his glories: and to that Redeemer, whose life-giving blood is my only dependence for pardon and eternal life.—I think I love my God!—I think, I know, I love him, as my heavenly Father.”—

At another visit, in conversation on the subject of his being soon in an awful, boundless eternity, he said, “How dear to my heart is the name of my Saviour! He is to me all and in all!” Again, with tears streaming from his eyes, he said, “I cannot endure the thought of being cast off from God *for ever*—of being in the place of misery with his enemies *for ever*—of being in hell where his name—the name of an infinitely and holy God is blasphemed *for ever*.—I cannot bear to be exiled from my Redeemer’s presence and glory.”—At another time, speaking of his pains and remaining sins—of the present troubles of the world, and of our own country, he exclaimed, “O how do I delight, at least, I think I do delight—to think of rest in God in his kingdom—of being in a holy heaven, where pain and sin never shall enter—to go no more out—to think of perfect—perfect holiness—perfect obedience!—To die is gain. God has been good to me all my days. I bless him for all his

mercies. O bless the Lord, for his mercy endureth for ever.— I often think how awful the idea of being a *cast-away*, after having preached the gospel to others.—But I seem to think—O that I might not be deceived, that I can take leave of all on earth—a vain, distracted world, without regret. *Amen, even so, come Lord Jesus.*” —Such was the ministerial character—such the life—and such the death of this servant of the Lord.—On the 8th of July, 1812, in the 86th year of his age, he breathed his last, and has gone to an infinitely better world, we trust—where all tears shall be wiped away. *Blessed are the dead that die in the Lord.*

Note.... The EDITOR observing that in the above Memoir of the Rev. Mr. Pitkin, there is no account of his family, for the satisfaction of his readers, would inform them ;—that the Rev. Mr. Pitkin married Miss Temperance Clap, daughter of the late venerable President Clap.—Mrs. Pitkin died in May, 1772, having supported a character of eminent Christian piety.—She, with the late Mrs. Mary Wooster, relict of the late General David Wooster, were the only surviving children of the late President Clap.

By this connection, Mr. Pitkin had eight children.

Samuel, who died Sept. 1777.

Catharine, the wife of Rev. Nathan Perkins, D. D. West Hartford.

Charles, now living in Farmington.

Elizabeth, the wife of the Rev. Timothy Langdon, deceased ; she is now the wife of Mr. Benajah Storrs.

Anna, the wife of Enoch Perkins, Esq. of Hartford.

Timothy, now Member of Congress from the State of Connecticut.

Mary Clap, the wife of the Rev. Asahel S. Norton, of Clinton, State of New York.

Temperance, the wife of Mr. Bissell Hinsdale, Merchant, Winsted.

Religious Intelligence.

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DOMESTIC.
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A brief Narrative of the Religious Revival in Cornwall, First Society, 1812.

DURING the last winter and spring, many of the people of my ministerial charge, were unusually attentive to preaching, conferences, and the means of religious instruction. Several were deeply impressed with divine truth, and it is hoped that more than sixty, after a season of great solicitude for their future happiness, have become the subjects of divine illumination. These subjects are chiefly the youth, children, and young heads of families. The society, by reason of numerous dissenters, is small, and consists of less than one hundred families. In the year 1804, the church was composed of about fifty-four members. In the year 1806 and 1807, there were large additions made to both of the churches of the town. There was a very extensive revival in both societies, and toward seventy were added to the church of my pastoral charge.

The moralizing influence of this revival, in my society, has been great and abiding. Our youth have been sober ; for five years past, midnight balls, gambling, and scenes of dissipation,

have scarcely been known among us.

The youth, in their social meetings, have often spent their hours in attending to religious books and the subjects on which they read. Also church praying meetings have not been wholly neglected for any length of time. But previously to the present revival the church was fast declining into languor and coldness. At the same time the society was exposed to division by certain local circumstances.—These things alarmed the most prayerful, and no doubt led them to implore Him, who has the residue of the Spirit. The attention commenced among the youth, but no uncommon providences appeared to excite their attention.

In September last, a few of our religious youth proposed to their young companions to meet them in conferences.—The conferences were well attended, and evidently crowned with the divine favor—several young persons became very serious.—Some were deeply impressed with a sense of their danger as sinners.—The attention increased in a slow, but steady manner.

In December, the church met very generally, and without public warning, to spend a day in fasting and prayer for the effusion of the Divine Spirit.—This was a solemn and affecting season.—Without any enthusiasm it may be humbly hoped, that God condescended to hear the prayers of the church.—New instances of deep impression were heard of, weekly and almost daily.—During the winter, and the early part of

the spring, the work progressed continually. Several neighboring ministers, furnished their friendly and pious aid, for which no doubt many will thank God for ever.—In the centre school, many small scholars were alarmed for their souls—they daily thronged the house of their minister, and it was very affecting to see the dear creatures bathed in tears, hanging on the lips of their instructor.—Some of them give comfortable evidence, that they are the lambs of Christ; for their conduct, as yet, is humble and exemplary. The people were taught in the pulpit and from house to house—that they were moral agents, and that their guilt was the effect of their voluntary conduct. That their hearts were desperately wicked—opposed to God, to his law, and to the way of salvation—and that after all the sincere and kind invitations of the Lord Jesus—they would inevitably perish in sin, if the sovereign and electing love of Jehovah did not interpose. The necessity of repentance and faith—the doctrine of regeneration,—the character of the eternal Son of God,—his mediation, offices, and promises, were exhibited to them; and although these things were brought to their view, by their own teacher, with much imperfection, they proved mighty through God; and ever adored be his grace!—

The exercises of the serious, before the indulgence of hope, were substantially the same, but they were varied much in respect to circumstances and the degree of anxiety. One person under very deep and

distressing conviction was for a season fully persuaded that the Spirit of God, had no influence on her, because of the amazing depravity of her heart. A deep sense of the nature of sin, was common among all.— Yet all this work was still and solemn, and without any instances of disorder. When the subjects of hope emerged from despondency, they did not all perceive the great objects of faith and hope with equal clearness. But generally they had a just view of the glory of the exalted Redeemer, and founded all their hope on him as their only and eternal basis. Some, who have appeared reluctant to say much of their own exercises, have told their confidential friends, that they felt assured of the love of God.— Their joy was elevated, but serene, and without any marks of enthusiasm. Before they had hope,—a hope was their primary object; but when divine light shone, the glory of God, of Christ, and the salvation of the souls of men seemed almost exclusively to engross their minds.

One very extraordinary case of conviction and of renewal of heart, as there is good reason to hope, must not be unnoticed.— It is of a man aged eighty-two. His life had been a continued course of total disregard to piety. He rarely, if ever attended the worship of God. He ever felt inveterate dislike to the professors of Christianity.—A few months before he was excited to a sense of his sin and danger, he was, by sickness, laid upon the borders of the grave. Yet when he expected to die, he appeared

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extremely hardened. He conducted as a reprobate. When his minister visited him (which was almost daily,) he was determined to cast off fear, and restrain prayer. He positively denied that he was a sinner, and was very averse to prayer, and all religious conversation. Often he seemed angry with God for afflicting him.—After his recovery, he was no less heedless than before. Yet this man appears a wonder among his acquaintance and a monument of mercy!—In the midst of the revival, when he knew little or nothing of it—he was arrested by the secret influences of the Almighty Spirit,—for what power short of Almighty could have reduced *him* to subjection! As long as possible he concealed the struggles of a hard heart and smitten conscience, and while his soul was filled with anguish, he was determined to retain his pride. He frequently retired to the wood, and as he has since said, “He felt as though his heart would burst, from a sense of his aggravated transgressions.” After several days of great distress, and at a certain time when alone in a wood, he reflected with wonder even to astonishment, on the long suffering patience of the Lord, towards sinners, especially towards himself. There, it appears, that the glory of God burst upon his soul. To use his own expression: “The woods seemed full of God.” When he thought of God he was happy; but in viewing himself he was deprived of comfort. He no more concealed his feelings, and was afterwards happy in the promises of the gospel. When

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his minister first visited him after these things, the interview was very interesting. He saluted him with great affection, and with many tears. He could say to him—"formerly I hated to see you, but now I love you." He has made a public profession; is much delighted with prayer and religious conversation—apparently he is meek, humble and sincere; and, as he is declining in health, we hope he is ripening for glory.

Some persons, no doubt, should they read this narrative, will regard this account as the effect of weakness, enthusiasm, or imposture. But the story of this man is founded on facts.—As for the heart of man, God only knows. But is not God, Almighty? and is not the King's heart in the hand of the Lord?—

Thirty-four have been added to the church at one time.—and many others will probably present themselves for communion soon.—Most of those who sing in public, are professedly the friends of religion.

In the second Society of Cornwall, several have indulged religious hope, and in both the Societies there are yet manifestations of the Divine Spirit.

TIMOTHY STONE.

CORNWALL, }
August, 1812. }



[In our last Number we published An Address to the Christian Public within the limits of the North Association of Hartford County. Here follows the Address and Constitution of an Auxiliary Foreign Mission Society in Hartford County.]

AMIDST the confusion of the nations God is doing great things for his church and people. The happy days are rapidly hastening in which the promise made to Christ shall be fulfilled, 'I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession.' Societies have been instituted for the purpose of sending the gospel to the *Heathen Nations*, and to translate the Holy Scriptures into their various languages. Among these an American Board of Commissioners for Foreign Missions has been instituted, whose prospects are thus far promising. Five young men have already gone to the Birman Empire, and others have it in contemplation to go when their education for that purpose shall be completed, and funds shall be furnished.

We the subscribers, sensible of our obligations to aid in imparting the blessings of the gospel to the heathen do hereby associate for that purpose, under the following regulations, and promise to pay the sums affixed to our names severally.

CONSTITUTION.

ARTICLE 1. The name of this Society shall be the Foreign Mission Society of the North Association in Hartford County and its vicinity.

2. The object of the Society shall be to raise money, to support Foreign Missions, and to aid the translation of the Bible into various languages.

3. Every person, who shall subscribe the Constitution, and shall engage to pay to the Treasurer of this Society, annually,

a sum not less than one dollar, shall be a member.

4. Every person, paying the sum of fifteen dollars, which will be accepted at three equal annual instalments, shall be a member for life.

5. The Officers of the Society shall be a President, Vice-Presidents, a Secretary, Treasurer, and Auditor to be chosen by ballot at the annual meeting.

6. The Society shall hold its annual meeting on the third Wednesday in October in each year.

7. The first payment shall be made at the first annual meeting to the Treasurer when elected.

8. The Secretary shall record all the proceedings of the Society, and shall give notice of the annual meeting in the News papers printed at Hartford, at least three weeks before the time of meeting, and special meetings may be called by the President, or in his absence, by either of the Vice-Presidents.

9. Whatever expenses shall arise in transacting the business of the Society, shall be defrayed by monies drawn from the Treasury by an order signed by the President, or in his absence, by either of the Vice-Presidents, or in their absence, by the Secretary.

10. The Treasurer, on receiving the annual tax, shall pay the same, and all other monies received by him, to the Treasurer of the American Board of Commissioners of Foreign Missions, except as above excepted.

11. The Auditor shall annually, previous to the annual meeting, examine the accounts of the Treasurer, and a statement thereof shall be made and exhi-

bited to the Society at each annual meeting, and the same being accepted, shall be recorded by the Secretary.

12. If the office of the Secretary or Treasurer shall become vacant during the year, the President, or in case of his absence, the Vice-Presidents shall designate a person to fill the vacancy.

13. No alteration shall be made in this Constitution unless by a vote of two thirds of the members present at an annual meeting, nor unless the motion for the alteration shall have been made at least one year previous to its adoption.



INTERESTING.

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Eighth Anniversary of the British and Foreign Bible Society.

ON Wednesday the 6th of May, 1812, the British and Foreign Bible Society held their Eighth Anniversary at Freemason's Hall. The attendance was so numerous that the Hall was filled almost immediately after the doors were opened; and many hundreds, among whom we regret to say were the Earl of Hardwicke, and several Members of Parliament and other Gentlemen, subscribers to the Institution, were unable to obtain admission. At twelve o'clock Lord Teignmouth, the President, opened the business of the day by reading the 8th Report; which, from the variety and importance of the facts it enumerated, as

indicative of the operations and success of the Institution, and the very animated and impressive sentiments with which it concluded, may be justly considered the most interesting and valuable of those compilations for which the Society are indebted to the able, pious and indefatigable exertions of their truly Christian President.—His Lordship, (who was relieved by the Rev. Mr. Dealtry in reading a part of the Report,) having brought it to a close, delivered a brief and impressive address; and proceeded to read a letter from the Bishop of Durham, wherein that excellent prelate expressed his deep regret at being prevented by the state of his health at so advanced a period of life, from attending the meeting of a Society in which he took so cordial an interest, and desired that a draft of 50*l.* might be accepted as his Proxy. The Cash Accounts having now been read by the Assistant Secretary, the Bishop of Kildare, (lately appointed a Vice-President of the Society,) rose and moved, that the Report which his Lordship the President had read should be adopted and printed under the direction of the Committee. The Bishop prefaced this motion by an admirable speech, in which he stated the want and acceptability of the Scriptures, according to the authorised Version, not only among the Protestants, but also among very many of the Roman Catholics in Ireland, and spoke in terms of high commendation of the exertions made by the Dublin Association, and the Hibernian Bible Society of Dublin to meet the exigency.—

The Bishop asserted that the ignorance which prevailed in that country on the subject of religion was not to be conceived, that the doctrines of the Reformation were utterly unknown in many parts of it. His Lordship then described in a very pious, simple and feeling manner, the recent accession of the Professor of Maynooth to the Protestant established Church; and concluded by an affecting appeal on behalf of a people who needed so greatly the assistance of the Society, and were so prepared to profit by it.

The Earl of Hardwicke having been prevented by the pressure of the crowd from entering the Hall, despatched a letter, (which was read to the Meeting) wherein his Lordship expressed his regret at being compelled to retire, and the more so because it had been his intention to move the Resolution of Thanks to the President.—Mr. Wilberforce, after adverting to the suddenness with which the duty of making that motion had devolved on him, delivered a speech which would deserve to be classed with the happiest of his effusions on any preceding Anniversary. He complimented the Noble President on being the centre of the largest religious circle which the world had ever witnessed. "Little did your Lordship expect," (said Mr. W.) "when you returned to your native country, to enjoy that ease and retirement which your public labours in so arduous a Government had earned, that so high and useful a destination was reserved for you as that to which your Lordship has been called." Mr. Wilber-

force then proceeded to descant, with exquisite beauty and feeling, on the scene which he now had the satisfaction to witness. contrasting with it the stormy and tumultuous scenes in which so great a part of his time is spent. He seemed to have entered a higher region, within the beams of celestial light, and to have left the clouds and storms of this lower world beneath him. The institution appeared to him very aptly described in those beautiful lines of Goldsmith :—

“ As some tall cliff that lifts its awful form,
 “ Swells from the vale, and midway meets the storm ;
 “ Tho’ round its breast the rolling clouds are spread,
 “ Eternal sunshine settles on its head.”

The Bishop of CLOYNE in seconding this motion, stated that after the very eloquent and able manner in which the subject of the proposed Resolution had been treated, he should not offer a single word by way of recommending to the meeting what every gentleman present must, from full conviction of the merits of the Noble Lord be eager to adopt.

The Rev. Dr. WINTER, in moving the Thanks to the Vice-President, delivered a judicious and candid speech, in which he described in very appropriate terms, the happy union of Christian parties which this Society exhibited. Lord Calthorpe, and Sir Thomas Baring, in severally seconding this and a preceding motion, delivered their sentiments briefly, but in a very feeling and impressive manner. The Bishop of Meath, (recently

appointed a Vice-President,) moved the Thanks to the Committee in a speech of great energy. His Lordship concurred with the Bishop of Kildare in representing the state of Ireland as needing the benefit which it was in the power of this Society to impart. The Bishop remarked that only the skirts of that cloud charged with fertilizing showers, to which the Noble President had compared this benevolent Society, had yet extended to Ireland.— His Lordship expressed the warmest satisfaction at witnessing so numerous a meeting, united thus cordially and ardently on an object of so much importance, and assured them, that he should endeavour to impart a similar impression to the Clergy of that Diocese which constituted the sphere of his labours.

The Right Honourable N. VANSITTART, M. P. seconded the motion of Thanks to the Committee in a speech distinguished by his customary candor, elegance, and discrimination. He bore the strongest testimony, from his own personal experience, to the industry and harmony of the Committee, and the uniformity with which, merging all peculiarities of religious sentiment, they pursued the great object of their appointment.

The Thanks to the Treasurer were moved by C. GRANT, Esq. M. P. and seconded by T. BABBINGTON, Esq. M. P. in a short but pertinent speech, delivered under the inconvenience of a cold which almost suppressed his utterance.

The Bishop of NORWICH then

rose, and moved the Thanks to the Secretaries. His Lordship stated, that he could bear his testimony so their zeal; and proceeded to expatiate on their services, to which himself had been witness, with that simplicity, feeling, and liberality, by which he is so eminently distinguished.

Mr. STEINKOFF, in returning thanks, addressed the meeting briefly with that Christian pathos which characterizes all his addresses. He felt the respect paid to his colleagues as paid to himself. In the garment of praise with which they are clothed, he felt himself adorned; in their honour he was honoured. He confessed that oftentimes when he contemplated the magnitude of the duties which belonged to his office, and still more the responsibility which accompanied them, he was almost ready to sink under the weight; but he remembered that his Saviour had said "My grace is sufficient for thee," and then he felt encouraged to proceed. Adverting to the Continent of Europe, and the services which the Society had rendered to that part of the world, he directed the attention of the meeting to two foreign Clergymen, the Rev. Dr. Brunmark and the Rev. Dr. Schwabe, who were present, and who would probably favour the meeting with some observations on the subject.

Dr. BRUNMARK (Chaplain to the Swedish Embassy) then came forward, and after appealing as a Foreigner, to the indulgence of the audience, delivered a very sensible, pious and impressive Address. He did jus-

tice to the paternal kindness and activity of his own government; but pointed out how, from various causes, a grievous scarcity of the Scriptures prevailed among the lower orders of the people throughout the Swedish dominions, which nothing but British benevolence could have remedied, and for which the British and Foreign Bible Society had provided a remedy. Dr. B. then particularized the services which the Society had rendered by promoting the printing of the Scriptures in the Swedish, Laponese, and Finnish languages; and described the value of these services, and the gratitude with which they were felt, in a manner which excited great interest, and produced a very considerable effect.

The Rev. Mr. HUGHES followed, and offered his thanks to the Meeting on behalf of himself and his Colleagues, to whom he was not more united in office and in labour, than in respect and affection. Mr. Hughes then took a brief but luminous view of the Society's exertions during the past year, and adverted, in very grateful terms, to the kindness which had been shewn to himself and his Colleagues, by the several local bodies to which their personal assistance had been given. He closed an excellent address, by glancing at the advantages which would result from this Society to Britain, whatever might be her destination. If she were to remain the arbitress of nations, she would have the means of extensive usefulness, and be a source of happiness to the world. If, on the contrary,

her connection with other nations should be destroyed, if she should experience such a reverse as to cut off the means of her commercial wealth and greatness, she would have within herself those resources which would sustain her under calamity, and make national adversity contribute to her improvement.

The Rev. Mr. OWEN expressed himself unwilling to weaken by any thing he might say, the impression which must have been made by the union of feeling and judgment in the speeches of his Colleagues who had preceded him. He was also aware that the field to-day was occupied by reapers of high consideration; and that as the sound of their sickle appeared to be so grateful in the ears of the Meeting, he should leave them in full possession of it.— If, however, a proper opportunity should offer at the close of the business, he should very cheerfully glean a few ears, and present them as an offering on the altar of the Society.

The Bishop of SALISBURY expressed the cordial satisfaction with which he took a share in the duties of this interesting occasion; and moved the Thanks of the Meeting to the Synod of Glasgow, and the several Synods, Presbyteries, &c. in North Britain, for their liberal contributions and support. This motion was seconded by the Rev. T. White, M. A.

HENRY THORNTON, Esq. M. P. then came forward, and moved the Thanks to the several Auxiliary Societies, &c. In doing this, he entered into a detailed and very judicious consid-

eration of the advantages arising both to the funds and operations of the institution from the establishment of Auxiliary Societies. He appealed to the prodigious item in the Cash Account of 24,813*l.* 5*s.* 10*d.* furnished by Auxiliary Societies alone, in justification of his statement; and after explaining in a variety of ways the solid and permanent benefits connected with this system of localization, concluded a very able and satisfactory speech by representing the several Auxiliary Societies as possessing claims to the warmest gratitude of the Meeting.

LORD GAMBIER then rose and moved the Thanks to the Corresponding Committee in Bengal. In doing this, his Lordship apologized for his inability to support the Motion as it deserved. The profession of arms, his Lordship observed, was not favorable to habits of public speaking. He did however, consider it a great honor to perform the lowest office in this blessed Society; and therefore trusted that his feelings would be accepted as an atonement for the deficiency of his expression; he should satisfy himself with simply offering the Resolution which he held in his hand to their adoption. C. Grant, Esq. M. P. seconded the motion.

The Rev. John TOWNSEND (of Bermondsey), in moving the thanks to those Gentlemen who had contributed Books to the Library, delivered a very neat, candid and pleasing address. He drew a very happy parallel between the society as constituted of different Christian denominations and the human body. Had you observed these

apart, you might have seen the brilliant eye, heard the eloquent tongue, and witnessed the active hand; but you could not have contemplated the symmetry of the whole, had you not seen them embodied in the society itself. Mr. Townsend was followed by the Rev. Mr. SIMMONS, (of Cambridge), who adverted with much feeling to those laborers in the East, Messrs. Martyn and Thomason, who had commenced their pastoral duties in the service of his own church, and whom he regarded with the affection of a brother. Mr. S. gave some interesting details respecting Mr. Martyn's visit to Shiraz in Persia, with a view to effect a pure Persian translation of the Scriptures; and after descanting briefly on the general object of the Society, and the degree in which that object was promoted by literary contributions, concluded by giving his support to Mr. Townsend's motion.

The Bishop of NORWICH having moved the Thanks to Lord Teignmouth, for his Lordship's conduct in the Chair, Mr. Owen came forward, and closed the business of the day by an animated Address. He congratulated the Meeting on the services which had been rendered this day to the cause of the Society, by Irish and English Prelates, by the defenders of our country (alluding to Lord Gambier), and (pointing to Messrs. Vansittart and Wilberforce), by the enlighteners and liberators of mankind. Mr. O. then called upon the meeting to take a view of the Society, in reference to the agents which it had called

into employment, the various scenes in which it was acting its dignified part, and the objects to whom its kindness was extended.—To ascertain these several items, and present the grand total of the Society's exertions, would stretch the intellect of an Angel, and surpass the computing powers of all but HIM who numbereth the host of Heaven, and calleth the stars by their names. The tale could only here be told in part, and must be interrupted. He trusted, however, that those whom he had the honor to address would be united in that perfect state, where the mighty narrative would be completely unfolded, and neither darkness intercept our view, nor weariness oppress us. The direct advantage of this Society was, he said, scarcely greater than the contingent benefit which resulted indirectly from it. While civil polity and social happiness were ultimately promoted, it was impossible not to see and admire in what degree Religion profited by the influence of such an Association.—The correspondence which it elicited, and the testimonies which it collected from every part of the world, were so many dispositions, from independent and concurring witnesses, to the truth, the power, and the excellence of Christianity. After a train of remarks, illustrative of these positions, Mr. O. concluded by urging the Members to take encouragement from the triumphs which they had witnessed this day. "Be ye stedfast," (said Mr. O.) "unmoveable—always abounding in this work of the Lord; forasmuch as ye know that your la-

bor has not been, is not, nor ever will be, in vain, in the Lord."

Thus terminated the Eighth Anniversary of this great Institution. The multitude, amounting to between 2 and 3000 (and which would, had there been space, have amounted to almost double the number), were literally of one heart and one mind. Never did the countenances of men indicate more visibly the strong feelings of mutual joy and affection than those of that vast assembly. So perfectly had the great subject absorbed all subordinate considerations, that not an expression dropped from any speaker which betrayed a controversial feeling. A stranger to what has appeared in print would have supposed, that in this Institution of pure and vast benevolence there is (as we trust there soon will be,) but one opinion and one feeling throughout the British Empire and the Christian world. And when we state that 35,690 Bibles, and 70,733 Testaments, were issued last year, besides the number circulated abroad by the Society's aid—that within that period *Seventy* new Auxiliary Societies (including Branch Societies) were produced in Britain alone—and that the net income of the year was 43,532*l.* 12*s.* 5*d.* and its expenditure (including its engagements) 46,530*l.* 10*s.* 11*d.*—we scarcely think we assume too much in claiming for an Association so employed and supported, the contributions, the co-operation and the prayers of those who are sincerely desirous "that all men should be saved, and come to the knowledge of the truth."

VOL. V. NO. 9.

Account of the death of Mrs. Ely.

[THE following account of the death of Mrs. Nancy Ely, wife of the Rev. Alfred Ely, of Monson, (Mas.) is inserted for the satisfaction of her numerous, pious female acquaintance, who read this Magazine.]
Ed.

THE subject of the following sketch, whose name before marriage, was Nancy Hinsdale, was born in New Canaan (N. Y.) August, 1778. While a child, she was deprived of both her earthly parents. Destitute of parental guidance and instruction, she suffered many evils in her orphan state, which, doubtless, were heightened, by her great delicacy of bodily habit and extreme sensibility of feeling.—The season of her childhood was spent principally under the direction of her pious maternal grand-mother. After this, she was placed under the care of an aunt, living in Norwich, (Con.) who being soon removed by death, she came to Hartford, where she resided, most of the time with her sister, till united with Mr. Ely, February 16, 1806. During this period, she was called to pass through many scenes of affliction, one of which, the death of her sister, Mrs. Deane, with whom she lived, was peculiarly trying.—This however was the means of awakening her attention, in some degree, to the concerns of her soul. Previous to this she had not, indeed, been inattentive to the form of godliness, nor had she lived entirely destitute of serious impressions. The instructions and prayers of her grand mother, she always thought, were the means of preserving her from the fash-

W W

ionable follies of the age, of inspiring her with reverence for religion, and of leading her to attend to its external duties.—

But she continued in a state of impenitence, though moral and amiable, till about the year 1798. when, during a time of revival, in Hartford, she was brought under deep conviction. In view of her depravity and need of divine grace to renew her heart, all hope, derived from outward observances or natural sweetness of temper, was destroyed. She felt herself to be a helpless sinner, in the hands of an angry God. Not till after much distress and agitation of mind, was she enabled to renounce all things for Christ.* God was pleased to manifest his forgiving love and grace to her, while reading and meditating on the viii. Chapter of the Epistle to the Romans. The glorious truths, there exhibited, were applied to her heart. And the sovereign grace of Christ, the electing love and faithfulness of God, were ever after the source of her comfort.

Soon after this, she publicly professed her faith in Christ, and was received, as a communicant, in the North Church at Hartford. The communion of saints was to her a cordial and a comfort; and from this time she appeared to enjoy, with little interruption, great peace in believing for several years. The benefit she derived from the religious meetings of the young people, which commenced during the awakening and were attended, weekly, for a considerable time, she often mentioned with grateful praise to God. These seasons of pray-

er and praise, she highly prized; and considered, as a precious means of confirming her, in the faith and hope of the Gospel.

On account of feeble health, she left Hartford, in the Spring of 1804, and resided in the country. Deprived now, of many religious privileges, which she had long enjoyed, she on this account sensibly felt, and greatly regretted the change. But the state of her health seemed to render the sacrifice necessary. At this time, her friends were apprehensive, that she would not continue long. But the prospect of death did not disturb the peace of her soul. God was pleased, however, to recover her from this state of debility, so that she enjoyed a comfortable degree of health till about seven months before her death. She was then seized with a violent cough, which ended in a confirmed pulmonary consumption. From the beginning of her illness, she was impressed with the idea, that she should never recover. During the winter and spring, her hope was considerably clouded, and at times darkness covered her mind. God was pleased, in this period, to bring the depravity of her heart more clearly to her view, so that she saw the evil and felt the burden of sin, in a degree beyond what she had before experienced. While she deeply realized her helplessness and dependence on sovereign grace, and hated and loathed the corruption, which she saw in her heart, she was, at some moments, greatly distressed with risings of opposition to the sovereignty of God, when at the

same time, she confessed her full belief of this truth, and considered it the only source of hope. In this state she continued, though with such a degree of hope, as to be free from the distress of despairing thoughts, till she was confined about a month previous to her death.

Now the Lord appeared for her, and graciously removed her darkness and her doubts, and seemed, at once and for ever, to deliver her from all her spiritual foes. From this time she enjoyed with little interruption, great serenity and peace of mind till the close of life. Her attachments to her friends and her family were always in a high degree ardent, and the thought of leaving them had before given her great pain. But now she appeared absolutely weaned from the world, entirely detached from earthly things. Her children and her dearest earthly friend, she could cheerfully give up and leave in the hands of God. In the full exercise of reason, with a strong persuasion of her nearness to the grave, she with perfect calmness, conversed upon death. When asked how she felt, she answered; "I cannot feel unhappy."—Though not favored with high exercises of joy, she had longing desires after God. When asked, whether the view of God's sovereignty and the thought of enjoying him for ever, afforded her any comfort, she answered: "From the bottom of my heart I can say; Whom have I in heaven but thee, and there is none upon earth I desire besides thee. And I know not what I should do, if the Lord did not

reign." When asked if heaven appeared desirable, as a place where she should worship and serve God without weariness and without end? "O yes," she answered, "and especially, because I shall serve him there without sin." She seemed to have given herself up to God in the covenant of grace, and appeared to rest, with cheerfulness and assurance, upon his faithfulness. She would speak of her exercises, and of her peace of mind, in view of eternity; and then enquire what can this be, if not grace, free, unmerited grace? At times she would exclaim, "What if I should be deceived! It will indeed be dreadful! My heart is deceitful above all things and desperately wicked: but surely this is grace, and I do hope in the mercy of God in Christ.—I know in whom I have believed, and I feel that he will not suffer me to be ashamed of my confidence."

Accounts of the triumphant death of the saints, some of which were read in her hearing, and the prayers and conversation of her Christian friends, were exceedingly refreshing to her soul. During most of her confinement, she was able to converse but little, on account of extreme debility. When any thing was read in her presence, which expressed her feelings, she would notice it. An exercise of Mrs. Roe's, entitled, "Longing after God, and weary of the world," expressed, she said, accurately, the feelings of her soul, and she could put her heart's amen to it all. The viii ch. of Romans which had formerly been made so com-

forting to her, she now found had lost none of its excellence. Indeed the scriptures and devotional writings seemed to be refreshing to her, "as cold water to a thirsty soul." In the electing love, faithfulness and grace of God, her hopes of glory appeared to be centered, and remained unshaken.

Often did she mention, with gratitude to God, that she had not now to perform the great business, of making her peace with God. And she earnestly wished, as one who felt that a sick and dying bed was no place for repentance, to warn every one against procrastinating this important work to that period.

I felt in the midst of this scene, what her pious friends who were present, expressed that, "It was good to be here." I saw the triumphs of divine grace, God glorified, the gospel of Jesus honored, Christians quickened, and heard and joined in praise on her behalf.

The last thing she uttered, in answer to a question, was, "Death has no terrors." With such exercises, it is needless to say, that cheerfulness and patience were prominent, and continued during her distressing sickness. On the 15th of July, 1812, about 10 o'clock in the evening, she fell asleep in Jesus, in the 34th year of her age; and is now, I believe, what and where she so ardently desired, free from sin, and in the glorious presence of her Lord and Saviour Jesus Christ.

E. H.

The following is an extract of a letter to a gentleman in Hartford.

FALMOUTH, June 22, 1812.

"Sir,

"HEARING you are a friend to vital religion, altho' a stranger to me, I take this opportunity to give you a brief account of the reformation, in my parish, thinking it may give you pleasure. There was a general revival of religion took place about three summers past, when great numbers entertained a hope of being savingly brought into the light and liberty of the gospel; I have been called to attend three reformations in quick succession, two in my own parish, and one in the borders of Sandwich. Among my own people about fifty were brought to rejoice in the faith of the Redeemer. The work appeared to be most solemn, heart-searching and effectual, without any tumult or disorder. The exercises of the subjects appeared to be spiritual, in which the deep depravity of the human heart was laid open.—When they became established in the doctrines of grace, the change appeared so visible from nature to grace, from darkness to light, from sorrow to joy, that beholding spectators were filled with astonishment. Never did I witness such solemn, interesting, and affecting scenes. No tongue can describe to you the anxiety I felt, on the one hand for the distressed; and on the other the pleasing emotions of my soul, when relieved in their hearts, they sung with the highest elevation the praises of re-

deeming love. The concerts of our young converts, must have occasioned joy to the angels. certainly they filled every Christian's heart with love, and his lips with praise. I often thought of the hosannas which were sang at our Saviour's triumphant entering into Jerusalem, and could not refrain from repeating these prophetic words, "Out of the mouth of babes and sucklings hast thou perfected praise." Such seasons are rare, and I never may see them more. They can never be forgotten by, Sir, your humble servant,

H. T. LINCOLN."



NOTICE.

THE American Board of Commissioners for Foreign Missions, will hold their annual meeting in Hartford, on the third Wednesday, (the 16th.) of Sept. instant. It is expected a Sermon, appropriate to the interesting object of their appointment and meeting, will be delivered by a member of the Board, in the evening of the same day. The friends of Christianity indulge animating hopes, that this Board will be instrumental in the divine hand, of so dispensing the charity committed to their disposal, as greatly to assist in extending the Redeemer's peaceful kingdom over the habitable globe. The time, long since predicted, approaches, in which mankind "shall not hurt nor destroy.— For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover

the sea." Christians feel assured, that these precious promises of revelation will be fulfilled by the blessing of Christ on human exertions directed by his word.

By a Legislative act of the Commonwealth of Massachusetts the Board was incorporated in June last. The Members of the Board are—

In Massachusetts,

WILLIAM BARTLET, Esq. of Newburyport,
 Rev. SAMUEL SPRING, D. D. of the same place,
 Rev. JOSEPH LYMAN, D. D. of Hatfield,
 Rev. JEDIDIAH MORSE, D. D. of Charlestown,
 Rev. SAMUEL WORCESTER, D. D. of Salem,
 His Hon. WILLIAM PHILIPS, Esq. of Boston, and
 Hon. JOHN HOOKER, Esq. of Springfield :

In Connecticut.

Hon. JOHN TREADWELL, Esq. L. L. D. of Farmington,
 Rev. TIMOTHY DWIGHT, D. D. L. L. D. President of Yale College,
 Gen. JEDIDIAH HUNTINGTON, of New-London, and
 Rev. CALVIN CHAPIN, of Wethersfield.

The salvation of the heathen upon both continents, or either, or upon "the Islands of the sea," as the intimations of Providence shall invite, is the great and sole object of the Board.— This can be accomplished only by sending among them missionaries, suitably qualified, who shall translate the holy scriptures into their various languages ; cause them to be prin-

ted and circulated; and, as far as possible. "preach the gospel," according to the commandment of Christ, "to every creature." To the accomplishment of this immense object all donations communicated to the members of the Board respectively, or to Jeremiah Evarts, Esq. its Treasurer, are, and shall be, sacredly devoted.

THE Editor of this Magazine would inform all persons within the limits of Hartford North Association, who are disposed to aid the important object of sending the gospel to the Heathen, that an Auxiliary Society for the support of Foreign Missions, will be established within the above named limits, the third Wednesday of October. Persons inclined to subscribe for the formation of that Society will have an opportunity, immediately after the religious service mentioned in the preceding communication.

Extract from the Minutes of the General Association of Massachusetts Proper.

THE committee of the General Association of Massachusetts Proper, appointed to take minutes of the narratives of the state of religion given by the members of this body, ask leave to report:

That on a review of these narratives, there appear some very hopeful and comforting tokens of the increasing power and influence of religion within the bounds of this Association. The order and harmony which generally prevail in the churches; the good understanding

and fellowship existing among the ministers of the several associations; the great increase of the missionary spirit; and the lively interest it excites among all classes of people; the growing attention to the pious education of children and youth; and above all, the special effusions of the Spirit of grace upon several of the societies within our connexion, and their blessed effects perceived in the reviving of Christian graces in the churches, are just causes of unfeigned gratitude to the great Head of the church, and we trust may be accounted by us hopeful tokens of blessings yet in store. The bonds of Christian union and fellowship have been strengthened among the ministers of the churches to their mutual comfort and encouragement. The zeal, for the spread of the Gospel among the heathen, and for the supply of the destitute parts of our own country, has had a most happy influence on the state of religious feeling, and the practice of Christian duty; and in several instances has been remarkably owned and blessed of God, in the fulfilment of his word, *That the liberal soul shall be made fat, and that he that watereth shall be watered also himself*.

The revivals within the year past, though in few places great and powerful, have nevertheless given numerous and precious additions to the churches, and afforded quickening and encouragement to them who pray for the peace and prosperity of Zion. When we look into the western portion of our connexion, we gratefully notice the precious shower of Divine influences lately fallen on Williamstown, and the College in that place. Nearly one half of the students, in that rising seminary, have hopefully become the friends of the Redeemer, and in a future day may become the heralds of his salvation, to perishing sinners. The work is still progressing. When the salt is cast into the fountain, the streams will be pure and salutary. Of the inhabitants of the town about forty have been visibly added to the Lord. In Pittsfield, and several other towns, re-

ligious appearances are pleasant. In the more central parts of this connexion, we gratefully recognize the presence of our divine Immanuel walking in the midst of his golden candlesticks. Several churches have been enlarged and beautified with the salvation of God. In the town of Westfield about *fifty* persons have made a hopeful profession. In the town of Worcester several conversions have been hopefully wrought, and at the present moment, appearances are encouraging. May the scattering drops be succeeded by copious showers, which shall satisfy the thirsty hill of Zion.

We are happy to learn, that in the County of Worcester a religious Charitable Society has lately been formed, which embraces objects of very great importance, and which promises to produce extensive effects in aid of the interests of Christianity.

For the encouragement of prayer it deserves to be remarked, that in the town of Royalston the church agreed to consecrate Saturday evening, each one in his own house, to pray for a revival of religion in that place, and for the ministers of Christ generally. "Praying breath has not been spent in vain." This event is an evident verification of our Saviour's words, *if two or three shall agree together on earth as touching any thing, it shall be given to them of my Father who is in heaven.*

In the south eastern parts of this Commonwealth, we are informed of an extensive revival in the towns of Randolph, Easton, Abington, Weymouth, Braintree, and Bridgewater; and that an unusual number of hopeful converts have been added to the second church in Dorchester.

In the more northern parts of this connexion, we have no special revivals to notice; yet in travelling over this ground if we are not regaled with blossoms, we may fill our arms with the richest fruits from trees of righteousness which the Lord hath heretofore planted. Among these fruits we admire great unity of sentiment, an unparalleled combination of efforts to send the

heralds of the cross to the distant regions of the earth. We have already seen the star in the East, and confidently hope that this star forebodes the speedy rising of the Sun of Righteousness on these dark and benighted regions. In that quarter of the globe, where the King of Zion commenced his scene of humiliation, he now seems about to return in majesty and glory. In some of our more compact and opulent towns, we notice with high satisfaction female Societies emulating the pious example of an ancient female disciple in making coats and garments for the poor. We notice with pleasure the establishment of a Sunday School, in the town of Beverly, in which poor neglected children are taught to fear the name of the Lord and sanctify his day. Similar establishments are also contemplated in other towns.

INSTALLATION.

AT an Ecclesiastical Council, convened in Aurora, New-Connecticut, it was voted that the following account be transmitted for publication in the Connecticut Evangelical Magazine.

"The Rev. JOHN SEWARD, a Missionary, from the Missionary Society of Connecticut, was installed over the Church and Society in Aurora, New-Connecticut, August 5th, 1812.—The Rev. Jonathan Leslie, made the introductory prayer; the Rev. Joseph Badger, delivered the sermon; the Rev. Nathan B. Derrow made the installing prayer, and gave the right hand of fellowship; the Rev. Giles H. Cowles gave the charge; and the Rev. Thomas Barr made the concluding prayer.—The day was very pleasant; the exercises were appropriate and solemn; the audience nume-

rous and attentive ; and from the great unanimity of the Church and Society, there is a pleasing prospect, that the connection may be comfortable to Mr. Seward, and useful to the cause of the Redeemer."

ORDINATION.

ON the 10th June, 1812, the Rev. SYLVESTER SELDEN was ordained to the pastoral charge of the Church of Christ in Westbrook, 3d Society in Saybrook. The Rev. Frederick W. Hotchkiss offered the introductory prayer ; the Rev. David Selden preached the sermon from Deuteronomy, xxx. 19 ; the Rev. Wm. Lyman, D. D. offered the consecrating prayer ; the Rev. Achilles Mansfield, gave the charge ; the Rev. Joseph Vaill, addressed the church and people ; the Rev. David D. Field, gave the right hand of fellowship ; and the Rev. Samuel Mills offered the concluding prayer.

OBITUARY.

DIED at Farmington, Rev. TIMOTHY PITKIN, formerly pastor of the first Church in said town, aged 86. Yale, 1747.

At New Haven, Rev. JAMES DANA, D. D. late pastor of the Brick Church, aged 77. Harv. 1753.

At Southbury, on the 2d ult. Rev. BENJAMIN WILDMAN, pastor of a Church in that town, aged 77, and 46th of his ministry. Yale, 1758.

At Albany, (N. Y.) Rev. JOHN WATKINS, aged 66.

At Warwick, (Mass.) Rev. SAMUEL REED, pastor of the Church in that town, aged 55. Yale, 1777.

At Litchfield, Hon. JOHN ALLEN, late Member of Congress from this State.

In France, LOUIS NAPOLEON, late King of Holland, brother of the Emperor, and High Constable of the French empire.

In Holland, the celebrated DE WINTER, late high Admiral of the Dutch fleet, who was vanquished, and with him the naval glory of Holland, by the English Admiral Duncan, in the memorable naval battle of October, 1797.

In Baltimore, (Md) Brig. Gen. JAMES M. LINGAN, assassinated by an infuriated mob, while endeavoring to defend the life and property of a fellow-citizen.

Donations to the Missionary Society of Connecticut.

1812.			
Aug. 6.	From Rev. Giles H. Cowles, collected in New settlements,	\$ 4	00
	From Rev. John Seward,	do.	9 00
Sept. 1.	From Rev. James Boyd,	do.	16 80
			<hr/>
			\$ 29 80
			<hr/>

ERRATA.

In the Magazine for July, p. 247, 1st col. in note,—for Chain, read Chair.

In the last Magazine, p. 304, 2d col. 14th line from top,—for preceding, read succeeding.

In the last Magazine, p. 304, 2d col. 12th line from bottom,—for Hezekiah left off judgments, read Hezekiah kept off judgments.

CONNECTICUT
EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. V.]

OCTOBER, 1812.

[NO. 10.]

*An Historical View of the First
Planters of New-England.*

NO. XIII.

(Continued from p. 331.)

HAVING attempted, in our late Numbers, to give a sketch of the lives of some of the civil fathers of New England, we will now take a brief view of some of the principal divines. These were not less conspicuous for their merits and services, than the civilians. Though the limits of their respective departments were well understood and carefully preserved, they afforded a constant and mutual support to each other, and were cordially united in the promotion of the common object for which they had migrated to the western wilderness. The establishment of a Christian commonwealth, composed of pure evangelical churches,

and a republic supported by the true principles of civil liberty, was the great cause in which they were all embarked. For the attainment of such an object, no less wisdom, prudence, and fidelity, were requisite in the ministers of the churches, than in the civil magistrates. While the one gave law to the rising states; the other established their religious order. While one administered the political concerns of the community; the other superintended the interests of religion and public morals. The one were a constant shield against foreign enemies; the other were a most vigilant guard against the corruptions of error and vice. As these respective duties were equally essential to the security and prosperity of the infant colonies, the holy providence of God prepared characters for the arduous service, eminently fitted for the great design. As the

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political institutions of the New England colonies were original, without a precedent in the history of civil states; so the religious order of the churches was formed upon a model, found only in the precepts of the divine Redeemer, and in the Christian churches of the primitive times. The civilian had his guide in the best political writings of various nations, and in the many precepts upon civil government contained in the word of God: the divine had his guide in the unerring truths of inspiration, and in the concise history which remains of the early period of the Christian church: but both were called to strike out a new path, new in the history of churches and states of many ages; and, by the lights which they enjoyed, guided by the most careful investigation of the human character, to establish this prepared habitation for the divine blessing on a most salutary and durable foundation. One of the most eminent instruments employed in the accomplishment of this great work, was the celebrated minister of Boston, the

REV. JOHN COTTON.

After mentioning the arrival of Mr. Cotton, in company with Mr. Haynes, Mr. Hooker, Mr. Stone, and others; Mr. Hutchinson remarks, "Mr. Cotton is supposed to have been more instrumental in the settlement of their civil as well as ecclesiastical polity than any other person."

Mr. Cotton was born in the town of Derby, the county town of Derbyshire, December, 1585. Descended from a very repu-

table ancestry, his immediate parents held a respectable station in society, but were more distinguished for their eminent piety. His father was bred to the profession of the law, and spent most of his days in the practice. He was much distinguished for persuading parties to come to a settlement of their disputes, and avoid a legal trial.—This son was a child of many hopes and many prayers. His infant mind was nurtured by the care of a most faithful mother, and received early impressions of the reality and importance of the truths of God. He was early placed at school, under the care of a judicious instructor in his native town.—The powers of his mind, and the assiduity of his application soon caused him to be distinguished, and enabled him to make an uncommon progress in his studies. At the age of thirteen, he was admitted a member of Trinity College in Cambridge. While at College, he was distinguished for his application to study, and for an uncommon proficiency in science. During his residence at the University, he was elected a Fellow of Emmanuel College. At his admission to the fellowship, he was required to pass a very strict examination; on which occasion, he was directed to render in English from the Hebrew, the latter part of the third chapter of Isaiah, supposed to be as difficult as any passage in the Old Testament. He performed the service with accuracy and great applause.—Soon after this, he commenced a preacher, and delivered some occasional discourses in the

presence of the University.— The extensive learning, the elegance of composition, and the eloquent delivery of these sermons procured Mr. Cotton much distinction and fame at the University. But though he was a profound scholar and an eloquent orator, and free from any special immoralities of life, he did not possess the first qualifications of a minister of Christ; the sanctifying grace of God in his heart. This he fully testified of himself, through the remainder of his life.

During the period of his pupillage at the University, his mind was much impressed with a solemn sense of divine things, under the ministry of that eminently pious, puritan divine, Mr. William Perkins. He was strictly Calvinistic in sentiment and one of the most noted practical preachers of his time. But these early impressions upon the mind of Mr. Cotton proved to be temporary, and the ardor with which he pursued his literary studies seemed to allow no time to seek the welfare of his immortal soul. And it is said that the death of Mr. Perkins, when Mr. Cotton was seventeen years of age, gave him a secret satisfaction, expecting a release from those stings of a wounded conscience, and those alarming views of the eternal state, which his pungent preaching would ever excite in his mind. But the faithful dedication and persevering prayers of his pious parents were not forgotten on high, and though one instrument was removed, the Holy Spirit would not forsake his soul. Not long after he commenced a preacher, he

was very deeply impressed by a solemn sermon on the insufficiency of a negative righteousness, or a mere blameless character in the view of men. He soon became sensible of his lost state, and found that, with all his learning and fame, he must perish for ever, unless saved by the free grace and unmerited mercy of God. In this state of mind he continued for nearly three years. He continued to pursue his studies, directing his attention, principally, to divinity. It pleased the holy Comforter, at length, to bring him out of the gloomy valley, and to give him to realize the hope and the joy of the believer. He was now animated with new views of divine truth, and with a new zeal to preach the unsearchable riches of Christ. Soon after this, being called to preach before the university, instead of a rich entertainment of science, as was expected, he gave his learned audience a plain, solemn, and affectionate discourse on the doctrine of repentance. Great was the disappointment. The most of his hearers were displeased; but some were much affected, and found no relief from the sorrows of a wounded spirit, till they were brought, by divine grace, to submit unconditionally to God.

Some time after this important change in the character of Mr. Cotton, he received a call from the town of Boston, in Lincolnshire, to settle in that place in the work of the ministry. He was much attached to his residence at Cambridge, yet after seeking earnestly for divine direction, he thought it

his duty to accept the call.— Soon after his settlement, his fidelity & abilities were brought to a severe test. The sentiments of Arminians had just begun to prevail in the nation; and being congenial to the natural temper of the human heart, they obtained a very rapid increase. Several of the principal people of Boston, among whom was a physician of great learning and a subtle disputant, warmly espoused the Arminian tenets. After a prayerful and laborious study of the scriptures, Mr. Cotton became fully convinced of the truth of the Calvinistic system, and found himself compelled to oppose the prevailing errors.— This he did with such a modest candor; with such a sincere conviction of duty, and with such an overwhelming force of argument, that the most of those who had fallen in with the popular error, became convinced, and the remainder were compelled to be silent.

Mr. Cotton's ministry in Boston, which continued for about twenty years, was eminently accompanied with the divine blessing. Great numbers, apparently, became the subjects of the saving grace of God. A general reformation of morals was observable in the town, so that it became distinguished for solemnity and order. Many pious people, some of whom were persons of distinction, moved to the town, to enjoy the privilege of Mr. Cotton's ministry. Such, indeed, was the visible change in the character of the town, that the magistrates and people were generally denominated *puritans*.

Mr. Cotton had not been long in the ministry at Boston before he entertained his doubts of the lawfulness of many of the prescribed services and ceremonies of the Episcopal Church. After a full examination of the subject, he became convinced of his duty to decline a compliance with those ordinances of human appointment. The principal reason which he assigned for his non-conformity was the high injunction of Christ; *teaching them to observe all things whatsoever I have commanded you*. From this he argued that nothing was to be enjoined in the precepts and duties of religion, which was not commanded by Christ. And the controverted ceremonies being, confessedly of human appointment, a compliance with them, as a part of religious service was unlawful. Such was the weight of the reasons with which Mr. Cotton vindicated his conduct, on the personal influence of his character, that the people of the town, generally, coincided with his sentiments. The liturgy was laid aside in their public worship, the appointed vestments of the clergy were disused, the sign of the cross was omitted in baptism, and was removed from the mace, the ensign of authority generally borne by the mayor of the town. In an attentive examination of this subject, Mr. Cotton became convinced that the power and duties of a christian bishop, according to the divine rule, were ordinarily limited to a single congregation; and that Christ has committed to an individual church all the authori-

ty of discipline which he has delegated to his people on earth. In conformity with these sentiments, a large number of pious people in Boston united in church state, by entering into covenant with God and one another, "to follow after the Lord, in the purity of his worship."

A character so conspicuous as Mr. Cotton, one possessed of such commanding powers of eloquence, and such persuasive influence, could not escape the vigilance of those who were resolved to enforce conformity with all the prescribed ceremonies of the established church. As Mr. Cotton neglected to comply with an order from the ecclesiastical court to observe the appointed ceremonies, he was suspended from the rights of his ministerial office. The period was not long, however, before the suspension, through the persevering influence of friends, was removed. Tho' he still remained a conscientious and firm non-conformist, by endeavoring to avoid all unnecessary occasion of offence, and by a steady fidelity in the service of his Lord, he was suffered to remain unmolested for several years. To this the esteem in which he was held by many persons of high rank and influence, greatly contributed. The Earl of Dorchester having been much affected by his preaching, was his uniform friend at court. And bishop Williams, lord keeper of the great seal, begged of king James, that a man of so much worth and learning might have liberty of preaching without interruption, tho' he were a non-conformist.

Towards the latter part of Mr. Cotton's ministry in Boston, bishop Laud rose to great influence with the king, and commenced a persecution of all non-conformists, more vigorous than had been attempted by any of his predecessors.—The faithful ministers of Christ can never want accusers, when accusations against them are encouraged by authority. A complaint was made to the court of High-Commission, that Mr. Cotton and the magistrates omitted to conform with several of the prescribed ceremonies. The pursuivants were immediately sent to apprehend Mr. Cotton, who found it necessary to be concealed. The earl of Dorchester remained his friend and interceded in his behalf. He informed him that if he had been accused of vices, he could have procured his release, but for non-conformity, no pardon was to be obtained. He therefore advised him to secure his safety by flight.—Laud had often heard of his fame, and was particularly solicitous to suppress his influence. As he would have been exposed to perpetual imprisonment had he been apprehended, he found himself subjected to the painful necessity of bidding a final adieu to his native country. Some eminent divines, not willing to lose a person of Mr Cotton's worth, and knowing him to be distinguished for an unusual candor of mind, took pains to confer with him on the common subjects of religious controversy, hoping to persuade him to conformity; but the issue of these conferences was that Mr. Cotton's

friends came into his sentiments. Having adopted the resolution of leaving his country, he consulted with his friends with regard to the place to which he should direct his course. He first designed to go to Holland ; but the unfavorable report of that country, given him by Mr. Hooker, determined him to relinquish that object. The Island of Barbadoes, and New England were then contemplated. After much deliberation, advice, and prayer, he determined on the latter.

Mr. Cotton arrived at Boston, in New England, in September, 1633. His arrival, with the other eminent characters of the company, filled the colony with peculiar joy. Soon after his arrival, the church in Boston, of which Mr. Wilson was pastor, at the recommendation of the general Court, chose Mr. Cotton to be their teacher, who was accordingly set apart to that office. The town was named Boston, in honor of Mr. Cotton, who removed from the town of that name in England.

Mr Cotton came to New England about three years after the arrival of the large company that established the Massachusetts colony. The civil and ecclesiastical regulations of the colony had not become settled, and in the establishment of these, he was very active and useful. Various alterations were introduced in the order of the church of Boston, and as this was the largest, and generally considered the first church in the colony, the regulations established in that, were generally adopted by the others. The rules of admission and disci-

pline, as well as the doctrines of faith, were more accurately determined, and more generally understood.

In the year 1634, the colony was thrown into a great ferment in consequence of the magistrates exercising the right of a negative voice upon the people in the General Court. The Court adjourned and ordered a day of humiliation and prayer to be observed in all the congregations. On this occasion, Mr. Cotton preached from Hag. ii.—4. *Yet now be strong O Zerubbabel, saith the Lord ; and be ye strong, O Joshua, son of Josedech the high priest ; and be ye strong, all ye people of the land, saith the Lord, and work ; for I am with you, saith the Lord of Hosts.* He pointed out the respective rights and duties of the different classes of the community, and enforced the necessity of subordination and mutual harmony, with so much clearness and energy, introducing with peculiar felicity the expected aid and presence of the Lord of Hosts in their great work, that the public commotions were effectually allayed, and the reasonable claim of the magistrates was established by a general acquiescence. On a similar occasion, old Rome would have resorted to prodigies, the republics of Greece would have taken arms, the rulers of superstitious pagans or catholics would have produced pretended revelations ; but the fathers of New England needed nothing but the testimonies of the known truth of God, ably illustrated and happily applied.

In the unhappy tumults

which were excited in the colony, by the errors of Roger Williams, Mrs. Hutchinson, and others, Mr. Cotton generally inclined to the side of lenity, and made great exertions to reclaim those who fell into error, previous to their being cut off from the communion of the churches. His moderation with all his powers of reasoning, and great knowledge of divine truth, could not save the most obstinate, but preserved many who were inclined to the danger from falling into the snare, and maintained the unity of the churches. In the general synod of the churches held at Cambridge, Aug. 1637, Mr. Cotton united with the other members in condemning the prevailing errors, which restored the public tranquillity.

The ministry of Mr. Cotton, in New England, as well as in his native country was attended with the special blessing of God. The church of Boston was eminently distinguished for purity, in sentiment and morals; and for the uncommon attainments of many of its members. The influences of divine grace were displayed upon the people, and great additions were made to the church, of those who became ornaments of the Christian profession. The town was very eminent for public order and morality, for a sacred observance of the Sabbath, and the various duties of religion. The habits of character then formed, were so judiciously and firmly established, that they continued with little relaxation for three or four generations.

In the early times of New England, it was common for the magistrates to consult the elders of the churches, on subjects of the most important deliberation for the general welfare. Mr. Cotton was much improved in this way, and by his extensive erudition, his great knowledge of the human character, and his habits of accurate discrimination in judgment, was eminently useful. The General Court, knowing that the political institutions of the Israelites have been the chief guide of all great legislators of ancient and modern times, desired Mr. Cotton, with the assistance of Gov. Winthrop, to make an abstract of the judicial laws of Moses, and prepare them for their adoption. These were approved by the General Court and became the fundamental laws of the colony.

The parliament having become the ruling party in the civil contentions in England, Mr. Cotton was invited to return to his native country. Several members of both houses of the parliament sent to him pressing invitations for this purpose. But the increase of the civil war, with the severe calamities with which it was attended, induced him to decline a compliance with their earnest request. He was also appointed one of the members of the venerable assembly of divines which met at Westminster, together with Mr. Hooker and Mr. Davenport, but they did not attend.

The labors of this venerable servant of Christ, for the benefit of his people, for the church-

es and people of the colony and of New England, and for the cause of divine truth, were unremitted and unwearied, for almost twenty years. Going to Cambridge to preach an occasional lecture to the College, he got wet in crossing the ferry. This brought on an asthmatical complaint, which continued to increase. He did not, however, remit his public labors, though sensible that his end was approaching. Being in a course of preaching, near the close of the second Epistle to Timothy, he took for his text the four last verses of the book. He gave his people the reason for taking so many verses, "Because else I shall not live to make an end of this Epistle." He insisted principally on the last words, *Grace be with you all*. On the succeeding Sabbath he preached his last sermon, on the glory of Christ, from John i. 14. He then spent a day of secret humiliation and prayer, earnestly imploring the assistance of the Holy Spirit in the great work of dying. He then took his leave of his beloved study, observing that he should never enter it again. In his sickness, he enjoyed the comforts of divine grace, and an animating foretaste of heavenly blessedness. He observed that he felt a greater willingness to depart from the expectation of joining in communion and praise with those departed saints, Perkins, Ames, Preston, Hildersham, and Dodd, with all others of that great Assembly. All classes of people visited him in his sickness, to hear his instructions and receive his blessing.

Mr. Wilson his colleague, said to him, he hoped God would lift upon him the light of his countenance. He replied, "Brother, he has done it already." To his brethren in the ministry, warning them to be faithful in their work, he observed, "I have now through grace, been more than forty years a servant unto the Lord Jesus Christ, and have ever found him a good master." A little before his departure, he desired not to be interrupted by conversation, and calmly resigning his soul to the hand of God, he entered into his rest. He died Dec. 1652, having just completed the sixty-seventh year of his age. The whole colony most affectionately lamented his death; for, in his particular province, as a minister of Christ, he was truly their father and head. The neighboring colonies took a share in the general loss.

This great man possessed by nature, an uncommon strength of mind, with great brilliancy of genius. His genius was conspicuous in his childhood, and appeared still brighter during his residence at the university. He possessed a great thirst for knowledge, and pursued his object with an ardour which no ordinary obstacles could obstruct. Such was the versatility of his genius, that, with equal facility, he could investigate the principles of ancient language, penetrate the depths of the mathematics, or detect the subtleties of metaphysical controversy. The strength of his mind was evinced by his high attainments in science, and the rank which he

maintained in the learned world, through the whole of his life. The age in which he lived was inquisitive, and prolific in great scholars. At the same time, the sources of science had been but imperfectly explored, and greater individual powers were necessary for high attainments in learning, than in subsequent periods.—His disposition for application and habits of study were equal to the powers of his intellect. For his intense application to study, he was distinguished in early life, and, by early habit, his constitution became suited to the service. It was his ordinary practice to spend in study twelve hours in a day.—It is unnecessary to add that he was a person of extensive learning. As a scholar, he ranked with Owen, Ames, Twisse, and Selden, who were among the first scholars of their time. Dr. Preston, Professor of Divinity at the University of Cambridge, would often advise his pupils to spend some time with Mr. Cotton, previous to entering on the work of the ministry. The learning in which he most excelled was the science of divinity. He had a great knowledge of the holy scriptures, and an extraordinary acuteness of mind in discerning the scope of the inspired writers, as well as in detecting and exposing the various errors of his time. He was one of the most acute controversial writers of the age. Dr. Twisse, who was the moderator of the venerable Westminster Assembly of Divines, declared him to be one of the ablest polemical writers, he had known. His talents were most usefully employed

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in exposing and refuting the Arminian and Antinomian errors, which had many and powerful advocates.—Mr. Cotton appears to have been no less distinguished for soundness of judgment and prudence of conduct, than for vigor of intellect. This appears from the uncommon success which attended the most of his designs. Though a firm non-conformist, he maintained his place as a public minister in the church in England, for about twenty years. He succeeded in bringing the most of the people of the town where he lived, with many of his acquaintance, who were persons of learning and character, into his own sentiments. The influence which he possessed in New-England, shows him to have had a great knowledge of the human heart, and to possess, in an eminent degree, that uncommon talent of controlling the minds of men. The fundamental institutions of New England, particularly those which are of an ecclesiastical nature, of which he was the principal author, to say nothing of their nature, by their duration for nearly two centuries, through various changes of society, are a sufficient evidence of the soundness of his judgment, and the sagacity of his foresight.

Mr. Cotton was truly an independent man. He thought and acted, uniformly, for himself. Not more anxious to oppose than to coincide with public sentiment, he made truth his only guide, and duty his only object. Habituated to reflection, he carefully examined every object of attention.

He had a strong spirit and

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was at times impatient of opposition. With a confidence in his own judgment, and in the uprightness of his intentions, he was perhaps not sufficiently willing to weigh the opinions of others. Yet by long and persevering attention, he succeeded in gaining an uncommon mastery of his temper, so that in his latter years, he was seldom known to be discomposed. In the unavoidable perplexities of an infant country, he, as well as his great and excellent friend Gov. Winthrop, had numerous trials, many of which altogether unexpected and peculiarly painful to their feelings. But, by the precepts of the gospel, aided by divine grace, they attained to a humility, a self possession, an equanimity of conduct, which heathen pride and heathen apathy never could reach.

Few characters have given greater evidence of true piety than Mr. Cotton. In a person of high intellectual attainments, and strong natural temper, the religion of the Holy Spirit has to contend with obstacles, which, in persons of feebler mental powers, and milder disposition, are never found. In such therefore, the evidences of divine grace are generally more conspicuous, and to them a greater portion of it is usually imparted. Great was the evidence of grace, when, in early life, he renounced the enchantment of literary fame, which had long dazzled before him with the most fervid lustre, to preach before the University the humble doctrines of the divine Nazarene. Though preachers of small education generally introduce in

their public performances, the little scraps of learning which they possess, this was never the practice of the learned Cotton. For the sake of a conscientious observance of the precepts of the gospel, he deliberately renounced the prospect of the highest preferments in the church; yea he renounced his country and his kindred for an untraversed wilderness. As it has often been the case that men of the strongest mental powers and highest intellectual attainments have been the most distinguished for humility, this grace was very eminent in the character of Mr. Cotton. The meekest man on sacred record was one of the greatest men that appears in history, and *learned in all the wisdom of the Egyptians*, the most refined nation then on earth. Mr. Cotton, in all his conduct and demeanor, manifested a solemn sense of the steady presence of God, of his own unworthiness in his sight, and of that account which he expected to render at his bar. The hostility of envy, malice, and ingratitude, he was often called to encounter. The enemies of truth, in Old England and New, were his enemies. Their machinations and reproaches he bore with great composure of mind, undiverted from the service of his Lord, unmoved from the path of duty. When a certain writer had cast upon him many severe personal reflections, he observed, "God forbid I should shut my eyes against any light brought to me by him." One of the highest human attainments is to profit by the abuses of enemies. Neither could the

flattering marks of distinction laid upon him in different periods of life, change his sense of his own unworthiness, or divert him from the self denying service of the gospel of Christ. Mr. Cotton was eminent for liberality. Though he could pay very little attention to property, divine providence so ordered his circumstances, that he always enjoyed a comfortable supply. Many persecuted ministers in England were relieved by his bounty. The poor ever found him their friend.— In the needy circumstances of the country, he was laborious in seeking the most proper objects of charity, and in engaging the wealthy to supply their wants. In devising liberal things he generally set the first example. A collection of two hundred pounds sterling was made in Boston for a distressed people at the southward. No man gave more, and but one as much as Mr. Cotton.

In the Christian life, he was eminently exemplary. He paid great attention to the religious education and government of his family. He was careful to avoid any appearance of passion in the correction of a fault.— He read a chapter of the scriptures, in his family, morning and evening, annexing some familiar exposition, before and after which, he made a short prayer. He began the Sabbath on Saturday evening; on the propriety of which, he published an able vindication. This practice commenced in New-England with the first planters, and is still observed. And we believe it to be conformable to the word of God. On Saturday evening Mr. Cotton was

more large in his family exposition, after which he catechized his children and servants, and sung a psalm. After this he retired to study and secret devotion. The Sabbath, excepting his family devotion and public service, he spent, principally, in secret retirement. The study of a sermon on the Sabbath, so far as it wearied the mind, he thought desirable to avoid. He rose early, was very careful of his time, moderate in eating, and sparing of sleep.

As a preacher, though he often treated upon the deepest subjects, he was singularly plain and intelligible. His voice was soft and sonorous; his delivery affectionate, animated, and solemn. A part of his preaching was, generally, in a course. In an exposition, he went through the Bible, and nearly through the New Testament the second time. In his preaching he went through the Acts, Revelations, and several of the Epistles, with the prophets Haggai and Zechariah, and some other portions of the Old Testament; he preached much; generally two or three times a week, besides the Sabbath. The Thursday lecture at Boston, observed to this day, was established principally by him.

He was eminently a man of prayer. This preceded and closed all his undertakings.— He often kept days of private humiliation and thanksgiving.— That serenity and gravity which are produced by a life of prayer, he always bore in his countenance.—He is removed to that blessed state, where his prayers and praises will be unalloyed and eternal. O.

(To be continued.)

Diligence necessary to obtain the Assurance of Hope.

BY the full assurance of hope we are to understand something different from the full assurance of faith. Men may have the full assurance of faith, while they are destitute of the full assurance of hope. The full assurance of faith means no more than the full assurance of the existence of the objects of faith. Men may believe the existence of God, the divinity of the scriptures, and a future state of rewards and punishments, while they have no hope of escaping future misery, and enjoying future happiness. But the assurance of hope implies a firm and well grounded expectation of escaping the wrath to come, and of obtaining eternal life. It is such an assurance of being in a state of grace and favor with God, as excludes doubts and fears. It is that moral certainty, which arises from a clear perception of an agreement between the exercises of the heart and the precepts of the gospel. The gospel requires certain exercises of love, faith, repentance and submission, as the condition of pardon and acceptance in the sight of God, through the atonement of Christ. This perception of the real agreement of the holy exercises of the heart and promises of eternal life, gives the true Christian the highest moral evidence, or moral certainty that he is a subject of grace and an heir of heaven, and affords him entire satisfaction, and removes all painful apprehension of deception. This moral certainty is called the full

assurance of hope rather than absolute knowledge ; because this certainty respects future and invisible objects. The apostle says, no man hopes for that which he sees. And again he says, " Faith is the substance of things hoped for, and the evidence of things not seen." — Though the objects of faith and hope may admit of as great certainty, as the objects of sight, yet this certainty is not usually called knowledge. The full assurance of hope, therefore, implies a moral certainty of being entitled to eternal life ; or that certainty which excludes doubt and fear. There may be as many degrees of hope, as there are degrees of evidence, from the lowest to the highest probability, or moral certainty. And the full assurance of hope implies a moral certainty of being a child of God and heir of heaven. This full assurance of hope respecting their spiritual condition real Christians may obtain. For,

1. There are absolute promises of final salvation made, in the word of God, to all who exercise truly holy and benevolent affections. The Lord Jesus Christ says—" He that heareth my word and believeth in him that sent me, hath everlasting life, and shall not come into condemnation." — Again he said " My sheep hear my voice, and I give unto them eternal life, and none shall pluck them out of my hand." And he commanded his apostles to go into all the world and proclaim—" He that believeth and is baptized, shall be saved." The apostle also assures believers, that, " he who had begun a

good work in them would perform it until the day of Jesus Christ." Peter instructs his brethren, that "they should be kept by the power of God, through faith unto salvation." These promises form an infallible connection between the first exercise of faith, or any other gracious affection, and future and eternal happiness.—It is only therefore for Christians to ascertain their holy exercises, in order to become sure that they stand entitled to all the blessings of the covenant of grace.

2. All real Christians have experienced a change of heart, and become subjects of new and holy affections, which are essentially different from all the affections and feelings of the carnal mind. It must be supposed that they can by proper attention to what passes in their own breasts, distinguish benevolence from selfishness; love to God, from love to themselves; faith from unbelief; filial fear from servile dread, and a delightful confidence from painful distrust.—Though they are but very imperfectly holy; yet their holiness is totally opposite to sin, and capable of being clearly distinguished from it. Hence they may clearly perceive that they hate that in themselves which they once loved, that they love that in God which they once hated, and choose God rather than the world for their supreme portion. They really have the evidence within themselves, that they are born of God, and therefore they may discern the evidence and draw the conclusion, that if children,

then heirs, heirs of God and joint heirs with Christ.

3. God has given Christians many marks of grace by which they may try themselves, whether they are in a state of nature or grace. He has drawn the character and recorded the conduct of his friends, for their learning and instruction. His Son has come into the world, and acted out all those holy affections, which constitute the character of a child and friend of God. Christ has expressly declared, that those who are poor in spirit; that those who mourn; that those who are meek; that those who hunger and thirst after righteousness; that those who are merciful;—that those who are pure in heart—and that those who are peace makers, are the subjects of grace, and prepared for the blessings of his kingdom.—The apostle John tells Christians, that they may know that they have passed from death unto life, if they love the brethren; and if their heart condemn them not, then they may have confidence towards God. And he further observes—"Hereby do we know that he abideth in us, by the spirit which he hath given us."—By these and many other infallible marks of grace, they may determine whether they are in the flesh, or in the spirit;—whether their hearts be right with God, or whether they bear his image and belong to his family.

4. God not only gives Christians marks of grace, by which they may try their hearts; but he tries them himself, by the

dispensations of his providence. Whether he gives or takes away great and distinguishing favors, he tries their feelings, whether they have a grateful or submissive heart. Afflictions especially are called trials, and even fiery trials. By these God draws forth their real feelings, and causes them to see and know what manner of spirit they are of. Thus he tried Abraham, to make him know that he was his real friend. Thus he tried Isaac and Jacob, and Joseph and Job, and all the patriarchs, and prophets, and apostles. And thus he scourges every son, whom he receiveth, to make them know that they are children, whom he means to make heirs of eternal life. God is every day, and every where trying the hearts of those, whom he has sanctified, to make them know the truth of their sanctification. And surely when they are thus continually in the school of God, on purpose to learn their character and state, they may arrive at the full assurance of hope. Nothing but their own stupidity and negligence, or remaining corruption, can prevent their coming to a just and entire satisfaction about their safe and happy state.

5. It is certain from fact, that Christians may obtain a full assurance of hope. Good men have actually obtained and maintained an assurance of being in a state of grace and favor in the sight of God. David expressed this assurance when he said to God, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." Pe-

ter said to his divine Redeemer, though he had once denied him, "Lord, thou knowest all things; thou knowest that I love thee." And Paul, speaking in the name of the primitive Christians in general, says, "We know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord; we are confident, I say, and willing rather to be absent from the body and to be present with the Lord." I must still add,

6. That God requires Christians to make it certain and not to remain in doubt, whether they are sincere or insincere; or whether they are in a state of nature or in a state of grace. He commands them to "give all diligence to make their calling and election sure." Again he commands them to take pains to ascertain this great point. "*Examine* yourselves, whether ye be in the faith; *prove* your own selves.—— Christ Jesus is in you, except ye be reprobates." Again we read, "Let no man deceive himself." And again—"If a man think himself to be something, when he is nothing, he deceiveth himself. But let every man *prove* his own work, and then shall he have rejoicing in himself alone, and not another." God requires all real Christians to come to a true and just conclusion concerning their spiritual state, and forbids them to live in doubt and uncertainty in respect to their eternal interests. And this

plainly supposes, that they may obtain the full assurance of hope. Indeed, each of the considerations we have mentioned, and all taken together, make it evident, that all who are in a state of grace, may know their gracious state, and enjoy the comfort of a well-grounded hope.

But though Christians may obtain the full assurance of hope, this great and happy attainment cannot be enjoyed without diligence. Great diligence for such a purpose is the duty of Christians. If assurance belonged to the essence of faith, as some maintain, there would be no occasion for believers to exercise any diligence to ascertain their gracious state. They must be assured the moment they believe. But this is not true in fact. A man may know that he loves God, without knowing why. A man may believe in Christ without knowing why. It is only by reflection, therefore, that a believer can come to know, whether his love and faith be of the right kind, and entitle him to the divine favor; or if every true believer were made immediately perfect in holiness and free from sin, there would be no occasion for giving diligence to obtain assurance. This would naturally flow from a continued perfection in divine grace. But since assurance is not essential to faith, nor perfection in holiness the consequence of it, in the present state, there is need of diligence to obtain the full assurance of hope. For,

1. This is really a difficult matter to attain, by those who have experienced a saving change. All the difficulties,

indeed, primarily arise from their moral imperfection, or remaining corruption of heart. Though they have grace, yet they have but a small degree of it; and this intimately connected with selfish and sinful affections; which, under various circumstances, put on a fair and false appearance. It is not, therefore, easy in all cases, for real Christians to distinguish their holy affections, from those which arise from selfish and sinful motives. Their selfishness always makes them partial in their own favor, and blinds their judgments, when they undertake to compare their hearts with the marks of grace given in the word of God, or to compare their own characters with the characters of ancient saints and primitive Christians. The divine rule to measure themselves by is infallible; but they are not infallible in applying it to themselves. Hence there is great room for them to judge amiss, in respect to their own views and feelings. And this known liability to err makes it more difficult for them to come to a full and fixed determination concerning their gracious state. "The heart is deceitful above all things, and desperately wicked." And this is true in regard to saints, as long as they remain in this present evil world. There may be many motives to influence them to continue doubtful about themselves, and to prevent their coming to the full assurance of hope. Now all these moral difficulties, which arise from a wicked world, a subtle adversary and a deceitful heart,

render it necessary for Christians to give great diligence to gain that full assurance of hope which they may and ought to possess.

2. Another reason why Christians should use great diligence to obtain a well-grounded hope of their good estate is, that they are constantly liable to lose it. But the apostle says, it is desirable, "that they should shew diligence to the full assurance of hope to the end:" that is, to the end of life. How many eminent Christians have had their assurance weakened, if not wholly destroyed, from time to time in the course of life. As the evidence of full assurance primarily lies in the breasts, or rather hearts of true believers; so it is likely to be weakened, obscured, or extinguished, by the corruption and deceitfulness of an evil heart of unbelief. For this reason it is highly necessary that Christians give great and constant diligence to acquire and maintain the full assurance of hope, through all the scenes and changes, through which they are called to pass in the present life.

3. The vast importance of a full assurance of hope is a powerful motive to use great diligence to attain and support it. And here let Christians consider,

1. There is great danger of men's entertaining a false hope. The scriptures represent, that many have been and will be deceived, in regard to the state of their souls and their future and eternal interests. The prophets, Christ and the apostles abound in their warnings

and admonitions against self-deception, and the great danger of men's destroying themselves, by not gaining the true knowledge of their moral state and condition. If any thing requires diligence and activity, it is the appearance and apprehension of great and eminent danger. This motive ought to lie with perpetual weight upon the minds of all who bear the Christian name.

2. They ought to consider that there is not only great danger of forming a false hope; but of being ruined by it. No doubt, some have entertained a false hope and afterwards given it up, and so secured the salvation of their precious and immortal souls. This was the case with the apostle Paul, and perhaps of most of the Jews, who embraced the gospel. They had a hope, which would have ruined them, if they had not renounced it and with it all their self-righteousness. But there is reason to fear that there ever have been many instances, in which the deceived have never been undeceived. Hence it demands great diligence in believers, or those who esteem themselves such, to obtain a full assurance of hope, and not suffer themselves to live and die in doubt, or self-deception.

3. It highly concerns them to give diligence to arrive at this attainment, because it is highly necessary to their own peace and comfort in every situation and stage of life. It is the full assurance of hope, that affords the greatest peace in prosperity and the greatest support in adversity. It is the full

assurance of hope that gives the greatest animation in duty and the greatest triumph in death. It was this that rendered the most eminent saints, who are mentioned in scripture such examples of patience, zeal, fortitude and resolution. And it is equally necessary now to produce the same happy effects in the hearts and lives of all the real friends of God. Let them live in the full assurance of hope, and they will be willing to do and to suffer whatever is necessary to promote the cause of Christ, and the spiritual good of all with whom they are connected and concerned. Especially it will give them boldness and confidence to name the name of Christ amidst a frowning world, and to take up their cross and follow him, whithersoever he may, in the course of his providence, lead them. These are great and weighty motives to excite every one of Christ's disciples to give diligence to obtain the full assurance of hope to the end, and not live in darkness and doubt.

REFLECTIONS.

1. If diligence be necessary to obtain and support the full assurance of hope, then it is rather a dark sign, and denotes great ignorance of their own hearts, for persons to profess to have no need of diligence in maintaining their full assurance. There have been such persons. And there are some now who profess to have arrived to perfection. But their experience does not agree with the directions given to Christians to examine themselves, and give all diligence to obtain assurance.—

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Nor does their experience agree with that of the apostle. He says he *exercised himself* to keep a conscience always void of offence towards God and man.— And again he says that he kept under his body, lest by any means after he had preached to others, he should be a cast away. It is impossible for Christians in common circumstances to obtain the full assurance of hope without great diligence; and if obtained, it cannot, without equal diligence, be preserved and enjoyed. If any either obtain or keep an assurance, without such diligence, there is every reason to fear that they think themselves something, when they are nothing, and deceive themselves.

2. It is very absurd for persons to live desiring and waiting for assurance without making it the great object of their pursuit, or using diligence to obtain it. This is a course of conduct that we have reason to fear multitudes are pursuing. How many are there, who imagine they have at one time, or other, had new views and feelings, which have created a hope; but a faint one. And after this they wait very patiently for the increase of their hope, or full assurance, while they use no diligence and make no exertion to obtain it. Such persons are acting the part of a sluggard respecting an affair of the highest importance, and that requires the greatest diligence and the most faithful and vigorous exertions. Their conduct is the very height of absurdity.

3. It is also very absurd for persons to get a weak and wavering hope, and yet do all they can

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to maintain it, just as it is.— This is the case of self-deceivers commonly. They do not wish to come to a certainty.— They choose to be in darkness and doubt. But while they conduct in such a manner it is very absurd to hope they are Christians.

4. Since the full assurance of hope is attainable by diligence, all are to blame, who live in doubt and uncertainty about their spiritual state, whether it be good, or bad. If it be good, they ought to know it, and they ought to use such diligence as is necessary for this purpose.— If it be bad, they ought to know it. And if they do not take the proper pains to know it, they will perish with a lie in their right hand. A.



The wisdom of an habitual reference to Eternity.

MANKIND are as capable of anticipating the future, as of reflecting upon the past. They can look forward as well as backward. Whenever they please, they can look backwards and recollect what they have seen, and done, and suffered.— But they are generally much more disposed to look forward through the various stages of the first period of their existence. They are fond of numbering their future, uncertain days. The child looks forward to youth; the youth looks forward to manhood; the young man looks forward to the meridian of life; and the middle-aged look forward to the day of their death. But few, very few

are willing to look beyond the first to the last period of their existence. There is, however, nothing but the dread of eternity which prevents any who have come to years of discretion from looking forward to that invisible and everlasting state. This is plainly implied in the wish of Moses for Israel, "O that they were wise, that they understood this, that they would consider their latter end." He supposed they could, if they would, consider the last as well as the first period of their existence. They can form as clear and just conceptions of eternity, as of time; for they both consist in duration. Time is a limited duration, but eternity is duration unlimited and endless. And though none can comprehend an endless duration; yet every one can form a clear and distinct idea of the vast difference between an endless duration, and a duration that will come to an end.— Should any person be told, that he should exist as many years as there are stars in the firmament, rays in the sun, and sands on the sea-shore, and then be annihilated; he could easily conceive of the infinite difference between his existing so long, and his existing for ever. Every person, therefore, is capable of looking forward to eternity, and of forming a clear and just idea of that everlasting state, to which he is constantly approaching, and in which he must exist for ever. And what men can do, if they please, occasionally, they can do habitually. As they can sometimes look into eternity, so they can habitually live in serious and lively views of it.—Habitually,

I say, because the objects and business of this world, will not suffer them to fix their whole and constant attention upon the great realities of another world. But to consider their latter end, they must frequently, attentively, and solemnly carry their thoughts into eternity, so as to realize their relation to and connection with the great and infinitely important objects there.

I now proceed to show, that in order to be wise in time, men must live in the habitual view of eternity. For,

1. This will lead them to form a just estimate of the world in which they live. Multitudes seem to think, that this world never had a beginning and never will have an end, and that it is, absolutely and independently considered, highly valuable and important, and worthy of their supreme regard and attention. But this is a great and dangerous mistake. It is, simply and separately considered, a very mean and worthless object. It began to exist but a few ages ago, and in a few ages to come, it will be burnt up as useless, and not worth existence.—All its value and importance results from its relation to eternity; and in the view of eternity, men may see and estimate it in a true light. As it stands connected with the great work of redemption, and the future happiness and misery of millions and millions of rational and immortal souls, it is of incalculable value. It is the staging, upon which God is employing myriads of agents in building up his glorious and everlasting kingdom. And in the view of eternity, men may form a just

estimate of its use and importance. All men are constrained to view it in precisely the same light, when they realize the intimate connection between time and eternity. Those who have idolized it in life, view it just as others do, who have used it without abusing it. Whenever men come to a clear sight of their latter end, the world appears good for nothing but to prepare them for eternity, which is the great end for which God made it, and will uphold it, until the whole human race have finished their probation, and are fitted for their final state. In this true light the world habitually appears to all, who live in the habitual view of eternity. They neither idolize it, nor despise it, but value it for that alone for which it is valuable, its relation to and connection with eternity; which is a high point of wisdom.

2. An habitual view of eternity leads men to form a just estimate of the whole body of the human race, who have lived, now live, and shall live in this world. Mankind, who spring from dust, and who after a few days, or a few years, drop into dust again, appear like very poor, mean, worthless creatures. Where are the past generations? They are mingled with the common dust, and the places that once knew them, know them no more. And of how little importance does it appear, that as many more of mankind shall be born, and live, and die, and mingle with the dust? All men, in relation to this world alone, appear to be made in vain. But in the view of eternity, those who are dead appear

as important as those who are alive ; and those who are alive appear as important as those who shall live from this time to a thousand years hence. Every individual, whether young or old, high or low, rich or poor, appears infinitely important. And when we view the whole aggregate of Adam's family, who have lived, and shall live in this world, as transplanted in eternity, where they shall rejoice or mourn to all eternity, they rise in importance above all description or imagination. Immortal existence and sensibility levels all distinction, and corrects the fallen and erroneous opinions of those, who view all men in relation only to the present life. No creatures in the universe are veiled in so much obscurity, and put on so many false appearances as mankind, in their present frail, dying state. And it is only in the view of eternity, that a just estimate can be formed of their true and important existence.— Of what importance would it be, if a thousand generations of mankind should live three-score years and ten in this world, and then all become extinct ? or of what importance would it be, if this world should stand ten millions of years full of mankind, and then be burnt up, and all men burned up and destroyed with it ? At the end of the world, the universe would be no better, than if the world and its inhabitants had never existed. But if all that have lived and shall live in this world, shall survive the wreck of matter and the crush of worlds, and exist for ever, then the whole human race are un-

speakably valuable and important. And those who live in the habitual view of eternity, never fail to form this high estimate of all their brethren of the human race.

3. The habitual view of eternity enables men to judge correctly of the conduct of mankind in this world. They are generally very active, and ardently engaged in the pursuit of the flattering objects of time. Some dig in the earth, or traverse the ocean in pursuit of gain. Some spend their days in reading and study to improve their minds, and treasure up knowledge. Some seek places of profit and honor. Some strive to shine in gay and costly clothing. Some exert themselves to fare sumptuously every day, and spend their time in feasting and pleasure. Some wrack their invention in forming schemes to enrich and strengthen, or to weaken and destroy whole nations and kingdoms. And some few make it their main business to serve God and their generation, and prepare themselves and others for another and more interesting state. All these different men are wise in their own eyes, and imagine their own mode of conduct is the best. And who can determine this point, without viewing their conduct in relation to eternity ? All the affairs and pursuits of mankind are of very little consequence, in respect only to their present state. But when they are viewed in the light of eternity, every word and action, every employment and amusement, is of serious and everlasting importance. And none

of these things can be considered as wise and proper, but those which will prepare men for future and eternal happiness. For that which is highly esteemed among men, is often an abomination in the sight of God, and destructive to the immortal soul. Those who live in the habitual view of eternity, look down upon mankind in general as triflers, who are awfully spending their time and employing their talents in vain, and worse than in vain. They see the tremendous consequences of their sin and folly. And what they see, the triflers themselves will see, when they too shall look into eternity.

4. A clear view of eternity enables men to form all their designs and modes of conduct in this life, in the wisest and best manner. It is impossible for them to know what plans to form, or what conduct to pursue, without taking into view the whole duration of their existence. If they were to exist only in time, they might wisely determine to conduct as those who said, "Let us eat and drink, for to-morrow we die." But if they are to exist not only in time, but to all eternity, then they ought to form all their designs and determine all their conduct in reference to eternity, and consider what will be best for them through the whole duration of their existence. If a man would wisely choose his profession for life, he must choose it in reference to eternity. If a man would wisely determine his mode of conduct in his proper business, he must determine it in reference to eternity. If a man would wisely

choose his place of residence, he must choose it in reference to eternity. Or if a man would in any instance, wisely determine what is his duty, he must determine it in reference to eternity. The reason is obvious. Men ought, in all cases, in order to act wisely, to act in reference to their eternal good. They are living for eternity, and their eternal happiness is infinitely more important, than any temporal interest they can possibly secure. Hence our Saviour, who had a clear view of eternity, demands, "What is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" If men would live and act wisely in this life, they must live and act under an habitual view of eternity, or seriously consider their latter end. For their future interests as far surpass their present, in importance, as their future existence surpasses their present duration.

5. An habitual view of eternity will teach men how to feel and conduct, under all the dispensations of providence, whether prosperous or adverse. Mankind are extremely apt to consider temporal prosperity as the greatest good they can enjoy, and temporal adversity as the greatest evil they can suffer. And hence they appear to be happy or miserable according to their outward circumstances in life. And their great object appears to be, to obtain prosperity, and avoid adversity. They seem to think, that if they can only gain the good things, and avoid the evil things in this life, they are acting the

wisest part, and securing the great end of their existence. But temporal prosperity and adversity appear very differently in the light of eternity. All temporal good and temporal evil, appear as nothing in the view of eternal good and eternal evil. The apostle said, "I reckon the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." And again he said, "Our light affliction which is but for a moment, shall work for us a far more exceeding and eternal weight of glory." The good and evil things in this world, are so short in their duration, that they appear as light as vanity in the view of everlasting good and evil.

Accordingly we find, that many of the poor, the weak, the sickly, and the afflicted, are much happier in their adversity, than the rich, the great, and the fortunate, in their prosperity. While men live in the habitual view of eternity, nothing they enjoy or suffer of a temporal nature, has much weight upon their minds, or much influence upon their highest enjoyments. It is comparatively easy to pass through this changing world, while the eye and the heart are fixed upon the great and unchangeable objects of eternity.

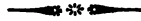
6. Men must maintain a steady and habitual view of eternity, in order to feel the weight, and act under the influence of the great and powerful motives of the gospel. While their hearts and thoughts are glewed to this world, and their inward thought is, that they shall live in it, and enjoy it for ever, all

the promises and threatenings of the gospel make little or no impression upon their minds. So our Saviour said in the parable of the gospel feast. Many made light of it, and went their way to their farms and merchandise, and worldly pursuits. The motives of the gospel are all taken from eternal scenes and objects, and therefore can have no influence upon those, who have no view of eternity. But while men realize, that they are soon to leave this world and every thing in it, and to go where they must remain for ever, the motives of the gospel appear the most alluring, or the most awful, that can be presented to probationers for eternity, and never fail to influence their habitual feelings and conduct. Moses kept his eye upon eternity, and lived as seeing Him who is invisible. The patriarchs kept eternity in view, and lived and acted, and suffered, in reference to a future and unshaken kingdom. The apostles and primitive Christians rejoiced as though they rejoiced not, and mourned as though they mourned not, and took the spoiling of their goods cheerfully, knowing that they had a more enduring substance, an inheritance incorruptible, undefiled and everlasting. In this light, all the motives of the gospel have their proper influence upon the hearts and conduct of men. They feel bound to obey and serve God, by the weight of future and eternal rewards and punishments. And this is certainly a point of true wisdom, and stands opposed to the folly of being governed by lying vanities.

7. It is by habitually medita-

ting upon eternity, that men live in a practical preparation for death. It is this, which brings them to their latter end, conveys them to their long home. And it is on this account, that death is so desirable, or so dreadful to mankind. But it is not dying merely, which renders death the king of terrors, but the eternal consequences which necessarily follow. Those who have familiarized and desire the consequences of death, are prepared to meet it without dismay. And it is only by habitually meditating upon eternity, that men can become familiar with, and desirous of the everlasting consequences of death. For this reason, it is so wise in men in time, to live in the view of eternity. It serves to destroy the sting of death and the terrors of the grave. It had this happy effect upon Job, who loathed life, and lived waiting, till his change came. It had this effect upon David, who said to God, "I shall behold thy face in righteousness; I shall be satisfied, when I awake in thy likeness." It had this effect upon Paul, who said, "I am in a strait betwixt two; having a desire to depart and be with Christ, which is far better." And it was in the lively and joyful prospect of eternity, that old Simeon said, "Now lettest thou thy servant depart in peace, according to thy word." Thus it appears in every respect, a point of wisdom for men in time, to live in the habitual view of eternity, and daily consider their latter end. And what is wisdom is duty, and what is duty in this case, is a duty of the

highest moment, to all men, who are equally hastening to their final and everlasting state.



Memoirs of Deacon Cyril Carpenter.

Extract from a Sermon delivered in Attleborough, East Precinct, from Psalm xii. 1. by NATHAN HOLMAN, Pastor of the Church in that place; occasioned by the death of Deacon Cyril Carpenter, who died with a cancer in his face, which, in about a year and a half, consumed nearly one half of his face, and terminated his life on the 29d of Nov. 1811, in the 69th year of his age.

BUT it is time to apply the subject. This application you have doubtless anticipated. You all suppose that our text was chosen in consequence of the late removal of one of the officers of this church to the world of spirits. And will you not unite with me in giving to deacon Carpenter the character of godly and upright? Many years ago, as he and others had reason to hope, God visited him with his special grace, and instamped his own divine image upon his heart. This change had a visible effect upon his life the remainder of his days. He embraced the doctrines of grace contained in the word of God, and complied with the duties of the gospel. He aimed to walk in all the ordinances and commandments of the Lord blameless. More than thirty years ago, he professed his faith in

Christ, and united with the church of God in this place.— For nearly twenty years he has filled the office of deacon with great reputation. You yourselves are witnesses that his walk has been upright, and his dealings with men irreproachable. Neither his Christian nor moral character have been impeached. Through natural diffidence his usefulness in public has been lessened. But in his family, at his own house, and among his neighbors, he discovered much freedom in religious conversation, and great correctness in his knowledge of the doctrines of grace. He delighted in the law of God. It was his meditation day and night. But notwithstanding the correctness of his sentiments, and the uprightness of his life, he found in himself reason for daily repentance and deep humiliation. His hopes of future happiness were not built upon his own good works, but upon the sovereign grace of God through the atonement of Christ. His path was that of the just, which shineth more and more unto the perfect day. Though by his life and conversation, he had given great evidence of his real piety, yet in his last sickness he gave that which is greater. After his physicians had told him that his disease was incurable, he was asked if it did not make him feel disagreeable? To which he calmly replied, Not in the least. For more than a year, he had not the least expectation of living, or of having his disorder the least abated. Nor did he ever express a desire, not even when he requested public prayers, that he might live to get well. His

strongest desires were that he might patiently endure what God might be pleased to bring upon him.

“ Perhaps no man, in this society, has ever endured so much, and such excruciating distress, as deacon Carpenter did. And yet he, probably, enjoyed more real happiness in his last sickness than he ever had, in an equal number of months in all his life. He was favored with the comforting and supporting presence of God. At times his heart appeared to overflow with benevolent affections. He had strong desires to see sinners converted from the error of their ways, and this church enlarged. He took much satisfaction in reading and meditating upon the 14th part of the 119th Ps. in Dr. Watts’ version. His patience and resignation appeared to be perfect. In his keen distress, and through all his sickness, he never uttered a murmuring word. He never would consent to have any thing different from what it was. He fully believed in the particular providence of God. He often said, his sickness was a cup prepared for him, and then would add, The cup which my heavenly Father giveth me, shall I not drink it? At one time, when in keen distress, his affectionate partner said to him, I would help you, if I could. He immediately replied, If you could, perhaps it would not be for the best. At another time, it was observed to him, Your disorder, Sir, is a very painful one, would you not wish to have it removed, and have some other disorder which is not so distressing? To which he meekly replied,—

No, not unless it was God's will. It was observed by his bed-side, when it was thought that he was too low to take any notice of what was said, That it is surprising that everlasting love should bring such a scene of distress upon any of its objects. To which he immediately replied, It is strange we don't love God more. It was then observed to him, I suppose you are willing to put off this tabernacle. To which he replied, I long to have the time come; I long to be freed from this body of sin. He did not even mention this body of distress. He evidently had that hope which is an anchor of the soul, both sure and stedfast, and which entereth into that within the vail, where Jesus the forerunner hath entered.—In view of these things, can we question his true piety, or doubt his dying in the Lord? May we not confidently hope that he sleeps in Jesus, and that his rest is glorious?"

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Extract from a letter from the Rev. Jonathan Belden, of Bristol, Maine, to a friend, communicating an account of the death of his wife.

BRISTOL, 21st April, 1812.

MY DEAR SIR,

PERHAPS before you receive this, the affecting information communicated by it may have reached your family. The death of my dear wife was sudden. It took place on Wednesday, March 25th, at a quarter past 12 P. M. The circumstances of this distressing event

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will, however, produce in your friendly heart, sensations of pleasure as well as pain. Contrary to our fears, her reason continued to the very last. Her conversation and prayers ceased only with her breath. As I was necessarily called some of the time from her chamber, much of her dying discourse escaped my hearing. The scene was so instructive and interesting, that no description of the tongue, or pen, could do it justice. Feeling, solemnity, and manner, as they were here displayed, cannot be communicated.

The day preceding her death, she said, "I may recover, but I think it more probable I shall not. I am not discomposed at the idea." To her mother, "You must die soon, I hope we shall meet in heaven!" To her husband at several times, "Tell your people they must die. I fear the greater part of them are in the broad way to misery. Tell them I warn them to flee from the wrath to come. I have lived a very unprofitable life. I hope, should I recover from this sickness, it may be the means of bringing me nearer to God, and a renewed interest and zeal in his service. But I do not expect to live. Our connexion has been short. May my death be a sanctified affliction to you, and make you more engaged in a Saviour's cause. Live above the world. Preach like a dying man to dying men. Tell your brethren they must die, and to preach like dying men to dying men. Pray with me and for me." When going to address the throne of grace, she said, "Pray that I may be

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wholly resigned to the will of God—make that the burden.” In the evening while paraphrasing Rom. viii 17. speaking of the inheritance, as the purchase and gift of Christ—the purchase of his blood and the gift of his grace—she pleasantly remarked, “O yes, that is what makes it so dear to me.” The neighbors were very attentive, and she addressed them with much plainness. When a young woman came to see her, who had been a little time a member of her family, she manifested much concern for her conversion, and happiness. Unable to say much, she pointed my eye towards her, wishing me to address her on the great subject of her eternal well being. “Do speak, for me.” To Mrs. H.....she said, “I have long lived under your roof, but I have to lament I have so greatly failed of my duty to you. O, flee from the wrath to come. Mind what I say to you, Health is the time to repent and prepare for death. It is a great thing to die. We need all the evidence that a life spent in nearness to God can give, to support us in this trying hour. Do not think there is no reality in religion—O, there is a reality in it. O, prepare to die. I thank you for all your kindness. You have been kind to me. May God reward you with his choicest blessings.” When asked by a sister in the church, “Does it not appear a great thing to give up the world?” She said, “O no. My dear little son, I believe I have idolized, but I think I can cheerfully resign him up to God.” To another, “The doctor thinks my situation more discouraging.

I do not expect to live. O, prepare to die. Do not suppose I feel alarmed. I am willing to die. O, what a mercy that I was enabled to prepare for death before this hour, and that now I have nothing to do but to die. I have no merit to plead. O no. There is nothing in my life to be depended on in such an hour. I am the chief of sinners. I have no hope but in the sovereign, free grace of God. Jesus died to save the chief of sinners—He is all-sufficient. In him there is a fulness. I have no other hope. O, how unworthy I am to hope—to express any confidence in him.” The doctor now came in. “Doctor, I am not afraid to die. Tell me plainly how long you think I shall live.” When a dear female friend observed, “I had hoped to enjoy the happiness of a longer acquaintance.” O, replied Mrs. B. “That is of little consequence, I hope we shall spend an eternity together,—that will soon be here.” Numbers stood weeping round her bed in silent anguish, to whom she said, “Don’t shed a tear for me. Weep for yourselves. When first I took my chamber I did not feel prepared to die. But now I feel differently. I have not the full assurance of hope, but feel resigned to the will of God.” To Mrs. D..... she said, “You have made a profession of religion. How is it with you? Have you good evidence of an interest in Christ? O, it is a great privilege to be a Christian.” When this person expressed much doubt, and that she once believed herself to be the subject of true conversion,

but had now much reason to fear, Mrs. B. remarked, "That God never finally forsook his people, that if she ever had any true religion, she had it now, and was truly interested in the unfailing promises. But, said she, be much in prayer, and self-examination. God hath mercy on whom he will have mercy. There is my hope, and it is a sure foundation." Addressing all around her, she said, "I am afraid some of you have no religion! Death is a melancholy day to those that have no God. This is no time for flattery. O, make your peace with God. Come to Christ without delay. These are my dying words. I have done but little good since I came to this place. May my death be sanctified to this people. It will either harden or soften. O, that it may be the means of awakening many to attend to the things of their peace. The people have been kind to me, for which I desire to praise God. But something more is necessary. Though we give all our goods to feed the poor, and have not charity, it profiteth nothing." Raising her cold hands, and piercing eyes to God, she cried, "O, I long for them all in the bonds of Jesus Christ."

The last day of her life was a scene of victory. For a short time her mind was interrupted, and her peace assaulted, when a fearful doubt arose whether she had not been deceived. Coming into her room, and hearing her complaint, I recited St. Paul's asseveration: "For I know in whom I have believed, and am persuaded that he is able to keep that which I have com-

mitted unto him against that day." She joyfully seized the promise, and said, "O, that is the bible, and the bible must be true. There is no deceit in the word of God. I can still trust in him. He will do all things well. I am now parched with thirst, but I hope to be shortly with my Saviour drinking at the streams that flow at his right hand. And yet it surprises me that I can entertain such hopes. O, I am the chief of sinners." I said, "My dear, the blood of Jesus Christ cleanseth us from all sin." O yes, said she, "My soul is deeply defiled, but his blood can wash it all away. O precious Christ! I cannot shed a tear. God is very good. I believe I shall never shed another." As the scene was now fast drawing to a close, and fears were entertained that she might be deprived of her reason, she desired her children might be presented to her view once more. Our dear daughter and her brother came in, when she pressed upon them love to one another, and their father, and younger brother, and sister; always to speak the truth, and obey instruction—told them she was now dying—should see them no more, and that they must be good children. She kissed them tenderly, and fervently commended them to the protection and love of God. Here with emotions unutterable, she bid them farewell. Her infant was now presented—To her mother, who presented the tender babe with deep anguish of spirit, she said, "Dry up your tears!"—took her dear child, embraced and kissed him, saying, "O,

you are dear to me, but you are mine no longer. I freely give you up to God. May he preserve you from the snares and dangers of an evil world." Her dear infant daughter, now received her last and cold embrace, when she desired they might all be removed from her sight. I said, "My dear, you have no longer any ties to bind you to this world." O no, said she, "I freely give up all, one thing as well as another. Come Lord Jesus, come quickly." When it appeared to us that every thing was now done, and we were waiting to see her dissolution, she opened her eyes in expressive smiles, and desired that the scene might close with a hymn of praise. Being asked if she would chuse a hymn, she paused, and then repeated the first line of 126th Psalm. "When God reveal'd his gracious name," &c. I read the psalm, and endeavored to sing, she sweetly joined, and was enabled to sing many words, and some whole lines. When the lines were finished, she turned her eyes to God—prayed, and breathed out her soul into the bosom of the Redeemer. May we not with propriety say, How glorious is the gospel! "Thanks be unto God who giveth us the victory, through our Lord Jesus Christ."

I am, my dear friend, by great obligation, yours affectionately, in the best bonds.

JONATHAN BELDEN.

The following letters, were written by Ladies, who are now wives of two of the American Foreign Missionaries, to another, all of whom have lately embarked for India.

B....., August 29th, 1811.

YOUR letter, my dear Miss P—— was productive of sensations peculiarly pleasing. From the first intimation of your voluntary sacrifice of worldly happiness for the cause of Christ, I felt an attachment, which can only be known by those whose views and prospects are similar, and which has increased, by your late affectionate epistle.

The idea of walking in the same path through life, partaking of the same trials and difficulties, induces me already to rank you with the number of my much loved friends, and inclines me to write freely on a subject dear to us both.

Our contemplated undertaking is great, arduous, and highly important. To enter a path untrod before by any American female, requires much previous consideration. The subject should be thoroughly investigated, and every argument in favor and against candidly weighed. If arguments in favor of females accompanying missionaries to a heathen land preponderate, we ought impartially to examine ourselves, to see, if we possess those qualifications absolutely requisite for such an undertaking. If through the mercy of God, we humbly dare to hope, he has in any measure prepared us, should we not seriously and prayerfully search

for the prevailing motive, which induces us to make the attempt? A life of self-denial is before us, and we must begin by cutting the most tender ties. The paternal roof, and all that is endearing in the appellation of parent, sister and brother, must be forsaken, never to be seen more. The scenes of our playful years, the companions of our lives, and the much loved circle who surround the social altar for prayer and praise, must no longer be enjoyed, but lost for ever. We must encounter the dangers of the deep, perhaps be taken by some foreign tyrannical power, separated from those we love, and if spared from immediate death, condemned to drag out a wretched existence, in some gloomy prison, or under the galling yoke of slavery and oppression. But if preserved from trials like these, what awaits us in a heathen land?—Not the cheering salutations of long absent friends, but the uncouth dialect of an unknown tongue will every where sound in our ears. We shall be surrounded by those whose very countenances wear a terrific aspect, who are destitute of a religious principle by which to govern their actions, and whose consciences so dead as to cease to alarm when committing the most atrocious crimes. We must live in constant dread of those around, except when faith raises us above the fear of the power of creatures.

Our bodies may be emaciated with sickness, our mental faculties lose their vigor in consequence of the saltry climate; want, peril, and distress may every where attend us. We may

soon be called to part with our dearest earthly friends, and be left alone in a land of strangers. When we come to lie down on the bed of death, no parent or sister will soften our dying pillow and wipe away our tears; no congenial friend to close our eyes and lay our bodies in the grave. Thus we may end our days in a heathen land. How gloomy, my dear girl, this picture! And yet, have we not reason to expect to find it a reality? What motives are sufficient to induce us to enter a path so filled with briars and thorns? If the object which lies at the end, is not worth making all these sacrifices and enduring all these trials, we shall sink and be discouraged before we get half through.—But if actuated from motives of sincere love to the Redeemer and ardent desire for the salvation of sinners, we have nothing to fear. He will strengthen and support us in every trying hour. Although he may appoint for us a path full of danger, yet he will provide a way for escape. He can easily take away those painful sensations of which a separation from our friends will be productive. If he deprives us of every other source of enjoyment, and gives us himself, we cannot be unhappy. If we must leave our parents, on whom we have been dependent, will it not lead us to feel the more need of having God for our Father, and to see more clearly our entire dependence on him? If our sisters and social friends must be forsaken, may we not find sisters in each other, and erect the social female altar in a land of pagans? Perhaps we may induce some

of the wretched, degraded females of India, to join with us in worshipping our heavenly Father. Perhaps we shall be the first to teach some listening, attentive child to lisp the praises of Jesus. O my dear sister, thoughts like these, are sufficient to excite in our hearts a wish to spend our days in a heathen land. Yes, we will give up worldly happiness, joyfully encounter the dangers of the deep and the unknown trials that await us, at our place of destination. We have everything to engage us, for all heaven is engaged in the same glorious cause for which we humbly hope, we leave our native land.

“The sultry climes of India then we'll choose;
There will we toil and sinners bands unloose!
There may we live, and draw our latest breath,
And in our Jesus' service meet a stingless death!”

Adieu, my dear girl, and believe me your letters will ever enhance the felicity of your affectionate, N —.

H....., January 11th, 1812.

THE commencement of a correspondence with my dear Miss P— is attended with many pleasant sensations.— When one whom I love, though an entire stranger, addresses me by the endearing appellation of “sister or friend,” I lose every embarrassment, and feel the same perfect freedom as when conversing personally with those companions, with whom I have spent the playful hours of

youth. Your affectionate letter met with a cordial reception.— The perusal of it increased the wish which I have long indulged, of being favored with an interview with you. The anticipated separation from a beloved mother, affectionate brothers and sisters, and other valued friends, strongly attaches my heart to those “dear selected few” who will be my only associates, through the little remnant of my life. When eagerly listening to the maternal advice of the best of parents, or when attending to the accents of love which flow from the lips of brothers and sisters dear, I often say to myself, will my Father in Heaven condescend to grant me friends similar to these, in my dear Miss P—, and my ever dear N—?— Oh yes, my heart replies,— *they will* instruct, advise, reprove and love me too. When the accumulated difficulties of a missionary life depress my laboring bosom, they will direct my thoughts to that Saviour, who has kindly engaged to be the friend of the friendless,—the support of his believing children. Their prayers, their sympathy and love, will sweetly calm each rising fear, and tranquillize my distressed soul.

Nothing but an ardent wish of more extensive usefulness, first led my thoughts to the heathen world. Favored by heaven with every temporal blessing heart could wish, a foreign country could have no charm for me. Although I frequently contemplate with pleasure a life so peculiarly devoted to the service of God; yet the consciousness of wanting many important quali-

fications which I know I do not possess, often creates a depression of spirits, and a doubt with respect to duty. My youth, a slight education, so little vigor and strength of mind, so little piety,—these are obstacles, great indeed. I think it *does* rejoice my heart that you my dear Miss P—— and N—— are so eminently qualified for the work of the mission. May you be made the favored instruments, of leading many wretched female Indians, to the Lamb of God, who bled on Calvary. On the “great day of dread decision,” may the millions who have heard from your lips the way to heaven, rise up and call you blessed. The idea that an independent, sovereign God, often uses the weakest instruments to promote his glory, and carry on his plans, frequently affords me encouragement. If he has any work for me to do in heathen lands, he will remove every obstacle, qualify me for the important undertaking, and support me under every trial.

Sabbath Eve. I have this day been to the house consecrated to the worship of the most high God. I have sat under the droppings of the sanctuary with great delight. The inviting sound of the glorious gospel, which bringeth life and salvation, has conveyed to my inmost soul, a sublime ardor, and heart-felt satisfaction, almost unknown before. O, my sister, how valuable, how exceedingly precious, is the religion of Jesus! How unlike that of Mahomet, how different from any which the carnal heart can invent! How well is it adap-

ted to secure the eternal interest and happiness of all created intelligencies; “how just to God, how safe for man!” While contemplating with rapture the superior excellency of the Christian religion, does not your heart burn within you, at the anticipated prospect of its universal promulgation throughout the world? The present state of the heathen is deplorable beyond description. No star in the east directs them to the babe of Bethlehem. No sun of righteousness has arisen amongst them, to irradiate their benighted, dreary path. They spend their days in wretchedness, strangers to the consolations of the gospel, without a friend to point them to the Saviour of sinners, who alone can make them happy beyond the grave. But faith looks over these “mountains” and beholds with joy unutterable the millennial reign of peace and love. The banks of the Ganges and the Indus, shall resound with the high praises of Immanuel; redeeming love shall be the theme of the Hindoo; it shall warble sweetly from the lips of the uncivilized Hottentots on Afric’s burning sands. The wandering, inhospitable Indians of our own dear native country, shall catch the sacred fire, and their hearts will beat in unison. Shall we, my dear Miss P—— be made instrumental in hastening this great revolution? Will our covenant God condescend to employ us in his service, and bless our feeble efforts? And shall we think any sacrifices too great to make for him? Oh no! Let us willingly take a last farewell of friends and native country,

cross the tempestuous ocean, and spend a self-denying, active life in the attempt of leading the females of Hindostan to that Jesus, whom we have found so precious to our souls. What if our lives are replete with hardships and afflictions?

—————Our journey here
Though it be darksome, joyless, and forlorn
Is yet but short; ere long our weary feet
Shall greet the peaceful inn of last-
ing rest.

I have thought much of the plan you proposed, viz. of studying some new language in order to acquire an eastern language with greater facility.— N—— and I have conversed upon the subject, and have at length come to this conclusion; that considering our present indispensable engagements, it would be very impracticable.— Were we to continue another year in America, I should enter upon the study with pleasure. Perhaps in the course of three months, if nothing in Providence should prevent, we may commence the voyage.— Would it not then be more for our own improvement, to devote our time to reading books calculated to excite a spirit of genuine piety, and prepare us for future trials and privations? Mr. N—— is probably with you... When shall I see you both at H——? Will you not visit me in the spring? Must I be deprived of an interview with you at my home? I wish much to introduce to you one of the best of mothers, and a circle of dear brothers and sisters.— It is but a short ride compara-

tively speaking.....
..... Will my friend forgive the freedom with which I have written. The effusions of your pen will always afford me the highest satisfaction.
Miss P—— will often think of her sister

H——.



Religious Charitable Society in the County of WORCESTER, (Mass.)

ON the 20th of May last, a respectable number of gentlemen from various towns in Worcester County met at the second parish in Sutton, for the purpose of forming themselves into a Society for the accomplishment of several charitable objects of a religious nature. They adopted a Constitution, and chose a committee to publish a suitable address.

As preparatory to the introduction of the millennial glory of the Church of Christ, when the earth shall be filled with the knowledge of God, the minds of Christian people both in Europe and America, have recently been remarkably excited to the great and good object of evangelizing the world. Thousands and thousands of the friends of the Redeemer are now devoting their talents, and contributing generously of their substance, to forward the glorious cause, and with very desirable success. But the work is great, and calls for the united exertions of all the pious and benevolent throughout the Chris-

tion commonwealth. Numerous institutions have already been formed to aid in edifying and extending the kingdom of Christ in the earth, and multiplying the triumphs of grace among mankind. Nevertheless it is conceived, that all the requisite means, which exist within the reach of Christian people, and which the necessities of the case demand, are not yet put in operation; and that much still remains to be done, both at home and abroad, to effect the reformation and salvation of mankind upon the plan of the Gospel.

The Address of this Society to the Christian Public is as follows :

CHRISTIAN BRETHREN,

THE period has arrived when extraordinary exertions are to be made, and a more diffusive and liberal charity is to be practised in behalf of the Zion which our Saviour, Jesus Christ, hath bought with his blood. Christians must lose sight of the decorations of life, and abstain from every measure and species of luxury, that they may lay up in store as much as they can possibly gather, to minister, as the various calls of Providence may be, to the spread of the knowledge of the Redeemer's name through the earth. They must spurn with abhorrence every suggestion of a narrow, sparing selfishness. They must come forth to the help of the Lord against the mighty, with all the talents they possess, with all the influence they have over the minds of others, and with their silver and gold. They must say to the young apostles, whom the Lord of the harvest

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is sending forth to the remote and unsubdued part of his inheritance, Go, ye messengers of salvation, ye heralds of the Gospel of the blessed God, and preach the glad tidings of salvation to those who sit in the region and shadow of death, to the wretched, blinded, self-immolating victims of an idolatrous superstition; go to extend the boundaries, and to spread the triumphs of the kingdom of Jesus; go, supported by our benefactions, and consoled with the reflection that our brotherly love and best wishes attend you.

The excitement to benevolent effort, which has, within a few years, gone through the Christian world, is extraordinary, but far from us be the thought that it has risen to its acme. Christians are but beginning to awake. They bestow but a wavering and diffident attention upon the fulfilment of prophecy. They see but very indistinctly the ensign which is lifted up upon the mountains, and hear, as an uncertain sound, that trumpet which announces the approach of the Gospel-Jubilee.—Their pious sensibilities do some honor to the cause they have espoused; but their hearts are, as yet, compared with what they should be, as hard as a rock. They must be all feeling. They must be absorbed in the one genuine principle of love. They must act according to the letter of the apostolic resolution, "I determined not to know any thing among you save Jesus Christ and him crucified." Their liberalities have been greater than have heretofore been witnessed. But they must be increased till all the

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property we can spare from necessary uses, be brought into action to subserv the purposes of redeeming grace.

The Society which now offers itself to your attention, is a fruit of that general excitement which has given rise to so many societies of a kindred nature in Europe and in America. Like them, it is wholly charitable, and religiously so. It has the same grand design in view, and means to move in most friendly agreement with them. The three particular objects which it embraces terminate in this design, and are thought to be, each of them, highly important. One of them is to give aid to pious young men, in indigent circumstances, whose minds have an inclination to the Gospel ministry, and who are possessed of promising talents, that they may be introduced to it in a proper manner, that is, by an indispensable preparatory education. The grace of God is offering to us a number of such young men, and many more will be formed and presented by the renewing power of the Holy Spirit. Many of them will be wanted in the vast field of missionary labor: many of them as Pastors in the new Churches which the hand of the Redeemer is planting, and will continue to plant, in the new settlements of our country. These Churches must be furnished with Pastors after God's own heart, who shall feed them with knowledge and understanding. Many of them will be wanted to stand in the places of those Pastors whom death has removed from the Church militant to the Church triumphant,

and of those who, in succession, will follow them. Brethren, we have but to mention this object to excite your good dispositions towards the Society.

Another object is to furnish a permanent auxiliary contribution to support the India mission, which is in the care of the American Board of Commissioners for Foreign Missions, by whom the Christian public has been recently addressed.— To the copious elucidations and correct statements of this Address you are referred, for a knowledge of the ground they propose to occupy, and for just views of the magnitude of the good they aim to effect. This mission will undoubtedly be enlarged. It will be expensive. And its support must be secured from permanent sources. The other object of this society is to afford pecuniary aid to Churches, who may have waxen small in number, and feeble in regard to means of supporting a Pastor. In consequence of the spread of infidelity and heresy, and an odious indifference to the institutions of religion, narrowing the hearts of men, and making them unwilling to do any thing for its support, many such Churches exist. And their number will probably be increased. The members of these Churches, with the serious part of the congregations attached to them, would do as much as their temporal circumstances would be thought, by candid persons, to admit. But they cannot do so much as to afford a comfortable support to a Pastor, and defray the contingent expenses indis-

pensible to the maintainance of public worship. Could this support be partly furnished from a charitable fund, a light, diffusing a gladdening lustre, might stand in their candlestick, and the appointed means for the salvation of men be in operation, which would otherways be withdrawn. Pitiabie indeed is the condition of those members of the spiritual family, who are deprived of the blessings of a kind and faithful Pastor, of public worship, and of the ordinances which our Lord has provided to strengthen the faith and increase the comfort of his people. They are as sheep scattered upon barren and desolate mountains, which no man careth for. And while we extend a benevolent concern to the heathen of distant countries, we should by no means lose sight of the perishing and needy condition of the multitude of unbelievers, with whom we are connected in civil society, and by neighborly intercourse.

Christian brethren, we must presume that your hearts are alive to the great interest to advance which angels are ministering spirits, and the Son of God humbled himself to the tears of the garden, and the anguish of the cross. We invite your attention to this Society. We ask you to take into consideration its character and design. And we will not suppose that you can be slow to join with us, or fail of liberally contributing, according as God hath prospered you, to the objects we have in view.

In behalf of the Society,
 SAMUEL AUSTIN, } Commit-
 JOSEPH GOFFE, } tee.
 WORCESTER, June 16, 1812.

[While Asia is remembered, Africa must not be forgotten. The Editor extracts the following from the Christian Observer, hoping thereby to draw the attention of the American Board of Commissioners for Foreign Missions to the long neglected country of Abyssinia. Some assistance afforded to the ignorant Abyssinian church, will be the most powerful means, and most direct path for spreading the Gospel through the vast interior regions of pagan Africa.]

TO THE EDITOR OF THE CHRISTIAN OBSERVER.

I HAVE been happy to perceive, of late, a growing attention to the religious state of Abyssinia; and I am anxious to promote this disposition as much as possible, in the hope that our religious institutions, and particularly the British and Foreign Bible Society, may be induced to direct their efforts to this quarter. I should greatly doubt whether there be any part of the world where these efforts are more needed, or where they are likely to be attended with more immediately beneficial consequences. "The Habassins," says Geddes, in his Church History of Ethiopia, "do hold the scriptures to be the perfect rule of the Christian faith, in so much that they deny it to be in the power of a general council to oblige people to believe any thing as an article of faith, without an express warrant from thence." (p. 31.) But while the Abyssinians do, with our own church, maintain this cardinal point of the sufficiency of the scriptures as a rule of faith, it appears, from the concurrent testimony of all late travellers, that copies of

the scriptures have become exceedingly rare among them. Even in their churches it is seldom that a complete copy is to be found; and among the great body of the people, few possess even a fragment of a Bible. One of the causes, doubtless, is, that religion is at a low ebb among them. But this may be considered as an effect as well as a cause of the evil in question. Where the art of printing is unknown, and volumes of such size must be transcribed in order to be possessed, however the zeal of individuals may, for a time, multiply copies, yet experience proves that this source of supply will ever be inadequate to the wants of a people.

In the case of a nation, however, circumstanced as the Abyssinians now are, there are peculiarly strong inducements for giving them the Bible. They are not only Christians in name, but their national creed appears in the main to be scriptural. Add to this, that the authority of the scriptures has always been held by them to be paramount to every other; but that they do not possess the means of knowing what it is which this authority enjoins. To such a people, what can be conceived a greater benefit than the circulating among them of the Word of God? And would not such a gift be likely to produce something of the effect upon them which the discovery of the lost book of the law had upon King Josiah?

It must operate as a further encouragement to our religious societies to exert themselves in favor of Abyssinia, that it fur-

nishes, perhaps, the earsest medium of access into the very heart of Africa. The intercourse between Abyssinia and some of the great cities on the Niger is said to be constant. Saturate Abyssinia with scriptural light, and, through the divine blessing, we may hope that it will stream even into that region of darkness.

The hope that great good will arise from such exertions, in favor of Abyssinia, as are here recommended, is strengthened by a reference to the page of history, which shews us not only that there has existed in the government of that country, and at no remote period, a strong desire (not well directed indeed,) to extend the influence of Christianity; but that the body of the people could be induced, by no severity or suffering, to submit to the unscriptural practices of the Romish Church.

A letter of David Emperor of Ethiopia, to King John III. of Portugal, dated in 1524, has been preserved, and another to the Pope, of the same date. These letters commence, "In the name of God, the Father Almighty, maker of heaven and earth, and all things visible and invisible; in the name of Jesus Christ, the Son of God, who was the same with him from the beginning of the world, and who is light of light, and very God of very God; and in the name of God the Holy Ghost, who is true God, and proceedeth from the Father."

To the king of Portugal, David thus writes:—

"O lord my brother king, attend and apply yourself to the friendship that was begun be-

twixt us by your father, and do not neglect to send letters and ambassadors to us frequently; for I am extremely desirous to receive them from you, as from my brother: and since we are both Christians, and the Mahometans, though wicked, are still in peace with all of their own sect, it is fit it should be the same betwixt us. And I do declare, that for the future I will receive no embassy from the king of Egypt, nor from any of those kingdoms which have formerly sent ambassadors to us, nor from any other king but only from your highness, from whom I do earnestly desire to have them come; for the Mahometan kings, by reason of the difference that is betwixt us in religion, do never look upon me as their friend, and do only pretend to have a kindness for me, that they may trade with the more convenience and security within my dominions, from whence they draw great profit, exporting yearly great quantities of gold, whereof they are extremely covetous; while at the same time they have no real friendship for me, for which reason I take no pleasure in their gain; but this, having been a custom of my ancestors, was to be endured; though, after all, the only thing that hinders me from making war upon them, and confounding them, is the fear of provoking them thereby to violate and destroy the temple of Jerusalem, where the sepulchre of Christ is, which God hath been pleased to leave in the hands of those filthy Mahometans, and to demolish the churches that are in Egypt and

Syria. This is the only cause why I do not invade and conquer them, which I am sorry I am not at liberty to do.

“O king, I can by no means rejoice in the Christian kings of Europe, who, as I am informed, do not agree in one heart, but are at war one with another. Be you all unanimous, and in friendship one with another. For my own part, had I a Christian king in my neighborhood, I would never be absent from him. I do not know what to say of these matters, nor what to do, since God seems to have ordained things to be as they are.”

The following is an extract from his letter to the Pope:—

“I must expostulate with you, holy father: why do you not exhort the Christian kings, your sons, to lay down their arms, as becomes brethren, and to agree among themselves; seeing they are all your sheep, and you are their pastor? Your holiness is not ignorant of the gospel-commands, and of its having said, ‘A kingdom divided against itself cannot stand, but will become desolate.’ For if those kings would but all join together, they would quickly destroy all the Mahometans, and with ease demolish the sepulchre of their false prophet. Apply yourself therefore to this, holy father, that so there may be a firm peace and confederacy established among them, and exhort them to assist us, who are besieged on all sides by wicked Mahometans and Moors. The Turks and Moors can assist one another, and their kings and rulers do all agree together: I have a Ma-

hometan for my neighbor, who is constantly supplied with arms, horses, and all military weapons, by princes of his own sect, namely, the kings of India, Persia, and Egypt. This is a great mortification to me, to see the enemies of the Christian religion enjoy peace, and live together like brethren ; and at the same time, to see Christian kings, my brethren, not in the least concerned at the injuries I endure ; not one of them offering to succor me as becomes a Christian, notwithstanding the filthy sons of Mahomet are always ready to succor one another : not that I desire any soldiers of them, for I have enough of my own, and to spare ; but all that I desire of them, is only their prayers and supplications, and your holiness' and my brethren's favor. The reason why I want your friendship, is, that I may be furnished by you with such things as are necessary to terrify the Mahometans, the enemies of the name of Christ ; and that my neighbors may be made sensible of my being favored by the Christian kings, my brethren, and of their being ready to assist me whenever there shall be occasion ; which would be much for the honor of all of us that are of the same faith and religion, and do intend to persist therein.

“ God fulfil your desires to the praise of Jesus Christ, and of God our Father, who is praised by all through all ages. And you, my lord and holy father, with all the saints of Christ at Rome, embrace me ; and let all my subjects, and all that dwell in Ethiopia, be re-

ceived with the same embraces ; and let thanks be returned to Christ with your spirit.”

The only use which the King of Portugal and the Pope made of this intercourse with Abyssinia, was to attempt to reduce them to the obedience of the Roman Pontiff. Splendid missions were sent thither with that view, and these missions were supported by Portuguese troops. For a time, one of the Abyssinian emperors was brought under the Romish yoke ; and he labored, with the aid of the Portuguese forces, to impose the same yoke on the necks of his subjects. A long and bloody civil war was the consequence, in which, though the emperor was always successful, yet he made no progress in reconciling his subjects to the church of Rome. At length, disgusted with the insolence of the Romish missionaries, and shocked by a view of the misery and desolation which his adherence to them had brought on his country, he at length decreed to drive them out of Abyssinia, and to restore the religion of the land to its former footing. This was the last act of the Emperor's life, and happened about the year 1663.

[*To be continued.*]

Extract of a Letter from a Gentleman in Rhode Island.

“ THERE has been in Bristol, in this State, an unusual attention to religion, for a few weeks.

About an hundred and fifty have already come forward to join the different churches ; about sixty the Episcopal—about fifty the Methodist—about forty the Congregationalist—and some the Baptist.”

—
Anecdote of Mrs. W— in India.

OUR friend, Mrs. W. of the Fort, who invited the missionaries to preach in her house, made us a visit yesterday, with some others, for the first time. I was much gratified by the zealous spirit which she evinced, as well as by her anxiety to join the church. She has hitherto waited to see if the Lord would bless her endeavors to draw her husband into the right way. See what a blessing this native woman aims to be to her European husband. She was, if I mistake not, before he took her as a slave, a Hindoo of the vilest description. This man was serjeant of artillery in the late war, under Lord Lake, and had an active part in most of the bloody conflicts of the time. This woman's attachment to her partner was so strong, that she accompanied him in the heat of every battle, and often lent him a hand when exhausted, and supplied his place at the guns. In one of these scenes Mr. W. received a musket ball about the

temples, which penetrated nearly through his skull, carrying a part of the brass hoop of his hat along with it. He instantly dropped down, to all appearance dead. She, however, neither lost her fortitude nor her affection ; even in this trying moment, when, in addition to the situation of her partner, the shot were falling like hail-stones about her own head, she took him upon her back, with the intent of performing the last friendly office, that of burying him, and carried him clear out of the scene of action ! It pleased God to restore him ; and, to make the most grateful return he conceived himself capable of, on his recovery he made her his wife.—She is now a Christian.

—
OBITUARY.

DIED, at East Sudbury, (Mass.) Rev. JOEL FOSTER, aged 58, pastor of the church in that town. Dart. 1777.

At Charleston, (S. C.) Rev. CHARLES FABER, aged 80, a native of Germany.

In S. Carolina, Rev. WILLIAM CLARKSON, D. D. pastor of the United Churches on St. John and Wadmalaw Islands.

At Charleston, (S. C.) Rev. JACOB RUMPH, one of the Ministers of the Methodist Epis. Church in Charleston.

A PRAYER

For Universal Peace.

O haste the time, thou Prince of Peace,
 When war no more shall lift the shield;
 But wrath, and strife, and lust of spoil,
 To thee their sanguine trophies yield.

Repress the horrid waste of life,
 Destroy the warrior's trade in blood,
 And say, to all the tribes of earth,
 "Be still, and know that I am God."

Lord Jesus, speed the promis'd day,
 When love shall hold unbounded reign,
 And union sheathe the flaming sword,
 That hangs o'er desolation's plain.

Oh! come, ye happy moments, come,
 When the whole earth shall own the Lord,
 And thou the Prince, the King of peace,
 In peace for ever be ador'd.

Donations to the Missionary Society of Connecticut.

1812.

Sept. 19.	From Rev. Joel T. Benedict, collected in new settlements,	\$ 16 69
	From Rev. Eli Hyde, do. do.	7 31
	Female Friends from Warren, State of New York,	2 00
22.	From Rev. Timothy Harris, collected in new settlements,	30 53
30.	From Rev. Elihu Mason, do. do.	6 50
		\$ 63 03

CONNECTICUT
EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. V.]

NOVEMBER, 1812.

[NO. 11.

*An Historical View of the First
Planters of New-England.*

NO. XIV.

(Continued from p. 371.)

REV. MR. WILSON.

MR. JOHN WILSON the first pastor of the church in Boston, was born at Windsor, on the Thames, in the year 1588. He was a son of the Rev. William Wilson, a prebendary of the church at Rochester. His parents, who descended from a very respectable ancestry, and sustained an exemplary Christian character, were very attentive to the education of this son. They took pains to impress his mind with an early abhorrence of all vice, especially, falsehood. After receiving the rudiments of his education under their immediate inspection, he spent four years in the celebrated Eaton School. At that school, he delivered a latin oration in the presence of the

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French Ambassador, the Duke of Biron, from whom he received a particular commendation and reward. In his fifteenth year, he was removed to the University, and became a member of King's College, Cambridge. After completing the regular course of studies, he was elected a Fellow of the college. During his continuance in the fellowship, he became acquainted, in a very providential manner, with the writings and preaching of several pious puritan divines, whose instructions were the means of engaging his mind to a very serious attention to divine things. By the habits of his education, he had imbibed a great antipathy to all who were denominated *puritans*. But in the distresses of his soul, he found himself irresistibly inclined to seek for instruction to those who had been the subjects of his aversion. He soon found his moral state to be that of a lost sinner, and that he was dependent on sovereign mercy for an escape

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from everlasting death. While he continued to improve every opportunity of attending the ministrations of evangelical preachers; by the advice of the excellent Dr. Ames, he connected himself with a number of serious persons in the University, who held private meetings for prayer, fasting, and religious conference. By the blessing of God upon these means, he was brought to an acquaintance with his own heart, to a knowledge of divine truth, and, apparently, to a perpetual union with the divine Saviour.

Being thus brought to an estimation of the truths of religion as of the first importance, Mr. Wilson proceeded to a very careful consideration of the great subjects of controversy between the advocates of the religious establishment and the non-conformists. This was about the time that Mr. Robinson and his people removed to Holland, when the debates between the contending parties were, perhaps, at their height. After a laborious, prayerful, and conscientious attention to this subject, Mr. Wilson concluded it to be his duty, though with the prospect of the greatest temporal sacrifices, to refuse to comply with many of the prescribed ceremonies of the established church. A great part of the regulations of the University were appointed by ecclesiastical authority, and were considered by the non-conformists as unscriptural and improper impositions. By a non-compliance with these regulations, Mr. Wilson soon brought upon him the notice and censures of authority. His father and oth-

ers used great exertions to persuade him to conform; but believing himself called in the holy providence of God to raise his testimony against those unscriptural impositions, he steadily refused. He was therefore obliged to leave the University.

His father finding that he had embraced the sentiments of the puritans, contrary to his former intentions, wished him not to engage in the work of the ministry; but now desired him to enter one of the Inns of court, to pursue the study of the law. Wishing to manifest a filial obedience in every thing which was not forbidden by a paramount duty to God, though his heart was wholly set upon the glorious ministry of reconciliation, he complied, and engaged in the study. But that God to whom he had dedicated his life did not forsake him. In the Inns of court, he fell into an acquaintance with several young gentlemen who were seriously inclined, with whom he attended on the preaching of evangelical ministers, and was enabled to maintain a life of religion. After three years spent in the study of the law, he was admitted to the higher honors of the University; after which, by the consent of his father, he was soon authorized to be a preacher of the gospel. This work he pursued, with laborious study, with an ardent zeal for Christ, and for the salvation of souls. Previous to his commencing a preacher of the gospel, he made a private resolution, "That if the Lord would grant him a liberty of conscience, with purity of worship, he would be content, yea

thankful, though it were at the furthest end of the world." He had not been long a preacher, before he was solemnly ordained as a minister of Christ. Still he had no particular charge. He had frequent and pressing invitations to settle in particular places, but the precarious situation of all ministers who were accused of non-conformity, induced him to decline several advantageous offers. At length, however, on receiving an earnest invitation from the people of Sudbury, he accepted of their call and was installed their pastor. During the short period of his labors in this place, his ministry was attended with an eminent blessing of God. Many that were openly vicious and erroneous, were brought to the love and obedience of truth. He pursued his work with diligence and constancy, as if knowing that it must be short, that he might do something for God.

In this quiet retreat, Mr. Wilson could not be permitted to rest. The sticklers for conformity, learning his steady perseverance in omitting the prescribed ceremonies, fearing the effect of his weight of character, called him before the ecclesiastical courts, where he was censured, and suspended from the ministerial office. By the interposition of friends of high station and influence, the suspension was, at length, removed. But as he still pursued his former course, he was constantly liable to be apprehended, and subjected to fines, forfeitures, and perpetual imprisonment. The only alternatives now presented him were, a vio-

lation of what he deemed the plainest dictates of duty, a submission to unrelenting persecution, or a voluntary exile from his native country. He chose the latter. The plan of a colony for the establishment of the pure religion of the gospel being now projected, Mr. Wilson cordially engaged in the important design. With the large company that established the Massachusetts colony, he united his labors and hopes, and came to America in the year 1630. The first church gathered by the company was the one at Charlestown, of which Mr. Wilson was the minister. The congregation included the two settlements at Charlestown and Boston. The year following, a separate church was organized at Boston, of which Mr. Wilson became the pastor.

In the spring of 1631, Mr. Wilson sailed to England, and after an absence of a year, returned to New-England with his family. His affectionate people at Sudbury were very desirous to have him still conclude to spend his days with them. His near connections used every exertion to dissuade him from a return to the American wilderness. But his heart was too much set on the great work of rearing colonies and churches for the honor of the Redeemer, to be diverted from his design. On his return he was attended by a number of pious and worthy planters. A few years after, he again visited his native country, to receive a valuable legacy which had been left him by a deceased brother. On the voyage, the ship became very leaky, and there was every

prospect that all must be lost. A day of fasting and prayer was kept on board, on account of the danger, and, in the time of the exercise, the leak was discovered and closed. On his return to New-England Mr. Wilson was accompanied with a large number of settlers, many of whom were persons of character and distinction.

The Antinomian errors which were introduced by Mrs. Hutchinson and others, which greatly affected the church in Boston, gave Mr. Wilson the deepest concern. Temperate and firm, he bore a uniform testimony for the truth of the gospel, and with every indication of tenderness and love, he used unwearied efforts to reclaim the erroneous, and to confirm others in the truth. Those errors, by the particular circumstances with which they were inculcated, were, for a season, highly popular, and many worthy men were drawn into the snare. Mr. Wilson had long been used to leave all consequences with divine providence, when called to witness for truth, and now, pursuing the plain and direct course, he was a most eminent instrument of preserving the churches from convulsion and ruin. He was one of the most active and influential members of the venerable Synod of 1637, which suppressed those dangerous errors.

In the war of the Pequod Indians, in 1637, a chaplain for the Massachusetts troops being designated by lot, Mr. Wilson was called to the service. Being eminently, a man of prayer, the soldiers viewed him as a host in the day of battle. Du-

ring the greater part of his ministry at Boston, Mr. Wilson was favored with a colleague who was teacher of the church. This place was held twenty years by Mr. Cotton, and ten years by Mr. Norton. As pastor of the church, Mr. Wilson was peculiarly laborious, in frequent preaching, in exhortation, visiting, and domestic instruction; keeping a constant and affectionate attention to the spiritual interests of his people. He also spent much time in the neighboring towns, generally attending their weekly lectures. The whole colony enjoyed the benefit of his pious zeal, his eminent acquaintance with divine truth, his patient example, and his unremitted prayers. In these labors of faith and love, he continued to a late period of life. Having survived the greater part of his cotemporaries, and the most of the first settlers of the country, he died in 1667, in the seventy-ninth year of his age.

The life of this venerable man, was eminently devoted to the service of his Lord. After devoting himself to the duties of religion and the work of the ministry, he ever appeared to feel that he was not his own, He had engaged for Christ, and wherever he directed his way, it was always his desire to pursue the course, undeterred by any obstacles which might resist, or any burden which he might be called to bear.—No one of the New-England fathers was more sincerely engaged for the interests of true religion in the towns and churches of the colonies, than Mr. Wilson. To the promotion of

this great object, his eminent talents, his extensive learning, his unwearied exertions, were always devoted. His mind was as steady in adversity as in prosperity, strengthened by the conscious integrity of his own intentions, with a uniform reliance on the perfect wisdom of all the appointments of God, he rejoiced to labor or to suffer for him.—He was favored with a valuable property, and used it as a faithful steward of God. Having devoted his life to rear an infant colony and church for the honor of his Redeemer, his property, when needed for the same object, could not be withheld. In the distresses of the first winter, when the colony had to contend with the horrors of famine, while he labored to comfort the desponding with a recollection of the sufferings and deliverances of the people of God, in every period of the church, his house was open to the needy, administering relief, to the last portion it contained, and the last which could be procured. On every call for the exercise of liberality, whether for the common welfare or the relief of the destitute, he was a most faithful example to his flock, by devising liberal things. He possessed an uncommon degree of the benevolence of the gospel. His love to God and his fellow-men glowed with an inextinguishable ardor. The former was evinced by a life of sufferings and labor, while his ardent love to men appeared in a fervent zeal for their immortal interests, in unwearied exertions to alleviate the evils and increase the blessings of human society. He exhibited an

example of ever active benevolence, of an abhorrence of error and vice, of a composure of mind, and, in all the changes of life, a disposition uniformly cheerful. Not the poor only, but all characters received him as their friend.—Mr. Wilson exhibited some of the highest exercises of faith. In times of concern, he always made the Lord his helper, he sought his assistance with a humble persevering importunity, and he often gained the most remarkable confidence in the divine interposition. Several instances are mentioned of him, in which after a most humble and earnest wrestling in prayer to God, he obtained an assurance that the object of his desire would be granted, which never failed till his hope was joyfully realized. This venerable saint lived eminently near to God. His life was a life of prayer. His whole demeanor manifested a uniform and solemn sense of the divine presence. His beloved Saviour was always his companion, his support, and his fear. His life exhibited a strong example of humility, self-denial, and those high attainments in virtue, which adorn some of the children of Emmanuel. He ever felt himself journeying to the heavenly state, and the impression regulated the whole tenor of his life.—His death was such as might be expected from such a life. In his last sickness, he took a most affectionate farewell of his numerous Christian friends, assuring them that the faithful servants of Christ need not fear that he would forsake them in the last trying conflict. He refused to hear any com-

commendations of himself, declaring that he had ever been an unprofitable servant: adding, "But I must say, the Lord be merciful to me a sinner, let thy tender mercies come unto me, O Lord, even thy salvation according to thy word." He pronounced his tenderest blessing upon his near friends, particularly upon his children, which, in the faithful providence of God, was singularly fulfilled. He then made a most affectionate prayer for them, and slept in peace. Mr. Mather of Dorchester, the ancestor of the venerable family of that name, preached at his funeral, from the passage in the prophet, *Your fathers, where are they? and the prophets, do they live for ever?* The venerable Dr. Ames, so eminent for his learning and piety, observed, "If he could have his option of the best condition that he could propose to himself, on this side heaven, it would be that he might be the teacher of a congregational church of which Mr. Wilson should be the pastor."

REV. MR. SHEPARD.

Mr Thomas Shepard is distinguished among the New England fathers, by an uncommon ardor of piety; by a great zeal for God and his holy truth; by a great success in the work of the ministry, and by his valuable writings, which have been an eminent security to our churches, and a great defence to the cause of truth. He was born near Northampton, Nov. 5th, 1605. A day rendered memorable in the annals of the British

nation by the discovery of the well known Powder-plot. He was the youngest son of his father, by whose death, he was left an orphan in early life. His eldest brother took the care of his education, and performed for him the duties of a father. At the age of fifteen, he was admitted a member of Emmanuel College, Cambridge. While he advanced in the paths of science with an uncommon rapidity for his years, he experienced the frequent and powerful strivings of the divine Spirit upon his conscience. The preaching of some pious ministers at the University produced in his mind powerful convictions of his sin and danger. Earnestly engaged in the pursuit of his studies, these convictions declined, and nearly subsided. The faithful discourse of a pious fellow-student again roused him to a sense of his sins, that, on an examination of divine truth, he found himself in a lost, perishing state. He frequented religious company, from which he derived much salutary instruction. At length, the preaching of Dr. Preston which was very solemn and pungent, who went to reside at the college during Mr. Shepard's pupillage, was made effectual, in the hands of the Holy Spirit, as he believed, of bringing his soul to the mercy-seat of the divine Saviour. In a subsequent period of life, he writes concerning the divine mercies which he had experienced, "The Lord is the God that sent Dr. Preston and Mr. Goodwin to call me. The words of the first, in the first sermon I heard from him; and divers others near that time, did open my heart, and convince me

of my unbelief, and my total emptiness of all, and enmity against all good.—God, by him, showed me the worth of Christ, and made my soul satisfied with him, and cleave to him, because God had made him righteousness, and hence also revealed his free justification, and gave me support and rest in his promises.” About the time of the important change in the exercises of his mind, when he was about nineteen years of age, he resolved to devote a certain season, on the evening of every day, to a careful meditation on divine things. His object was to learn divine truth, to get an acquaintance with his own heart, and to seek the saving mercy of Christ. In these seasons of meditation, he received his first special comforts in God.

After receiving the degree of Master of Arts, he left the University and began to preach the gospel. Though quite young, his preaching possessed a gravity of manner, and an energy of expression, which procured much attention and high respect. At the same time, he exhibited such an ardent zeal for Christ, and for the salvation of immortal souls, in his preaching and all his conduct, as caused his labors to be attended with great success. The great desire of his heart was that his fellow-sinners might enjoy the excellency of divine grace.

A certain charitable gentleman in Essex, proposing to establish a weekly lecture, committed the management of it to a number of pious ministers, who offered the service to Mr. Shepard. As they were attending one of their stated monthly

fasts, while engaged in prayer for divine direction respecting the disposition of their lecture, an earnest application from a destitute people, soon brought them to a decision.—The lecture was fixed at Coln, for three years, where Mr. Shepard was employed to the great approbation and benefit of the people. He was very laborious in that and the neighboring towns, and was made eminently instrumental in impressing the reality and excellency of divine truth. Many were so attached to him, viewing him as the instrument of their saving conversion, that, for the benefit of his ministry, they attended him to the wilderness of America.—Though the lecture was renewed, after three years, at the earnest desire of the people, he continued to reside and labor at Coln. At his request, the lecture was established in his native town, and given do his intimate friend, Mr. Stone.

Though employed in an obscure part of his Lord's vineyard, devoted, exclusively, to his service, the fidelity and success of his ministry were too great to be unnoticed by the iron rage of persecution. He was silenced by Bishop Laud, for no other fault than his non-conformity. He was no schismatic or partisan; yet he was a puritan, and his influence must be suppressed. For fear of further sufferings, he was obliged to live some time in concealment. The vigilant zeal of the pursuivants made it necessary that his retreat should often be changed, or he must have fallen into their hands.

Having an invitation to preach

in Yorkshire, he travelled to that distant county, hoping to be permitted to minister for his Lord without molestation. After laboring for a season, with the most encouraging prospects, he again felt the arm of ecclesiastical power; and though he made another removal, to the county of Northumberland, he was prohibited from any further exercise of his ministry. He must now renounce the service of the ministry of reconciliation, or seek a field of labor in some country not his own. He could not hesitate which course to pursue.

The removal of Mr. Cotton, Mr. Hooker, and others, to New-England, for whose example he must have the highest respect, and to whom he was attached by the strongest ties of Christian friendship, fixed his determination to engage in the same arduous service. Mr. Shepard, and Mr. Norton, who was afterwards the successor of Mr. Cotton at Boston, went to Yarmouth to embark for New-England, near the end of the year 1634. Being soon overtaken with a violent storm, in which the prayer and faith of the passengers was considered the means of their preservation when their loss appeared inevitable, they were compelled to return and wait till the next season. They were kept in the most careful concealment during their stay, to avoid the vigilance of their pursuers. Mr. Shepard lost his eldest son at Yarmouth, but he could not appear at the funeral. In October, 1635. Mr. Shepard, with several worthy ministers, and three or four hundred passengers, arrived at Boston.

Mr. Hooker and his people were generally removing from Cambridge to Hartford. This made a convenient opening, when considerable improvements had been made, which were very gladly purchased and occupied by Mr. Shepard and his friends. In the February following, on a day of public fasting and prayer, in presence of a great concourse of people, they organized a church at Cambridge, and Mr. Shepard was set apart to the pastoral charge. He now rejoiced in an opportunity to be engaged, without interruption, in the great and good work which commanded all the affections of his heart. Though indefatigable in his labors he pursued no other object than the inculcation of the doctrines of the gospel, the vindication of its truths, and the salvation of sinners. He well understood the error of the antinomian sentiments which prevailed considerably in the colony, soon after his arrival, and was most active and successful in counteracting their baneful effects.

The colony having determined on founding a College, the faithful and judicious ministry of Mr. Shepard, was the principal inducement to establish it at Cambridge. He was considered a most useful model for imitation in the sacred calling, as well as eminently successful in detecting false religion, and leading enquirers in the way of the truth.

In his own and in the neighboring towns, Mr. Shepard was very laborious, and the zeal and solemnity of his preaching, always procured him attention.

He preached much, attended many lectures, and omitted no favorable opportunity to testify for Christ. His ministry was attended with great success. This we should expect.— Though God be a holy sovereign, and send the blessings of his grace in such a way as he sees fit, yet, seldom or never, do we find faithful, humble, persevering labors, unattended with his blessing. The same Holy Spirit which accompanied the ministry of Mr. Shepard in his native country, wherever he was called to labor, did not forsake him in the deserts of America. As he was successful in awakening the thoughtless and reclaiming the vicious, he was eminently useful in leading inquirers in the way of truth, in resolving the doubts and soothing the concern of the desponding Christian.

This shining light was extinguished in its meridian splendor. Returning from an ecclesiastical council at Rowley, he was suddenly taken with a quinsey, which, in a few days terminated his life, Aug. 1649, in the 44th year of his age. A little before his departure, he observed to his friends around him, "Oh love the Lord Jesus, the little part that I have in him is my great comfort, and all my hope." He left three sons, who became eminent ministers in the colony.

The writings of Mr. Shepard were of great benefit to the cause of truth, after the testimony of his voice had ceased to be heard. His most elaborate work was a treatise on the Sabbath. The morality of the Lord's day began to be called in

question in England, by many of the Antinomians and some others. In this treatise, he vindicated the perpetual obligation of the fourth commandment, the morality and holiness of the Christian Sabbath, in a most lucid and unanswerable manner.—In another work, which he published, he maintained, with much ability, the propriety of separating from the ecclesiastical establishment of England, and vindicated the order of the New-England churches as most conformable to the primitive pattern.—In a practical work, entitled "The Sound Believer," designed to distinguish true religion from false, which has been much read, he observes in the preface, "I considered my weak body, and my short time of sojourning here, and that I shall not speak long to children, friends, or God's precious people. I have been, therefore, willing to leave some part of God's precious truth on record, that it might speak, (Oh that it might be to the heart,) when I shall not be." His largest and perhaps most useful publication, was an elaborate performance, to illustrate and apply the parable of the ten virgins. A principal object in this work is to point out the corruptions and dangers of churches. It consisted of a series of sermons delivered at his weekly lecture, from 1636, to 1640. It was published in a folio volume, with high commendations, after his death. This work is much improved in that great light and guide of the American church, President Edward's Treatise on Religious Affections.

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A few extracts from Mr. Shepard's private writings will not be unacceptable. " April 10. I had many thoughts, which came in to press me to give up myself to Christ Jesus. So I gave myself to him. First, I acknowledged all I was, or had, was his own. Secondly, I resigned not only my own goods and estate, but my child, my wife, my church, and myself to the Lord ; out of love, as being the best and dearest things which I have. July 10. 1641. On the evening of this day, before the sacrament, I saw it my duty to sequester myself from all other things, for the Lord, the next day. And now I saw my blessedness did not lie in receiving of good and comfort from God, but in holding forth the glory of God, and his virtues. For it is, I saw, an amazing, glorious object, to see God in the creature ; God speak, God act, the Deity not being the creature, but filling it, shining through it, to be covered with God as with a cloud: Aug. 15. I saw, on the Sabbath, four evils which attended me in my ministry. First, discouragement and shame from a sense of the meanness of what I have provided in private meditations. Secondly, carelessness possesses me. Thirdly, infirmities and weakness, as want of light, want of life, want of a spirit of power to deliver what I am affected with, for Christ. Fourthly, want of success. I saw these, and that I was to be humbled for them. Dec. 1. A small thing troubled me. I had a spirit soon touched and provoked. I saw that the Lord let sin and Satan prevail there, that I might see my

sin, and be more humbled by it, and so get strength against it. Nov. 3. On a Fast-day at night, in preparation for the duty, I saw sin as my greatest evil. I was vile, He only was good whom my sin did cross.—On the end of the fast, I went unto God, I rested upon him as sufficient ; I waited on him as efficient ; and said, Now, Lord, do for thy churches and help in mercy. April 4. Preparing for a Fast.—May not I be the cause of the church's sorrows, which are renewed upon us ? *These sheeps, what have they done ?* 1. My heart has been long lying out from the Lord. He sent a terrible storm at sea, to awaken me. Then, immediately took away my child, my first-born. Then the Lord took my dear wife from me. He then threatened blindness to my child. And this made God's will *afflicting*, sweet to me, but much more, *commanding* and *promising*. But Oh, how is my *gold* become *dun*. 2. The people committed to me. They are not pitied so much, nor prayed for, nor visited, as they ought to be. 3. The family ; I have not edified nor instructed, nor taken all occasions of speech with them. 4. The gospel I have preached, has not been seen in its glory, not believed, not affecting. 5. Not seeking to Christ for supply. My not lamenting the falls of professors, and the condition of the country.—I have now had a long sickness, as if the Lord would delight no more in me to use me. Oh my God, who shall be like to thee in pardoning and subduing mine iniquities ?" O.

[To be continued.]

On the Foreknowledge of God.

THE foreknowledge of God is so generally believed and acknowledged, that there is no occasion of saying much to prove that God did foreknow all things from eternity. It may suffice to adduce one argument in support of it; which may be drawn from the divine predictions. The apostle James infers from God's foretelling things, that he must have foreknown what he had foretold. And it must be universally granted, that if God can foretel future events, he must certainly know the future events, which he foretels with certainty. It is impossible to conceive that any being should infallibly foretel what he does not infallibly know. God foretold the coming of Christ, four thousand years before he appeared in the flesh. He foretold to Adam, immediately after he had involved himself and his posterity in sin and ruin, that "the seed of the woman should bruise the serpent's head." He foretold to Abraham, that "in his seed all the families of the earth should be blessed." Peter on the day of Pentecost told the Jews, "that God had sworn with an oath to David, that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne." Afterwards he said to those who had killed the prince of life, "Now, brethren, I wot that through ignorance ye did it, as did also your rulers; but these things, which God before had shewed by the mouth of *all the prophets* that Christ should suffer, he hath fulfilled. Yea, and all

the prophets from Samueh, and those that follow after, as many as have spoken, have likewise foretold of these days." God foretold the time when, the place where, and the men by whom Christ should be crucified, together with some of the most extraordinary circumstances of his death. Now, God could not have infallibly foretold the great event of Christ's death, with all its circumstances, unless he had infallibly foreknown it; and he could not have infallibly foreknown it, unless he had infallibly foreknown all events from Adam to Christ. For if there had been among the many millions of intervening events, any which he did not foreknow, they might have prevented the death of Christ, and rendered his predictions false. God must have foreknown all the men from Adam to Christ, and all their volitions, and free, voluntary actions, in order to foreknow and foretel the coming, sufferings, and death of the Son of his love. And if he knew from eternity all things from Adam to Christ, there can be no question, whether he knew all things from Christ to this day; from this day to the end of time; and from the end of time to the boundless ages of eternity. Indeed, if God foreknew any thing from eternity, he must have forknown all things from eternity. For, foreknowledge, in every degree of it, is an infallible evidence of divinity. Hence God proclaims himself to be divine, and superior to all other beings in the universe, because he foreknows all things. "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 that are not yet done."

Known unto God, and to him alone, are all future things from eternity.—Though there be complete and abundant evidence of the divine foreknowledge of all things; it is a very important question, how it was possible even for God himself to foreknow all things from eternity. This has been considered as a very difficult question. Some have said, that it cannot be answered. And some have answered it one way, and some another. Very few have denied the foreknowledge of God, though some have presumed to do it, for the sake of avoiding what they deemed the natural consequences of it. But those, who do not deny, that God foreknew all things from eternity, suppose there was some way, in which it was possible for him to possess this truly divine knowledge. And, perhaps, by a serious and critical enquiry, we may discover the way, and the only possible way, in which God could foreknow all things from eternity. Here, then, we may observe,

1. That God could not foreknow all things from eternity, by information. In the early days of eternity, he existed alone. There was no other being, created or uncreated, in the universe. Hence the prophet, with great propriety and emphasis, demands, "Who hath directed the spirit of the Lord? or who, being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him

knowledge, and shewed to him the way of understanding?" Before the beginning of the world, there was no superior, nor inferior intelligence, who could give God any information respecting future things. So that God, could not foreknow future things in the way in which prophets and apostles have foreknown them; that is, by inspiration or information. Nor,

2. Could God foreknow all things from eternity, by seeing any thing out of himself, which should be the cause of their future existence. Things that begin to exist, must have a previous cause of their existence; And unless God saw some cause of the existence of future things, it was absolutely impossible that he should have the least knowledge of their future existence. Though his understanding was infinite, yet he could not know that any thing in time to come would begin to exist without a cause. And he must have clearly known, that there was nothing without himself, that could be the cause of this, or any other world, or of any future event. The more clear, perfect and infallible God's essential attribute of knowledge was, the more clearly and certainly he must have known, that there could nothing exist in future, without a cause, and that there was nothing without himself, which could be a cause of any thing existing beside himself. He must certainly have known, that neither a heaven, nor an earth, neither an angel, nor a man, nor any other material or immaterial object, could in a future time exist, by any possible

cause, without himself. So that it was absolutely impossible that he should foreknow all things from eternity, by any cause, or evidence out of himself, for there was no cause or evidence of their existence out of himself, which he must have clearly and certainly known. Hence, instead of foreknowing all things, which have existed and will exist, he must have foreseen that nothing beside himself would ever exist, there being no cause of their existence out of himself. Besides,

3. God could not foreknow all things from eternity, merely by being God and possessed of all divine perfections. He might have been God, and possessed all the perfections of his nature, without any other existence besides himself. His existence did not depend upon any other existence. His power did not depend upon any other existence. His wisdom did not depend upon any other existence. His goodness did not depend upon any other existence. Nor did his knowledge of himself depend upon any other existence. There was no mutual and necessary connection between the existence of God and any other existence in the universe. He might, if he had pleased, existed from eternity to eternity, perfectly alone. It was, therefore, as impossible for God to foreknow all things, by seeing any cause in himself, as by seeing any cause out of himself, of their future existence. It is confidently said by some, that God must have necessarily known all things from eternity, merely by being God and knowing himself. But this

is sooner said than proved. For it appears, that there was no natural or necessary connection between God's existence, and the existence of any thing else. It was so far from being necessary, that any thing should have existed beside God, that it may be demonstrated, that he could have eternally prevented any other existence but his own. He could have existed alone, a solitary being, from eternity unto eternity. Now, if this could have been the case, then the consequence is plain, that God could not have foreknown all things from eternity, either by information, or by seeing any evidence of their existence, without himself, or within himself. The question now returns with redoubled force—How was it possible for God to foreknow all things from eternity? The only plain, pertinent, and satisfactory answer to this question is, that God foreknew all things from eternity, because he had decreed all things. God was under no natural necessity of creating any thing. It depended solely upon his will whether he should, or should not create the world. And it solely depended upon his pleasure what world he would create, and what and how many creatures he would bring into existence. It belonged to God to form his own plan of operation, from the beginning of the world, or before he began to operate. He could not have acted with perfect wisdom, without forming his ultimate end, and all the means to accomplish it, before he produced one effect, or gave existence to any material or immaterial object. Among

all possible events, he absolutely determined what should, and what should not take place. He determined the nature, the number, the magnitude, the order and the connection of all things, and left not a single creature, or a single object, or event to mere casualty or chance. He limited, adjusted and bound all things together, by his eternal and immutable purpose. This appears from the perfection of the divine nature and from the express declaration of scripture. We are told that "God created all things by Jesus Christ, according to his eternal purpose, which he purposed in Christ Jesus our Lord."

Now, it is easy to see that when God had determined all things, he could foreknow all things. He must know his own determinations, and by knowing these, he must know whatsoever would come to pass. For he made his determinations in unerring wisdom and perfect goodness, and therefore could never see any reason to alter them; and he knew his omnipotent power, to do whatever he had determined should be done. Hence it was as easy for him to foreknow all things from eternity as to determine all things from eternity. His foreknowledge was founded upon his decree and upon nothing else. For if he had not decreed any thing, he could not have foreknown any thing. If he had not decreed to create the world, he could not have foreknown that the world would exist. If he had not decreed to create angels and men, he could not have foreknown that

angels and men would exist. If he had not decreed how angels and men should conduct, he could not have foreknown how they would conduct. If he had not decreed their future and eternal state, he could not have foreknown their final and eternal destination. As his foreknowledge was founded upon his decree, so it must of necessity be bounded by it. It cannot extend to any thing, but what is decreed. God's attribute of knowledge extends to all possible events; but his foreknowledge extends only to events, that have existed and shall exist. God's foreknowledge is the fruit, or effect of his decree, as much as the works of his hand. God's foreknowledge is totally distinct from his essential attribute of knowledge. And it is altogether owing to men's not making this distinction, that any have supposed, that God could foreknow all things, without decreeing all things. They say God is omniscient, and his omniscience is a necessary and essential attribute of his nature. But who can suppose, that God's attribute of omniscience should enable him to know what is naturally impossible to be known? God is omnipotent; but who can suppose with any reason, that his attribute of omnipotence can enable him to do what is naturally impossible to be done? For instance, who can suppose, that God's almighty power can enable him to cause a thing to *exist* and *not exist* at the same time? Who then can suppose, that God's omniscience could have enabled him to foreknow from eternity,

that the world would exist, if he had not determined to cause it to exist. For if he had *not* determined to cause it to exist, it was naturally impossible that it should ever exist, and consequently it was equally impossible, that he should have foreknown, that it would ever exist. His foreknowing, therefore, that the world and all things in it would exist, was not owing to his attribute of omniscience, but to his decreeing that they should exist. His *foreknowledge* respecting all things is founded on his decree, and therefore is totally distinct from his natural and essential attribute of knowledge. There was no essential attribute of the divine nature, that could enable God to foreknow future events without his decree. There was no way, but one, in which it was possible for God to foreknow all things from eternity; and that was by decreeing all things. And as it is easy to see how God could foreknow all things in that way; so it is easy to see, that he could not foreknow them in any other way. There is really no more difficulty in seeing how God could foreknow all things from eternity, than in seeing how God could form a determination in his own mind, and know his determination after he had formed it. And there is really no more difficulty in seeing how God should form and know his own determinations; than to see how we ourselves can form and know our own determinations. Nothing but the plain and inseparable connection between the foreknowledge of God and his decrees has been the occa-

sion of involving the divine foreknowledge in darkness and difficulty. Those, who would account for the foreknowledge of God without his decrees, have always found the subject dark and incomprehensible. But those, who see and maintain, that the foreknowledge of God is founded upon his decrees, have found no difficulty in believing the plain declaration of the apostle, who said—"Known unto God are all his works from the beginning of the world."

From the view we have now taken of the foreknowledge of God, it may be remarked,

1. That it is absurd for any to allow his foreknowledge and yet deny his decrees. This many really and professedly do. They say they believe that God foreknew all things from eternity, but do not believe that he decreed all things. Now this is very absurd. Because God could not foreknow all things, if he had not decreed them.—What is uncertain cannot be foreknown. But the certainty of the future existence of all things, or of any thing, was founded entirely upon the decrees of God. And there was no possible way, even for God to know any future event, which he had not decreed, because no such event could take place.—They, therefore, who deny the decrees of God and yet profess to believe that he foreknows all things, admit a palpable absurdity. It could hardly be conceived that any persons, who regard either reason or revelation, could be so absurd in their opinions, were it not common for men by professing them-

selves to be wise, to become fools.

2. It is absurd for any to believe and say, that the foreknowledge of God extends further than his decrees. This many do believe and say. They say God foreknew all the conduct of free and voluntary agents; but never decreed it. But on what foundation did the certainty of their future conduct, which God foreknew, depend? Upon nothing, unless he had decreed their conduct. If he had not decreed their conduct, how could he know it? Or how was it certain? And how could he foreknow what was uncertain? How could God foreknow and foretel Pharaoh's conduct, unless he had decreed it? How could he foreknow and foretel the conduct of Cyrus and of Judas, unless he had decreed their conduct? Since the foreknowledge of God depends on his decree, it is vain to pretend that he foreknows what he has not decreed, or that his decrees are not as extensive as his foreknowledge.

3. Since the foreknowledge of God is founded on his decrees, it is absurd to say they are both the same thing. It is true that foreknowledge proves the certainty of future events, as well as the decrees. But foreknowledge does not make things certain. It is not the foundation, but the consequence of their certainty. But the decrees of God are not the consequence, but the foundation of the certainty of future events. It is then absurd to say, what is often said—that there is no difference between divine foreknowledge and decree. This

is probably said in many instances, to avoid a proper examination of an important subject, which is very unpleasant to such persons, as are disposed to say unto God—"Depart from us; for we desire not the knowledge of thy ways."

4. It is wrong to blend the decrees and foreknowledge of God with his agency. The agency of God is distinct from his decrees. For it is the execution of his decrees in the works of creation and providence. God is not always decreeing what he will do and what shall be done. But he is always executing his decrees by his most holy, wise and powerful preservation and government of all his creatures and all their actions. The apostle says, God *worketh all things after the counsel of his own will*. This is a just description of his supreme and universal agency. It is the agency of God that brings things into existence, and makes their existence necessary. But divine foreknowledge causes nothing to exist. The decrees of God do not cause any existence: But by his agency God creates, preserves and governs all things. And after all, it is against the divine agency that sinful and dependent creatures level all their objections. But the agency of God is holy, just and good, and affords the firmest support and purest delight to all his friends. And for their benefit, as well as for the conviction of the unholy and unrighteous, the divine agency, as distinct from the decrees and foreknowledge of God, ought to be plainly

taught, as it is always in his holy and blessed word.

Finally—Since the decrees and foreknowledge of God lay at the foundation of all his works, they do also lie at the foundation of all religion, both natural and revealed. For, strip God of his decrees and foreknowledge, and he is no longer the proper object of religious worship. He is not the supreme, independent and self-existent Creator, Preserver and Governor of the universe. He no longer deserves to be loved and worshipped for the works of creation, providence and redemption.—So those have thought, who have denied the decrees and foreknowledge of God. This was the opinion of of the Epicureans in ancient times. And this was also the opinion of European deists, of Bolingbroke and others. Such a being as has neither decreed, nor foreknown all things is not a proper object of holy fear, love, confidence, gratitude and complacency to rational creatures. But that great and holy being, who says—“My counsel shall stand and I will do all my pleasure;” and who knows all his works from the beginning of the world, is worthy of all the service and worship he requires of the creatures he has made, preserves and governs. The decrees and consequent foreknowledge of God display his real character and are the foundation of all real religion. Hence the assembly of divines, in their system of religious instruction, very early and fully declare the doctrine of God’s decrees. They say—“The decrees of God are his eternal

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purpose according to the counsel of his own will, whereby for his own glory he hath fore-ordained whatsoever comes to pass.” And all religious instructors, who would give their hearers the true knowledge of God and exhibit the proper reasons for love, esteem, worship, obedience, submission and gratitude to their Creator, must plainly and fully teach his decrees and foreknowledge.



The blinding influence of Moral Depravity.

THE proper seat of moral depravity has been much disputed by different denominations of Christians, who acknowledge the general depravity of mankind. Some suppose that all depravity is seated in the understanding. Some suppose it equally belongs to all the powers and faculties of the soul. And some suppose it is seated wholly in the heart. This last opinion appears to be maintained by the apostle, when he says, “Having their understanding darkened, *because of the blindness of the heart.*” He places all moral darkness, ignorance, blindness and depravity in the heart. And the truth of this will appear from various considerations.

It appears from the nature of moral depravity. This is altogether different from natural depravity, which consists in wounds, bruises, or putrefying sores, and affects only the body. There is no criminality in the infirmities, or defects of the corporal system. If we lose the use of an eye, or an ear, or even

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of any of our intellectual powers, there is no criminality in this natural depravity. But the least degree of moral depravity is criminal, and renders us obnoxious to the divine displeasure.—Every affection, volition, or exercise of the heart has a moral quality, and is of a criminal nature. Hence it is evident that moral depravity cannot be seated in the understanding, which is a faculty of perceiving, arranging and comparing our ideas, and of discerning their agreement, or disagreement with each other. This faculty is the proper seat of what we call *speculative* knowledge; in which there is not the least degree of criminality. Nor can moral depravity lie in the conscience, which is another distinct faculty of the soul, by which we discern the nature of *moral* objects, and determine what is good and evil, right and wrong in a moral view. The exercise of this faculty, as distinguished from the heart, is neither virtuous nor vicious, but only a judgment of what is so. The intellectual faculties of men have no moral quality. There is, therefore, no room for moral depravity in the human mind, but only in the *heart*. This may be totally depraved, while the understanding and conscience, and every other intellectual faculty remain in their full strength, and without the least moral corruption.

Again—It appears from the express declarations of scripture, that the heart is the seat of moral depravity. In describing the wickedness of the ungodly world, God says, "Every imagination of the thoughts of their heart is only evil continually."

Solomon declares that "the hearts of the sons of men is full of evil." The prophet Jeremiah says, "The heart is deceitful above all things, and desperately wicked." Our Saviour represents the heart, as the source of all moral evil. "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." All the inspired writers agree in representing the heart as the seat of moral depravity. It is a scriptural proverb, "As a man thinketh in his heart, so is he." His heart determines his moral character, and denominates him either a saint, or a sinner. God no where in his word condemns men for any thing but their *hearts*, and the actions which flow from them. This is a clear proof, that moral depravity lies wholly in the heart.

Again—No application to the human mind can remove moral depravity, without a change of heart. God tried the Israelites in the wilderness with mercies and judgments; but no addresses to their understandings and consciences, to their hopes and fears, could remove their evil heart of unbelief. The preaching, the miracles, the sufferings, the death and resurrection of Christ were likewise insufficient to cure the perverse Jews of their moral depravity and hardness of heart. And the depravity of Satan has withstood all the light, which God has placed before him, and all

the punishments which he has inflicted upon him, in the course of more than six thousand years. No illumination of the understanding, no conviction of the conscience of a sinner, will have the least tendency to remove his moral depravity. This Solomon long ago observed; "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." If depravity lay in the understanding, or the conscience, or any intellectual faculty, it seems that the exhibition of proper light and suitable motives would remove it. And since these have always failed of producing this effect, we are constrained to conclude, that depravity lies in the heart, and that nothing but a change of heart will take it away. And this leads me to observe, once more—

That a change of heart will entirely remove moral depravity. Let the heart of any man only be purified by the influence of the divine Spirit, and his moral depravity will be effectually removed. Accordingly, when God promises to purify his people Israel, and cleanse them from their moral pollution and depravity, he says he will do it, by sanctifying their hearts. "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." And the apostle represents God as enlightening the understanding, by shining into the hearts of believers. "For he, who commanded the light

to shine from darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Now, if God removes the blindness of the mind, and takes away moral depravity, by shedding abroad his love in the heart, then, it is very evident, that depravity is wholly seated in the heart. For, if depravity did not lie in the heart, the changing of the heart would have no tendency to remove it. These observations seem sufficient to establish the point that moral depravity lies wholly in the heart. Yet this depravity has a darkening, or blinding influence upon all the intellectual faculties of the mind. This the apostle asserts when he says *The understanding is darkened, because of the blindness of the heart.* And this appears to be the general representation of scripture. Our Saviour plainly conveyed this idea when he said, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." The apostle Paul says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." And again he says—"Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even the mind and conscience is defiled." All moral depravity consists in selfishness, which must blind every mind that is under the influence of

it, in respect to every thing that is of a moral and religious nature. A totally selfish heart will affect all the intellectual faculties of the soul and either prevent, or pervert their proper exercise.

The depravity of the heart directly tends to prevent sinners from attending to moral and religious subjects. Those who do evil, hate light, and will not come to the light, lest their deeds should be reproved. Selfishness perfectly hates holiness, and will, if possible, divert the attention from all holy objects. It is owing to the depravity of the heart, that sinners like not to retain God in their knowledge, and say unto him, depart from us, we desire not the knowledge of thy ways. The apostle tells us that the blindness of the heart darkens the understanding, by alienating the affections from God. The great ignorance of natural men in respect to divine things is greatly owing to the depravity of their hearts, which prevents their employing their intellectual faculties upon God, and his ways and word. So long as a man keeps his eyes shut, he can receive no light from the sun, nor information from surrounding objects. So the apostle John tells us, the light of divine truth will have no influence upon those, whose understandings are darkened by the blindness of the heart. "The light shined in darkness, and the darkness comprehended it not." It was the depravity of heart, that prevented the Jews from hearkening to Christ, and receiving divine light and instruction from him. Deprav-

ity of heart has restrained thousands and thousands from attending to divine objects, and hearkening to divine instruction, which has kept them in a state of deplorable ignorance, and darkness, in regard to those things, which most nearly concern them, both in time and eternity. But,

Again, If those, whose hearts are totally depraved, do attend to divine objects, yet their depravity makes them totally blind to the beauty of holiness. They cannot discern the moral excellence of God, or of Christ, or of any holy object in heaven, or in earth. Selfishness is total enmity to holiness, and alienates the heart from all holy beings, and objects. Though Satan has not lost any of his intellectual faculties, yet he has become totally blind to that moral beauty, which he once saw in God and the inhabitants of heaven. Just so it is with those, whose minds are under the blinding influence of moral depravity. They cannot discern the beauty of holiness in God, or his creatures, who bear his moral image. Could they see all the glory of God, all the glory of heaven, and all the moral excellence of all holy beings completely displayed, they could discern nothing lovely in their view; but amidst so much light would feel themselves involved in total moral darkness. This is the representation of scripture from beginning to end. Sinners are represented as blind, as deaf, as ignorant, and even as dead; which are figurative expressions to signify, not their want of natural powers of percep-

tion and understanding, but their total blindness, to the beauty of holiness and the supreme excellence of divine objects. But though what has been said may convince us of the truth of the general observation, that the moral depravity of sinners blinds all their intellectual faculties; yet it may be proper and necessary to take notice of some objections against this doctrine.

It may be objected, that there is not such a great distinction between the heart and the understanding, as has been represented, for the scriptures sometimes use them synonymously.—To this it may be answered, that though the scripture may sometimes use the word heart in a loose and general sense, so as to comprehend the understanding, or other natural faculties of the soul; yet the inspired writers do often make a distinction between the heart and all other powers of the mind. They distinguish the desires, affections and volitions of the heart, from all the exercises of reason, conscience and every other natural faculty. And this distinction is founded in nature and discovered by experience. All men often find the desires and affections of their hearts, in direct opposition to the dictates of reason and conscience, which affords intuitive knowledge that the heart is totally distinct from all the natural faculties of the soul.

It is sometimes objected that the understanding is *the leading faculty* of the mind, and consequently the heart cannot blind and control the understanding. But the understanding is not the

leading faculty of the soul, if by leading faculty is meant, that which excites men to action. For men always act according to the *inclination of their hearts*, but not always agreeably to the dictates of their reason. And when they do act agreeably to the dictates of their reason and conscience, it is because the *heart* at that time coincides with the dictates of their reason, or natural faculties.

It is also objected, that the scripture represents depravity as consisting in ignorance, which supposes that it lies wholly in the understanding.—But when the scripture represents depravity, as consisting in ignorance, it always means that ignorance, which arises from the blindness of the heart. This is the ignorance of which the apostle speaks, when he says, “Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of the heart.” Besides, the scripture represents light and knowledge in the understanding, not as removing moral depravity from sinners, but as increasing it. “To him that knoweth to do good and doeth it not to him it is sin.” “He that knoweth his master’s will and doeth it not, shall be beaten with many stripes.” And again—“This is the condemnation, that light is come into the world, but men loved darkness rather than light.” These passages demonstrate that ignorance in the understanding, is not moral depravity, but ignorance of the heart is, which blinds the understanding, and opposes its

dictates.—To this it may be added—That to suppose moral depravity consists in the want of intellectual light, is contrary to common sense and the nature of moral depravity. For ignorance in the understanding, or want of information always excuses men. When they act up to the knowledge they have, they act perfectly right and stand justified before God and in their own consciences. It is impossible, that there should be the least moral evil in the conduct, or feelings of man, while their hearts are free from moral depravity and perfectly benevolent. The supposition, therefore, that depravity lies in the understanding is totally inconsistent with any such thing as moral evil in the universe.—All moral agents must be conscious of being free from sin, while they perfectly act up to the dictates of reason and conscience. But whenever their hearts oppose those dictates, then, and then only, do they find themselves chargeable with blame. Thus it appears, that all moral depravity lies in the heart, and can exist, and be found in no other corner of the mind.

As the subject, to which we have been attending in the present essay, is intimately connected with the leading doctrines of divine revelation, it may be proper to suggest a number of reflections.

1. Since moral depravity is wholly in the heart, there is no absurdity in the doctrine of total depravity. Many deny that sinners are totally depraved; because, they say, total depravity is a plain absurdity, and contra-

dicted by universal observation and experience. They say, sinners are capable of knowing as much about the world, the arts and sciences, and even about the bible, as saints; and therefore they cannot be totally depraved. It is true that sinners have the same natural faculties as saints; and are as capable of correct speculative knowledge as saints. But the highest degrees of such knowledge are consistent with total depravity. The depravity of sinners always increases with their knowledge. It is said, that sinners have as clear discernment of right and wrong as saints. It must be admitted that this agrees with the instructions of scripture and the dictates of experience. But such discernment is consistent with total depravity. If they were not naturally capable of discerning between moral good and evil, they could not be guilty of that depravity, which is charged upon them in the holy scriptures. If sinners could not discern between moral good and evil, they never could be convicted of any wickedness and ill-desert. Total depravity could not exist in moral agents without that moral discernment of which sinners are capable. But with this discernment sinners are totally depraved. It is also said that sinners can perform all the duties of religion *externally*, as well as saints.—This is true. But this is consistent with total depravity, so evidently, that nothing need be said to prove it. It is further said, that sinners are as tender and compassionate to objects of distress, as saints. On this account it is confidently affirmed that they are not totally depraved.

ved. But the tenderness, compassion and sympathy, which sinners feel towards objects of distress are consistent with total selfishness. They do often exist and appear in the worst of men. But there is an essential difference between the natural tenderness and compassion of sinners and that holy love, which is the essence of moral virtue. Correct views of the moral depravity of sinners will show that there is no absurdity in the term, nor in the doctrine of *total depravity*. Their total depravity is a plain matter of fact.

2. Since moral depravity lies wholly in the heart, sinners are so far from acting according to the greatest apparent good, that they never do act according to it. They do not in a state of stupidity. For stupid sinners know that there are greater and better objects than they pursue and love. When sinners are awakened and seriously concerned about their eternal interests, they do not love and choose what they are convinced are the most worthy and important objects. Their understanding and conscience always dictate and enjoin obedience to God. But though they know the importance and excellence of obeying him, through the depravity of their hearts they refuse to do it.

3. Since it is through their moral depravity that sinners are in darkness respecting divine objects, their spiritual ignorance is altogether criminal and inexcusable. They often excuse themselves, and think they are not to be blamed, because they are ignorant of divine subjects. But since they are ignorant "because of the blindness of the heart,"

their ignorance is their crime.

4. If the moral depravity of sinners blinds their natural faculties, then we may see in what that light and knowledge, which God gives to his people consists. They are said to be called into the light, to be called into marvellous light; they are said to know God, and to know Christ, and to know all divine and spiritual subjects. Now this peculiar light and knowledge consists essentially in holy love, or benevolence, which is the opposite of that moral depravity that blinds and darkens the minds of sinners. "Every one that loveth is born of God, and knoweth God."

5. The effect of the Holy Spirit in renewing the hearts of sinners consists in holy affections. In this great work there is no new natural faculty produced. There is no need, and there is no room, for the production of any new principle, relish, or taste, that is distinct from holy affections. "The fruit of the Spirit is love." And the love of God is shed abroad in the hearts of saints by the Holy Spirit." Let the moral depravity of sinners be truly described, and it will be easily seen that the production of holy affections is all that the Holy Spirit does effect, or needs to effect in the hearts of sinners. Let holy love exist in the hearts of rational creatures, and they will have spiritual discernment and spiritual enjoyment.

Finally—We may mention the special grace of God in renewing the hearts of sinners. This is not removing a calamity, but removing criminality. It is doing what sinners do not

deserve, nor desire; but oppose. And this is an act of special and sovereign grace. And it lays the subjects of it under special obligations to serve and praise the author of their holiness and salvation. Hence the apostle Peter says to his Christian brethren—"ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light."

Arguments for Christian Liberty, drawn from the Prophetic period in which we live, and from the situation of our own Country.

AT the present day, beyond any other period of time, it is the duty of Christians, to give liberally of their property, for the propagation of the gospel and of the scriptures among heathen nations.—I will enforce this observation by two arguments.—The first argument shall be drawn from the prophecies; and if this be made apparent; the second will naturally arise from our own interest, and our political preservation, in the strange day that it hath pleased God we should live.

There is a remarkable prophetic description of the time in which we live; it is in the fourteenth chapter of the Revelations—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto those that dwell on the earth, and to every

nation, and kindred, and tongue, and people. Saying, fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and fountains of waters"—And there followed another angel, saying, Babylon the great is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb."—Let the reader consider well, this wonderful vision, and compare it with the present events in the providence of God, and he certainly cannot be at a loss, in what part of the prophetic period we live.

At the mouth of two or three witnesses, every word shall be established; and here we have three cotemporary angelic witnesses, to the three prominent features of the present day.—He first declares, the gospel shall now be preached, to every creature of every tongue and language in the earth: The second saith, Babylon the great is fallen, is fallen! and is drinking the cup of divine indignation; and the third saith, that if any man worship the beast and his image, and received his mark in his forehead or his hand, the same

shall drink of the wine of the wrath of God.

Let us now see how far events, and the providence of God, do at the present time, compare with these prophetic, angelic descriptions.—First, those who have worshipped the beast and his image; those who have received his principles of blood, apostasy and infidelity; those who have voluntarily joined in the war of the present day, are now drinking of the wine of the wrath of God.—Under the influence of their own principles and passions, they are causing the earth to drink up fountains of their own blood, which honest Christians would not dare to shed.—

Secondly, The papal Babylon, in its efficient influence is fallen. In its political influence among men, it is now as much debased, as it ever was exalted in pride. It is the scorn and derision of infidel children, which have swarmed from its own womb. In an ecclesiastical point of view, it has less influence and is more base than the other base things of an apostate and infidel world.

—Look to the other witness. The angel is flying through heaven, having the everlasting gospel to preach to them that dwell on the earth, and every nation, and kindred, and tongue, and people. It is a time of woe to the world, but blessed be the name of the King in Zion, that his angels are flying through the midst of heaven, having his everlasting gospel to preach in every tongue. But is this a truth? Let the reader look to facts. The stubborn nature of facts must convince, ev-

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ery considerate person this is truth.—Regard the providence of God, confirming his word. While one angel saith, "Woe to the inhabitants of the earth," and another, "Babylon is fallen;" their precursor saith, "let the everlasting gospel be preached to all flesh". Witness the effused spirit, and the great efforts for the propagation of the gospel that have been in the English and the northern parts of the American church, within these last twenty years; the same period in which the dying groans of Babylon have been heard!—Witness the Missionary, and Bible Societies that have been formed!—Witness the British and Foreign Bible Society, that in the last year expended 4700 pounds sterling, in the distribution of bibles and testaments, in many languages, and to all men who would gratuitously accept the word of God!—See the great number of Bible Societies in the American church!—Go to the populous regions of Asia, and there see how the gospel of Christ is translating and printing in fifteen different languages, where in it was never before written! Go to the coasts of Asia, Africa and America, and see men of many Islands and many climes, inquiring for the word of life, and beginning to speak of Jesus! But I will not detain my readers at so great a distance, any longer.—I will bring them, and as I hope, present them to them, their own hearts.—

Readers, does not the voice of your Lord's spirit, say within you, let this gospel of the kingdom be preached to men of

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all nations, and are you not willing to contribute to such a purpose?—After what has been written, can there be needed any further evidence of the prophetic period in which we live?

But to excite liberality, for the propagation of the gospel and the scriptures among heathen nations. I have another argument, drawn from our interest and our political preservation in this day of uncommon events. I shall state this argument in the fewest words possible.—If the time is come when the gospel shall be preached to all; if this work must be done by means and instruments, as I presume no person will doubt; then, that people, that church, that state, which contribute most liberally to the purpose, have the best reason to hope for divine preservation at a time, when the earth is dissolving by the judgments of the Lord.—God grant the American people may turn to the Lord in the day of his judgments, and be among the happy instruments of spreading the gospel through the earth. If there be any infidels in America, we beg them to remember, that the Christian Redeemer, reigneth among the nations.

HUMILIS.

On the Religious State of Abyssinia.

[Concluded from p. 398.]

HIS son, Seltam Saged, was assailed by the Romish

Patriarch, with the most persevering importunity, to restore him to the possession of the power of which he had been deprived.—The reply of the young prince throws much light on the religious state of Abyssinia at the time when these events took place in that country. It is as follows :

“ The letter of Seltam Saged cometh to the Patriarch, with the peace of God.

“ My Lord,

“ Hear what we say and write to you : we have received your letter, and do understand all that it contains. As to your desiring to know why we have turned you out of the post whereto God and the emperor had placed you ; your lordship cannot but be sensible, that so long as we were under our father the Emperor, we never disobeyed him in any one thing ; nor did we ever so much as open our mouth against any thing that he did ; but were so submissive to him in all things, that we never said, I will have this, or I will have that ; or I like this, or dislike that ; inasmuch, that I do not remember, that during his life, I ever did any thing of my own head, but did still what he commanded me. As to the business of your religion, our soul never entered into its councils, neither did we ever join with any counsellors either to build it up, or destroy it.—We need not be told, that the Emperor sent for your lordship ; and that the fathers likewise came with his consent ; as we need not, that ever since your coming he has been continually embroiled in wars for

endeavoring to establish your faith; fighting sometimes with his sons, and at other times with his slaves, whom he had raised from the dunghill to great honors: in so much that, from the first hour we were able to bear arms, we have never done any thing but fight in obedience to our father's commands, which we always obeyed. After the battle I had in the beginning of this winter with Ognadega, our learned monks and people having assembled themselves together in the camp, took the confidence to tell my father their thoughts freely in the following words:—'Sir, how long are we to be plagued thus, and to tire ourselves about things that are good for nothing? We desire to know, when we are to give over fighting with our kinsfolks and brethren; or cutting our right hand off with our left?' What great difference is there betwixt the Roman faith and ours? For do they of Rome teach, that there are two natures in Christ; and have not we always believed and taught the same, in affirming that our Lord Christ is perfect God and perfect man; perfect man as to his humanity, and perfect God as to his divinity? But whereas those his two natures are not separated, his divinity being united to the flesh, and not separated from it, and his flesh to the divinity; we do not for that reason affirm them to be two, but one; being made so out of two causes, and that not so as to confound and mix those natures in their beings; but on the account of their being one and the same principle, we call them by the name of

that union; so that our controversy with them in this matter is of small importance: neither was it the cause of our having had so much fighting, but it was because they denied us the blood in the communion, notwithstanding Christ has told us positively in his Gospel, that unless we eat the flesh of the Son of man, and drink his blood, you shall not inherit eternal life. And notwithstanding that Christ himself, when he instituted the sacrament; after having given his body to his disciples, and received it himself, did not say, 'The blood is in my flesh which I have given you;' but on the contrary, he said, 'Take and drink, and divide it among you:' his disciples doing as he commanded them, and as he gave them to understand by saying, 'Do this in remembrance of me.' Neither was this the only thing that discontented the people." &c.

"For these and divers other reasons, the people far and near were much discontented, and said to the Emperor, 'Hear what we have to say, and either give us leave to live quietly, or knock us on the head, since the war does thicken upon us daily.' When the Emperor was told this by all his people, he, without our joining with them in it, finding that there was no other way to quiet their minds, and that he would not be able to punish them much longer, commanded his counsellors to advise together what was best to be done; who, after a serious consult, came to this resolution, that they must all return to their ancient religion and customs.

“Your lordship, in being acquainted with this, will know the reason why you are turned out of your place, which God and the emperor had bestowed on you; and that the very same emperor that sent for your lordship, and gave you your authority, was the person that deprived you of it: wherefore since an Alexandrian abuna (bishop) is on his way hither, and he has sent us word, that he cannot be in the same country with a Roman patriarch and fathers; we have ordered you to repair to Fremona, and there to remain. As to what your lordship now offers, which is, that if the people of Ethiopia will but continue in the obedience of the Roman church, you will dispense with them as to all matters which are not contrary to the faith; that comes too late now; for how is it possible for them to return to that which they have not only forsaken, but do abominate, now they have had a taste of their old religion again?—For can a grown man be born again, or enter a second time into his mother’s womb? Your lordship further desires, that we would assemble our learned men to dispute with you before you depart, about matters of faith: this ought also to have been done in the beginning; besides, is that cause like to be supported by arguments, which has been maintained hitherto only by force and violence? By taking estates from some, and throwing others into prison, and punishing others more severely; and that for no other reason, but because they would not embrace your faith? And as if that had not been sufficient,

you have dragged great multitudes out of the deserts, who would have been contented to have lived there upon herbs, and confined them to prisons; nay, the poor people that would have been glad to have buried themselves in caves, not having escaped your persecution. Now what a barbarity would it be, to go and tease poor people with arguments, who have suffered so much in deserts and banishments? It would certainly be a very unjust thing, both in the sight of God and men. As to your lordship’s desiring to have a Portuguese guard to attend you, that cannot be; but we shall appoint a very honest man, and who has a great train of servants to convey your lordship, and all your goods in safety, to the place whither you are to go.”

The Roman Patriarch, however, persisting in his attempts to recover his power, the Emperor sent him another letter, in which is the following passage.

“We must tell you, that now your expulsion is determined, it is to no purpose to allege reasons why you cannot go; and that if you should shuffle any longer with our orders, it will be your ruin. Have we taken any thing from you that you have got in Ethiopia, that you should disobey us, and say you will not go? This is not right. Begone, therefore, without making any further reply or excuse; your expulsion being determined, as you will understand by the order you will receive.”

It is impossible not to feel warmly interested in the de-

sinners of this people, and to desire and pray that their constancy, in resisting the papal yoke, and maintaining the paramount authority of the scriptures, may be rewarded by an influx, in these latter days, of scriptural light, which may make that country the means of enlightening the adjacent regions of Africa and Asia, lying at present in the depth of Mohammedan darkness. I know no project which has been entertained by the British and Foreign Bible Society, numerous and excellent as have been their projects of beneficence, which promises a richer harvest of blessings than that of giving the pure word of God to the millions of Abyssinia.

I am, &c.

S.

REMARKS.

THE EDITOR thought it to be his duty to transfer the above from the Christian Observer to this Magazine. There was a time, and some who read this Magazine can recollect it, when even in the Northern American States, slavery was not thought to be contrary to the laws of God, of nature and of the gospel. Although slavery was never prevalent in the Northern States, there were too many instances of it. Some, now living, whom we believe to be Christians, were sustained by the toil, and nursed in the arms of slaves from Africa. Our parents sinned in ignorance, and we are not guilty of the deed; but is there no reparation to be made to the country and the lineage of the

sufferers? Millions of the Africans have been brought slaves into America. We now clearly see that this was a great sin, for which it is probable God will yet bring us into judgment. For national sins, ought there not to be national reparation? Doth not common sense, and the principles of common justice teach us, there is an obligation on American Christians, to adopt the most effectual means for transmitting the gospel of Christ into the dark, interior regions of Africa? On American Christians there cannot be a greater obligation to any other tract on the globe, that is in a state of heathenism. That there are judgments in store for the sin of slave-holding, no man can doubt, who hath just sentiments of the principles of God's moral government. Who knows but suitable efforts to spread the gospel into the interior of Africa, may be the means of rendering these judgments less dreadful? Certainly we have reason to make the attempt. He, who reigns graciously in Zion, and searches the heart, may see the desire and bless the attempt; and he may say that he repenteth himself of the judgments that are due to a portion of country, which once sinned in ignorance, and did not perceive that the laws of Christ forbid slavery.

As for those parts of the American country, which still retain the idea, that slavery is just, the writer hath nothing to say in extenuation, after all possible evidence of the sin hath been set before them. May the Lord have mercy

on minds ignorantly blinded through selfishness; and give wisdom to honest and Christian politicians, to whom belongs the duty of retrieving their country from a perilous situation.

The duty recommended, doubtless devolves of right on the American Board for Foreign Missions.—To them the liberal Christian public, have committed this trust, and they doubtless are able to fulfil it wisely. Their past determinations have doubtless been correct. It is not to impeach their measures, but to draw the attention of the public, to new fields of missionary exertion, that these remarks are made.

Religious Intelligence.

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FOREIGN.

[Before the revolution, a religious Society was known in America, under the name which is placed below.—From the Christian Observer, we extract the following concerning this Society; by which it appears they are awaking from the formal slumbers in which they have long been held.—The institution of the British and Foreign Bible Society, with its popularity and success, have been the principal means, of this reanimation.]

ED.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

WE have been desired to insert the following memorandum

The Incorporated Society for the Propagation of the Gospel in Foreign Parts, having of late years found great difficulty in prevailing with proper clergymen to go abroad in their service, and conceiving that one cause of this disinclination arises from an ignorance of the whole of the emoluments and advantages annexed to the situation of a missionary in the colonies to which they are sent, think it proper to publish the following more full account than what appears in the general annual abstract of their proceedings.

The colonies to which the Society send out missionaries are these following: Newfoundland, Nova Scotia, New Brunswick, Upper and Lower Canada, Cape Breton, and Africa.

It may be useful to notice, that before the Society send out a missionary to any new place, the people first petition the Society to do it, and signify that they are able and willing to contribute towards his support. In general, it is required that a church be built, a glebe secured, a parsonage-house erected, and a subscription entered into by the people themselves; or such engagements made as may induce the Society to establish a mission before they are completed; but when the people have failed in the performance, the missionary has been removed to another station.

Upon the opening of a new mission, the Society grant a yearly salary of \$200. Afterwards, it is increased or diminished according as circumstances may seem to require, the glebe lands being in some pla-

ces of more value than in others. Half a year salary is advanced to each missionary upon his going abroad, and an allowance made towards the charge of the voyage, generally, about 30*l*.

Besides this, great aid has been afforded by Government towards carrying on the pious designs of the Society. In the province of Nova Scotia thirteen missionaries now enjoy an annual salary from Government of 70*l* or 75*l*. In New Brunswick nine missionaries have each 100*l*. a year. To the missionary at Cape Breton 100*l*. a year is allotted. And to five missionaries in Newfoundland 50*l*. a year, with some allowance of rations, in addition to the Society's salary of 100*l*.

The missionaries in Canada have each of them an annual salary of 100*l*. from Government, and no one has less than 50*l*. from the Society. The other growing advantages from glebe, subscription, and other contingencies, cannot be accurately stated, as they must be subject, from many causes, to variation and uncertainty, and will be governed in some respects by the abilities of the people, and the estimation in which the missionary is held.

In addition to this, it should be observed, that the Society, ever attentive to the necessities of their missionaries, have been accustomed, as occasions required, to reward the diligent for any extraordinary services, and to alleviate the distresses of those who have been afflicted with sickness, or sustained any unforeseen losses and calamities, by pecuniary gratuities.

The Society allow to four students in divinity at King's College in Nova Scotia, 30*l*. a year each, during the term of seven years, with preference to sons of missionaries.

There is also some provision from an accumulation on a legacy of Archbishop Tenison, (the annual interest of which now amounts to 300*l*.) for "such missionaries, being Englishmen, and of the province of Canterbury, as have been by unavoidable accidents, sickness, or other infirmities of the body, or old age, disabled from the performance of their duties, and forced to return to England." Three missionaries have lately enjoyed the benefit of it.

In future such missionaries as shall be sent from this country, and shall, after the faithful discharge of their duty for ten years, express their wish to return home, will receive a certificate from the governor of the province which will entitle them to 100*l*. per annum, during life, from Government, provided they do not leave their missions till they shall have first obtained permission from the Society.

These, with some other occasional advantages, are the encouragements held out by the Society to such pious and well disposed clergymen as are willing to enter into their service.

[The Episcopal Church of England, is the parent church from which the present dissenters of England, and the Presbyterian and Congregational churches of New-

England originated.—The thirty-nine Articles of the English church as established by the law of the realm, would be judged correct by the greater part of the churches in New-England.—It was from certain forms, and ceremonial observances, which our fathers supposed unscriptural that they dissented.—Nothing was more offensive to them than the non-residency of their appointed teachers.—The clergy of that church are supported by tythes or tenths of the profits of agriculture and business, determined by law.—Many of the clergymen, supported by this common tax on all the people, through episcopal favor are permitted to reside without the limits of their ministration, and officiate with their people but a small part of the time. These are called non-residents. A great number of the clergy and most pious friends of the established church have for years been attempting to expose this evil to public view.—Among these clergymen and civilians are the gentlemen by whom the Christian Observer is patronized. For the information of the religious public in this country the following is extracted from the Observer :]

E.D.

PAROCHIAL CLERGY.

SOME very important papers have recently been laid on the table of the House of Commons relative to the residence of the Parochial Clergy and other points intimately connected with the welfare of the Established

Church. We will endeavor to put our reader in possession of the substance of these papers.

1. *An Abstract of Returns respecting Non-residence for the year ending 25th March, 1809.*

Of 11,194 incumbents, the total number returned as resident in this year is only 3836. Of course, the enormous number of 7,358 is returned non-resident. Of these, 105 though not living in the parsonage-house, reside within the parish, and may therefore be considered as resident. There are also 565 who reside in the neighborhood, and do the duty of their parishes. But whether they can do this duty effectually, must of course depend on the distance of their place of residence from the proper scene of their labors; it would make a very material difference whether they reside half a mile, or five or ten miles beyond the bounds of their parishes. The number of exemptions on the score of a plurality of livings is 1940; and the number of incumbents possessing small livings who are licensed to curacies and endowed lectureships, &c. is 273. The number of exemptions and licences, on the ground of their holding other offices, as chaplains, tutors, schoolmasters, students, librarians, &c. is 670. The livings held by bishops are 26; and the sinecures and dignities, not requiring residence, 233. The number non-resident, from the alleged infirmity of the incumbent or some part of his family, is 465; from the want or unfitness of parsonage-houses, 944; and from the dilapidation of churches, 23. The number of miscella

neous and unenumerated cases is 1325; the exemptions not notified are 817; and the number absent without license or exemption is 671.

2. *Abstract of the Number of Non-resident and Resident Incumbents for the year 1810.*

The total number of incumbents in this return differs from that in the preceding return, being only 10,261. The number of residents is somewhat increased, being 4421: of course, the non-residents amount to 5,840. But to which of these classes the 933 incumbents who appear to have been omitted in the return for 1810 belong, it is impossible to say—probably, however, to the latter, as there is reason to suppose that at least the number of residents is correctly given. The number residing within the parish, though not in the parsonage, is only 62; and residing in the neighborhood and doing the duty of the parish, 348. The number of exemptions on the ground of residence on other benefices has risen in this year from 1,240 to 1,846. The number of exemptions and licenses, on the ground of being licensed to curacies, proprietary chapels, endowed lectureships, &c., is 214; and on the ground of holding other offices, as chaplainships, tutorships, fellowships, &c. 585. The livings held by bishops are 35; the sinecures and dignities not requiring residence, 79. The number non-resident, from the infirmity of the incumbent or of his family, is 389; from the want or unfitness of parsonage-houses, 941; from dilapidated churches, 34. The number of

miscellaneous and unenumerated cases of non-residence is 63. The absentees without license or exemption are 650; and the exemptions not notified are 363. The vacancies are 74; the recent institutions, 54; and the livings held by sequestration, 91.

We find a great difficulty in reconciling the returns of these two years; the variations are so considerable as to defeat every attempt to reconcile them.

3. *Abstract of the Number of Resident and Licensed Curates, with the Amount of the Salaries of the Curacies for the year 1810.*

The total number of curates of non-resident incumbents is 3,694. The number of these returned resident within the parish, is only 1,587. The number of curates licensed to the parish is 1808. The number of curates on livings where the incumbents are non-resident by licence, is 1745. Of these, 45 have 10*l.* a year; 191 have 20*l.* a year; 428 have 30*l.* a year; 233 have 40*l.* a year; 293 have 50*l.* a year; 208 have 60*l.* a year; 144 have 70*l.* a year; 51 have 80*l.* a year; 7 have 90*l.* a year; 41 have 100*l.* a year; one has 110*l.* one has 120*l.* one has 130*l.* and one has 250*l.* a year. Seventeen of these have the whole of the income.

4. *Abstract of the total Number of Parishes in England and Wales, with their population; the Number of Churches and Chapels, with the Number of Persons they will contain; and the Number of Dissenting Places of Worship therein.*

There is a manifest defect in this title: it ought to be the

number of parishes "containing upwards of 1000 inhabitants." The total number of such parishes is 1931: the total amount of their population, 4,937,782; the number of churches and chapels in such parishes, 2533; the number of persons which these 2533 churches and chapels will contain, 18,56,108; and the number of dissenting places of worship within the same space, 3438.

We wish, for the present, merely to record these returns. We shall probably soon have occasion to refer to them largely. In the mean time, we cannot help expressing our astonishment, that, amid all the alarms excited in the minds of some of our bishops, archdeacons, and divinity professors, for the safety of the church, by Bible Societies, Lancasterian schools, methodist chapels, dissenting meeting-houses, enthusiasts within the church and without the church, Gospel preachers, evangelical clergymen, Calvinists, &c. &c. hardly one of them should have been led to contemplate, at least to expose, the far more urgent danger arising from the non-residence of the clergy. Whatever evil there may be in the rapid progress of methodism and dissent, they may unquestionably be considered as deriving much of their prevalence from this source; and the writers to whom we allude may be assured, that until the number of active, laborious, pious *resident* clergy is greatly increased, all hope of arresting their progress is utterly vain. To this point, therefore, should their efforts be mainly directed.

DOMESTIC.

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State of Religion within the limits of the North American Presbyterian Church; extracted from the Minutes of the last Meeting of their General Assembly.

THE Committee appointed for the purpose brought in a narrative on the state of religion, which being amended, was adopted, as follows.

Though complaints have been heard from some parts within our bounds, of coldness, lukewarmness, and indifference to the things of religion; yet, during the course of the past year, there appears to have been a very generally increased attention to the institutions of the gospel. A number of new congregations have been formed, and considerable additions made to the communion of the church. Warmly and firmly united in a strict adherence to the great doctrines of grace, our churches are living in harmony and brotherly affection, edified, and edifying one another.

Notwithstanding there have not been any general revivals, yet, with much pleasure, and with gratitude to Zion's King, we have heard that several parts of our church, particularly several congregations within the bounds of the Presbyteries of Geneva, Cayuga, Oneida, Columbia, Hudson, Jersey, New Brunswick, Harmony, and Miami, have been visited; some with smaller, and others with more copious effusions of the influences of the Spirit. In some of these places, the power of divine and sovereign grace has

been displayed in several remarkable conversions; and in others, much weight of influential character thrown decidedly into the scale of religion; whilst they, who have been the professed and hopeful subjects of divine grace in late revivals, manifest the sincerity of their profession, by a conversation and deportment corresponding therewith.

An increased attention and diligence have been manifested to the duties of visiting and catechising—those important means of training up and establishing the rising generation in the truths of our holy religion.

Praying societies continue to be generally well attended; and their number has considerably increased.

The continuance of Missionary Societies formerly established, with the formation of others, embracing in their plans, missions both foreign and domestic; the increased number of societies for distributing Bibles and religious tracts, and for the education of poor children, manifest an active and growing zeal for extending the boundaries of the Mediator's kingdom, and diffusing the light of the glorious gospel of the blessed God.

It is with peculiar pleasure we here notice the active benevolence of pious females, associated in different places for prayer, for affording pecuniary aid to Missionary and Bible-societies, for establishing schools, and personally attending to the education, particularly of poor children.

The detail of the enlarged plan on which the General As-

sembly have been enabled to send missionaries into our extensive new settlements, the joy and gratitude with which they have been received, and the success with which it has pleased the great Head of the church to crown their labors, have been heard with tender and delightful emotions. The wilderness and the solitary places have been made glad for them, and the desert to rejoice, and blossom as the rose.

Some awful displays of the power and displeasure of Jehovah, appear to have been instrumental in bringing a number of persons to serious reflection, and of inducing some to take refuge in the hope set before them in the gospel; while others have remained asleep in fatal security. How stupid and thoughtless must they be, who, when numbers, enveloped in flames, have descended into one promiscuous tomb, do not lay to heart the uncertainty of life, and the all-important concerns of their souls! How secure and hardened are they, who are not alarmed and excited to flee from the wrath to come, when God has thus arisen to shake terribly the earth, and whilst it is reeling and tottering under their feet, threatening to swallow them up in quick destruction!

Infidelity, though not entirely banished, in general affects obscurity and concealment from the light of the gospel.

Profane swearing, drunkenness, and sabbath-breaking, appear to be the crying sins of our land, against which the heralds of the cross, the professors of religion, and all who wish well to the interests of either civil or

religious society, are particularly called to oppose all the influence of warning, discipline, example and the execution of such wholesome laws as have been enacted against them.

The success of attention to the spiritual interests of the the people of colour amongst us has, in some instances, been pleasing and encouraging.

Upon the whole, it appears that, whilst the General Assembly find cause to mourn over and to lament the errors and vices which are apparent among us, the luke warmness of some of our churches, and the multitudes who are still in an uncontroverted state, thoughtless and secure—they at the same time find great cause of joy, and of gratitude and praise to the great Head of the church for the union, the harmony, and the peace which prevails throughout our churches; for the generally increased attention to the institutions of religion; for the numbers, who, we trust, shall be saved, that have been added to our communion; and for the gracious visitation of several parts within our bounds, by the influence of his blessed Spirit. And they desire to improve these things, as excitements and encouragement to renewed exertions and endeavors. *Let the people praise thee, O Lord; let all the people praise thee. May Zion arise and shine. May she put on her beautiful garments. May she look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. May the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; and all the*

ends of the earth see the salvation of our God.



State of Religion in the Congregational Churches of Vermont; extracted from the Minutes of their last Meeting.

ALTHOUGH your committee feel a serious and deep regret, that they are not able to present a more pleasing picture of the present state of religion within your limits, yet they are sensible that it becomes them to bow with submission to the will of heaven.—That God sees fit to withhold the influences of his grace, though a cause of humiliation and regret, is no ground for complaints or murmurs. It is a fact, which, however lamentable, cannot be denied, that there have been fewer special revivals of religion in the state, during the past year, than during any preceding one, for several years before. A great stupidity and inattention to divine things has extensively prevailed. The attention of people seems to be absorbed, very generally, in the concerns of this life. Especially does the political state of the country, appear to have excluded, in a great measure, the concerns of religion from the mind. Dangerous, and in some cases, new and very absurd errors, are advanced and embraced.—These errors, however, do not appear to have increased their prevalence, during the last year, and in several places, have evidently declined.

But notwithstanding these discouraging things, there is a brighter side to the picture. Although the friends of Zion have reason to mourn, they have none to despond. God has not forgotten to be gracious. He still gives his churches many tokens of his favor and love. Though the churches in the state, have not been in general, greatly enlarged, yet most of them have been somewhat increased, several very considerably, and very few have been diminished. In a few places, there have been considerable revivals of religion; and the Lord has made glorious displays of his power and mercy, in the deliverance of souls from the slavery of sin. The towns most highly favored with seasons of spiritual refreshing are Winhall, Jamaica, and Stratton, in the south part of the state; Braintree, Middlebury, and Cornwall, near the centre; and Greensborough, and Fairfield, towards the north part. In the latter place, about forty are thought to have been made subjects of divine grace, within a short period.—A pleasing revival of religion in Middlebury College, likewise, must be regarded as a very auspicious event, and a token for good to the church.

From other sections of the country, represented in this body, we have pleasing and animating intelligence. In some places within the limits of the Presbyterian church, we hear with the most grateful emotions, that the King of Zion is making signal displays of the power of his grace. From Connecticut, we learn, that besides

very encouraging revivals in some parts of the state, the churches in general, enjoying the stated ministrations of the gospel, are strengthened, edified and comforted. In Massachusetts, likewise, there are considerable revivals of religion, and an increasing harmony and affection among the churches and ministers of our common Lord. Here, also, a spirit of Christian charity and benevolence, which has for its object, the more extensive spread of the gospel, has remarkably manifested itself. The religious interests of New Hampshire, though there are things to be lamented, appear to wear a favorable aspect.

On the whole, your committee are of opinion, that notwithstanding the lamentable errors and vices, which prevail in the land, the cause of Christianity is advancing. The great Head of the church appears to be evidently fulfilling the promises of his word.—The friends of religion have great cause for gratitude and confidence. Let them, then, thank God and take courage. Instead of desponding under the discouragements which they experience, let them manifest their gratitude for the favors which they enjoy, by being unwearied in well doing, always abounding in the work of the Lord.—Eespecially, let them give themselves unto prayer, and resolve with the prophet, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

The War with England.

ALTHOUGH it is forbid to the pages of this Magazine to intermeddle with the political causes which have led to this untoward event; yet, as the friends of religion and the souls of men, we cannot help expressing a deep regret, and calling on all the friends of Christ's kingdom, to inquire whether this scene of blood was necessary for the national preservation. In the ninth chapter of Genesis, we find the following divine declaration, "Whoso sheddeth men's blood, by men shall his blood be shed; for in the image of God made he man."—Some have supposed these words are an express injunction to punish the sin of murder with death; others have supposed it an express prohibition of offensive war. For the last opinion, there seems to be this warrant; that it is difficult to find any difference between the shedding of blood by murder, and by offensive war, except it be this, that the first arises from personal, or rather from national enmity. But common sense cannot say, that the number of minds actuated by the principles of enmity, lessen the sin in the judgment of an infinite holy God.—Either England or America have to answer for all the innocent blood shed in this warfare. It cannot be supposed, that the people of common information, and who are under government will be called to account for it. It must be the rulers of these nations, either one or the other, or both that will have to answer for the guilt of this blood before the

bar of God. We solemnly call on both to resolve this question to their own consciences.

A second reason why, as the friends of religion and morality, we deplore the present war is, that by the experience of all mankind, a national state of war is unfriendly to moral virtue. Its natural tendency is to banish from the human mind a sense of men's high moral obligation, and of the value of life as a season of probation for eternity. It nurtures the passions of pride and self-dependence; encourages every kind of immorality, and opens the door for all manner of fraud and deceit in the civil concerns of society.—It is a martial virtue to brave death; it is a Christian virtue, to consider it as a moment for which much preparation is necessary.—These two we think to be generally incompatible.

The following contains a third reason why we deplore this war.

The inhabitants of Great Britain and the United States profess the same religion, and are united to each other by the dearest Christian ties.—A common spirit of philanthropy to the heathen world hath pervaded all denominations. They are united in many charitable institutions for preaching the essential doctrines of the gospel, and diffusing the holy scriptures in many heathen languages, wherein they were before never printed.—The hearts of God's people were united and rejoiced by these prospects; but the present war hath cast a deep shade over the whole.—We who were brethren in giv-

ing the Christian religion to millions of perishing heathen. are now declared to be enemies to each other. Our designs are impeded, if not frustrated. We do deplore, and we will deplore the event. At the same time we will not be disheartened nor despair. Our Lord is on the throne, and he will prevail! but we are not afraid to warn all mankind of the danger that attends throwing these impediments in the way of the gospel.

ED.

OBITUARY.

DIED at Norwich, on the 25th ult. His Excellency **ROGER GRISWOLD, L. L. D.** Governor and Commander in Chief of the State of Connecticut, aged 51. Governor Griswold has for several years past, labored under wasting and painful infirmity, and the hopes of his friends and the public have at length been disappointed by the termination of his useful and valuable life.—He was ten years a Representative in the Congress of the United States, from Connecticut. Here he shewed himself to be the enlightened patriot, and the firm and able statesman; and when he stood in the minority, his powerful arguments carried conviction and commanded respect, though they failed to persuade. After resigning his seat in the National Legislature, he returned to the practice of the law in his native State, and was shortly after appointed a Judge of the Superior Court. In this situation he was discerning, dispassionate and profound

in the administration of justice. In October, 1809, in consequence of the death of Gov. Trumbull, and the appointment of Gov. Treadwell, as his successor, he was appointed Lieut. Governor, which office he filled until May, 1811, when he was elected Governor of the State.

Governor Griswold possessed a strong and discriminating mind, and always stepped boldly forward in the path which his deliberate judgment had marked out. His reasoning powers were clear and forcible, unclouded by the sophistical and mysterious philosophy of the present age. In no situation has he shrunk from the obvious demands of duty, nor suffered a love of popularity to turn him aside from pursuing the best interests of his country. He was neither rash nor self-confident, but enquired for the truth, and formed from candid examination, his own result, which he pursued with energy and decision.

The death of so meritorious and great a statesman, is at all times a public calamity. At the present period of commotion, perplexity and misguided zeal, the loss of the wisest counsellors and the most faithful patriots calls for the deepest lamentation.

On Monday his remains were carried to his seat at Lyme, and on Tuesday they were interred with every mark of respect. And the grief manifested by his friends, neighbors and fellow citizens on that solemn occasion, furnished the highest evidence that he was beloved in the several relations of private life, and universally respected as a Magistrate. Lieut. Governor Smith, and

the Legislature, who were then in Session, immediately took such measures as were expedient to demonstrate their regard for his memory and exalted worth.

He was a son of the late Governor Mathew Griswold, and a native of Lyme. He graduated at Yale College, 1780.

At Fayetteville, (N. C.) on the 7th ult. the Rev. DAVID WILLEY.

At Dedham, (Mass.) on the 19th ult. the Rev. THOMAS THATCHER, A. A. S. pastor of the third church in that place, aged 56. Harvard, 1775.

At New-York, BENJAMIN LEDYARD, Esq. one of the masters in

Chancery for the State of New-York, aged 32.

Slain in the battle of Queenston (U. C.) on the 13th ult. General ISAAC BROCK, aged 53. Commander in chief of his Majesty's forces in the Canadas.

At Gloucester, (R. I.) the Hon. DANIEL OWEN, aged 81. formerly Lieut. Governor of Rhode-Island.

At Providence (R. I.) Dr. EPHRAIM BOWER, a native of Rehoboth, (Mass.) aged 97. Dr. Bower has sustained the character of an eminent and skillful physician, and a worthy and honest man.

At Lebanon, (Mass.) Rev. ISAAC HALSEY, aged 71. Harv. 1762.

Donations to the Missionary Society of Connecticut.

1812.

Oct. 7.	From the Rev. Thomas Barr, collected in New settlements, - - - - -	\$ 23 26
8.	From the Rev. James Parker, do. do. - - - - -	8 27
22.	From a Female Friend of Missions at Torrington, - - - - -	0 50
Nov. 30.	From Rev. John Spencer, collected in New settlements, - - - - -	1 62
		\$ 33 65

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EVANGELICAL MAGAZINE;
AND
RELIGIOUS INTELLIGENCER.

Vol. V.]

DECEMBER, 1812.

[No. 12.

*An Historical View of the First
Planters of New-England.*

NO. XV.

(Continued from p. 410.)

REV. MR. HOOKER.

IN the early period of our history, Mr. Hooker was universally considered the great pillar of the Connecticut colony. As he ranked among the first scholars of the age, he possessed more learning than any man in the colony; more, perhaps, than any in New-England. The soundness of his judgment, and his attachment to the cause of truth were not less than his learning: and all these were directed, with an upright zeal and unwearied exertions, to the noble design of rearing a Christian commonwealth. No legislator or divine ever labored for a worthier object, and the efforts of no one were ever crown-

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ed with a more animating success.

Mr. Thomas Hooker was born at Marfield in Leicestershire, in the year 1586. His parents were persons of taste and property, and having designed this son for a liberal education, they were much encouraged to pursue the object of their wishes by the early indications of uncommon genius which appeared in his childhood. He was educated at the University of Cambridge, which, by the serious part of the nation, was at that time much preferred to the University of Oxford. After completing the period of his pupillage, he was elected a Fellow of Emmanuel College.* In his fellowship, he was much esteemed for his rapid advancement in science, and for the erudition displayed in his public performances.

* He was probably educated at that College, though I do not find that fact particularly mentioned.

H h h

This period of his life was, however, attended with events infinitely more important. During his ardent pursuit of the acquisition of science, it pleased the holy Spirit of God to impress his mind with the deepest concern for his immortal interests. His convictions of sin were long and very powerful; his apprehensions of divine wrath filled his soul with a distress not to be expressed. In the anguish of his heart, he often cried out, *while I suffer thy terrors, O Lord, I am distracted*. During this interesting scene, he received great help from a pious man who provided for him his board, to whom he communicated all his distresses. But it pleased the divine Spirit, at length, to appear for his relief, to remove his painful burden, and give him a humble hope in a Saviour's mercy. Possessed of a strong spirit, with an ardent thirst for worldly eminence, and literary fame, great was the struggle before his heart would submit unconditionally to God. In view of this scene he afterwards observed, "That in the time of his agonies, he could reason himself to the rule, and conclude that there was no way but submission to God, and lying at the foot of his mercy in Christ Jesus, and waiting humbly there, till He should please to persuade the soul of his favor. Nevertheless, when he came to apply this rule to himself, in his own condition, his reasoning would fail him. he was able to do nothing." Having obtained some relief from his burden, he was very attentive to the duties of religion and to a careful ex-

amination of himself, by which means, he made a happy progress in the divine life, and found his hope continually strengthened in the Lord. The thorough acquaintance he now obtained of himself, with a careful observation of the dealings of God's Spirit, laid the foundation for that extraordinary skill in teaching distressed souls, which he afterwards possessed, beyond almost any other man.

Mr. Hooker now resolved to devote himself to the work of the gospel ministry, and directed his studies to a preparation for the sacred employment. He continued a number of years at the University, after passing the ordinary degrees, both before and after he became a preacher, deeply engaged in his favorite pursuit of science. During his residence at the University, he preached considerably, and, by the extensive learning and thorough knowledge of civinity contained in his sermons, acquired much reputation. At what time he left the seat of learning, I have not been able exactly to discover. It appears likely that he was then near thirty-five years of age, having been a preacher for four or five years.

Leaving Cambridge, he resided some time in the vicinity of London, where his public ministrations soon excited much attention, and procured for him an uncommon degree of popularity. His public discourses possessed a great share of acuteness of thought, of extensive reading, with the deepest sense of the worth of the Mediator's kingdom and immortal souls, and were delivered with an ani-

mation which made an impression upon every hearer. In private, he was much resorted to, to resolve cases of conscience, to relieve the distress of desponding Christians, to counsel and instruct enquiring sinners.— While employed in this unsettled state, his labors were signally attended with the divine blessing, to the joy of many immortal souls.

About the year 1624, Mr. Hooker accepted of a call from the congregation at Chelmsford, the shire town of Essex, and was settled in that place with very favorable prospects. The town being large, and the vicinity populous, the fame of his ministry soon produced a very great congregation. While he was indefatigable in his labors, wholly devoted to the service of his Lord and the best interests of his fellow men, he was not forgotten of the Spirit of God. His ministry was attended with a distinguished blessing, to a sensible reformation of the manners of the town, to the suppression of many immoral and dangerous practices, to the saving instruction of many heirs of salvation. But it pleased a holy God that this faithful servant of his truth should live in the time of the Laudean persecution, while he was just such a character as the sticklers for conformity could not endure.

In common with many persons of great learning and piety, who were among the first ornaments of the church, Mr. Hooker believed many of the rites of the religious establishment to be wholly unscriptural, an improper burden upon the di-

vine institutions of the gospel, calculated to despoil religion of its divine purity, and corrupt the minds of his people *from the simplicity that is in Christ*. Though he was no schismatic, though he made no attempt to create divisions or excite party distinctions, only neglecting to comply with the artificial ordinances of prelatic authority; by the jealous eye of persecution, he could not be overlooked. His extensive learning, his persevering industry, his humble, self-denying life, his ardent zeal for Christ, gave him an influence which ill comported with that systematic purpose of ecclesiastical tyranny, which determined to enforce all the claims and appointments of the hierarchy. He was, therefore, under the necessity of relinquishing his favorite employment, of ministering publicly for Christ; and, retiring at a little distance from Chelmsford, he set up a school, to which great numbers of youths soon resorted, to enjoy the benefit of his instructions. One of his pupils was Mr. John Elliot, afterwards, the famous minister of Roxbury in New England. In reference to this period of his life, Mr. Elliot afterwards observed, "To this place I was called, through the infinite riches of God's mercy in Christ Jesus to my poor soul. For here the Lord said unto my dead soul, *live*; and, through the grace of Christ, I do live, and shall live for ever. When I came to this blessed family, I then saw, and never before, the power of godliness, in its lively vigor and efficacy." While Mr. Hooker was engaged in the employ-

ment of an instructor, a petition was presented to the bishop of London, (bishop Laud,) by a number of conforming ministers of the neighboring towns, no less than forty-seven, praying that Mr. Hooker might be permitted to continue in the ministry at Chelmsford. They state in their petition, "That they esteem and know the said Mr. Thomas Hooker to be, for doctrine, orthodox; for life and conversation, honest; for disposition, peaceable; and in no wise turbulent or factious." But he was a puritan, and his ministry could not be suffered. The popularity and influence of his school were such as to furnish an additional motive to attempt to extinguish this brilliant light. Before he had been two years in his retreat, he was summoned before an ecclesiastical court at Chelmsford, about the year 1630, and, for non-conformity in his ministry, he was silenced, and laid under bonds in the penal sum of fifty pounds, to appear as a public offender before the Court of High Commission. By the advice and earnest solicitation of his friends, who cheerfully advanced the sum, he forfeited the bonds. But he could no longer appear in public with safety. A secure retreat having been provided for his family, by the generous liberality of the Earl of Warwick, he sought a private passage, and immediately went over to Holland. As it was known that he was sought for by the pursuivants, a friend observed to him, "Sir, what if the wind should not be fair, when you come to the vessel?" He replied, "Brother, let us

leave that with Him who keeps the wind in the hollow of his hand." Several circumstances, singularly favorable, attended his voyage.

Mr. Hooker resided in Holland about three years. The two former, he lived at Delft, as a colleague with an aged Scotch minister, whose congregation consisted, principally, of English merchants. He was there very useful, and greatly esteemed. At the expiration of two years, he was called to Rotterdam, where he was united in the ministry with his great and affectionate friend, Dr. Ames, who had just returned from his professorship at the Franeker University. In this connection, he assisted Dr. Ames in composing some of his best literary works. Dr. Ames observed of him, "Though he had been acquainted with many scholars of divers nations, yet he never met with Mr. Hooker's equal, either for preaching or disputing."

On a full acquaintance with the state of the churches in Holland, Mr. Hooker became satisfied that that purity of doctrine and discipline in the visible church of Christ, which he and his fellow laborers had long hoped to see, was not reasonably to be expected in that country. Of this persuasion, Mr. Hooker informed Mr. Cotton in their correspondence, upon which, finding no prospect of a relaxation of ecclesiastical rigor in their own country, they resolved to unite with a number of their friends in Essex, who were preparing for an emigration to America. Mr. Hooker returned to England, *but secret-*

ly for fear of his enemies, from whence he soon took his last farewell of his native land. He and Mr. Cotton were both concealed previous to their departure, to avoid the vigilance of pursuers. They were obliged to enter on board their ship in disguise, and were not known to the crew till they had been some days at sea. They then assumed their proper character, and performed the public services of religion, daily, and on the Sabbath, during the voyage. On the fourth of September, 1635, Mr. Hooker, Mr. Cotton, Mr. Stone, Mr. Haynes, with a great number of other passengers, arrived safely at Boston, to the great joy of the colony. A number of Mr. Hooker's friends came over the year before, and settled at Newtown, under the expectation of his coming, and to prepare for his accommodation. Great was the joy of the meeting occasioned by his arrival. Having wandered without a home, *in journeyings often, in perils of waters, in perils by his own countrymen, in perils in the sea, in perils among false brethren,* reviled, waylaid, and pursued, as a public criminal, now to meet his friends in a land of peace, with all the privileges of the pure ordinances of Christ, afforded a precious foretaste of the rest which remaineth for his people. While his people received him with open arms, Mr. Hooker assured them, "Now I live, if you stand fast in the Lord." In October, a church was organized at Newtown with great solemnity, and Mr. Hooker was set apart as their pastor, and Mr. Stone as his assistant.

Mr. Hooker's migration to America soon induced many of his acquaintance to follow him to the wilderness. The settlement at Newtown became so much increased that it was thought expedient to remove to Connecticut River. The people made application to the general Court for liberty to remove, in the latter part of the year 1634. Mr. Hooker was their agent. Their request was denied, under a persuasion that their removal would weaken the colony, and that the loss of such an eminent light of the churches as their pastor, would be a severe judgment of heaven. The year following, however, the colony continuing to receive fresh accessions of planters from England, the petition of the Newtown people was granted, and, late in the season, the removal commenced. In June 1636, Mr. Hooker, with his family and about one hundred others, took their journey through the wilderness, and after a fatiguing march of about twelve days, they arrived at Hartford. The most of the congregation, some by water and some by land, arrived before the close of the year. The church was not re-organized.

The labors of Mr. Hooker, in the necessary provision for his own family, in the care of his church and people, in laying the foundations of the permanent religious institutions of the colony, in providing for the peace and security of this feeble people in an unlimited wilderness of savages, in securing the lasting prosperity of a rising state, were greater than can now be conceived. Though he stood

not alone, yet upon him more than any other person devolved this mighty care. By his vigilance and labors, the churches in this colony continued in great unity and quietness, while those in the Massachusetts were agitated for a season with alarming convulsions. He was called to attend the Synod which sat at Cambridge in August 1637, which had such a happy effect in suppressing the Antinomian errors and restoring peace to the churches. Mr. Hooker was the moderator of the Synod with Mr. Bulkley of Concord for his assistant. His perfect acquaintance with all the subjects of discussion, his irresistible powers of reasoning, his meek and honest zeal for truth gave him a commanding influence in the decisions, which became the foundation of the doctrinal constitution of our churches.

As the church in Hartford was the largest in the colony, their proceedings were generally considered a model for the others. It was also well understood that the ecclesiastical transactions of that period would be regarded as precedents, and have an important influence in succeeding times. These considerations lay with all their weight upon the mind of Mr. Hooker, to whom the other churches as well as his own looked for their constant guide, and called forth all the resources of his mind, and all the fervor of his intercessions for direction from on high. It is impossible for us to conceive the anxiety and solicitude which such a state of things must occasion. They were striking out a new path,

no landmarks were before them, no established usages to direct their steps, no common habits for a basis of their regulations; the history of the church since the primitive times furnishing no sample for their guide. But that God, who led our fathers into the wilderness, provided one who possessed the confidence of all. As the confidence of all hearts in WASHINGTON, was the only common bond of union possessed by the United States, previous to the establishment of the government; the confidence of the people in the Connecticut Colony, reposed in Mr. Hooker, was, for their ecclesiastical interests at least, their great bond of union, and the sure pledge of their tranquillity. No event which could affect the interests of the churches escaped his attention, he deemed no efforts too great for their welfare, and his exertions were eminently attended with the divine blessing. His church were eminently distinguished for purity of gospel sentiment, for great faithfulness in the duties of religion, for examples of watchfulness and prayer, and for great attainments in the divine life. His people enjoyed great harmony, an uncommon purity of morals, and, in repeated instances, the signal manifestations of divine grace.

But God would teach the infant colony that their dependence must be on him alone. In their weak and fearful state, they must mourn the extinction of their most brilliant light. He who has always exercised the right of removing from the world the great pillars of the church in the

midst of their days, would now call this lonely people to adore his holy, unsearchable wisdom. After preaching and administering the sacrament of the Lord's supper, with great fervor and solemnity, with his usual vigor of mind and health, Mr. Hooker was seized with an epidemical sickness then prevalent in the town, which soon assumed symptoms that were alarming. His sickness was short and violent, and deprived him to a considerable degree of the ability for conversation. Being asked to give his counsel and express his apprehension concerning some important things, he observed, "I have not that work now to do; I have already declared the counsel of the Lord." A weeping friend said to him, "Sir, you are going to receive the reward of all your labors." He replied, "Brother, I am going to receive mercy." The peace which he had enjoyed in the Christian hope, with little interruption, for thirty years, now rose to a full assurance of faith. He closed his own eyes, and, with an inexpressible serenity on his countenance, slept for the resurrection morning. He died July 7th, 1647, in the sixty-first year of his age. A venerable spectator of this scene wrote to Mr. Cotton, "Truly, Sir, the sight of his death, will make me have more pleasant thoughts of dying, than ever I yet had in my life." His people were orphans, the colony was in tears, all the colonies were in deep affliction.

The history of the church scarcely furnishes a man who has brought equal ability, and equal

zeal, to promote the interests of Zion, with Mr. Hooker. To this object he was wholly devoted. He not only felt occasionally, like most Christians, that he was willing to spend and be spent for the church of God, but this was the uniform feeling and the uniform conduct of his life. He appears to have had no ambition of being a party-man, or of getting an artificial distinction by opposition, when he relinquished the fairest prospects of ecclesiastical preferment and risked every comfort, to vindicate the pure principles of the gospel of Christ. He went to Holland with the hope of seeing Christian churches established in uncorrupted gospel order. Disappointed in his hopes, he bid a final adieu to his native county, well apprized of the toils of the American wilderness, for the same object. No discouragement or success relaxed his zeal, no obstacle disheartened his exertions to the end of his days. His wisdom and counsel were much improved in the civil interests of the colony, but he ever acted the civilian, only as subordinate to the interests of the church. He and his coadjutors were indeed laying a foundation of a Christian Commonwealth, for the honor of Christ. In this view, no part of their system could fail to engage his deepest concern. But instead of an ambitious solicitude to rear a powerful state, to try the experiments of political philosophy, or to obtain a name among the Nemas and Solons of the world, it was his great concern to prepare a habitation for the Lord of Hosts.—To the reli-

gious concerns of his people of the colony, and of the united colonies, he devoted his utmost labors. He was a great student, spent much time in his study, in preparing for his public ministrations, and in providing the ablest vindications of the pure doctrines and precepts of the gospel. To the discipline of his church, he was greatly attentive. He was quick to notice any error or immorality, but, by timely and persevering exertions, generally procured them to be corrected, without bringing them into public notice. Though he viewed the censures of the church lawful and important, he thought they ought, as far as possible, to be avoided. During his pastoral connection with his church, for fourteen years, but one member was publicly admonished, and but one was excommunicated. In church meetings, he always endeavored to prevent debate. When any important question was to be decided, he took pains to have the ruling elders, and others of the principal members, fully possessed of the subject, that they might be prepared to act with unanimity. If material difference of sentiment appeared in the church, he would procure an adjournment of the meeting, that they might confer with each other in a private manner, and thus prevent the evils of disunion.—Mr. Hooker preached much at home, in the neighboring places, and in the other colonies. Whenever he was at Boston, which was frequent, great congregations assembled to enjoy his public ministrations, while many re-

sorted to him for Christian counsel, as well with the concerns of the churches, as those of individuals.

Mr. Hooker possessed a great knowledge of the human character. This he acquired, not more from the acuteness of his discernment, than from a thorough acquaintance with himself. He had long made his own heart, in its natural and sanctified state, the subject of his most watchful study and persevering attention. The knowledge thus obtained, was one of the first qualifications for his great usefulness. During his whole ministry, he was much resorted to for instruction, by enquiring sinners, by desponding Christians, by various characters who would know more of gospel truth, and more of duty. He had a most happy talent at resolving cases of conscience, and applying divine truth in circumstances of doubt and difficulty.

Wherever he was, he had the happiness to possess a very uncommon degree of influence. This arose from his known ability, and his unshaken integrity. During his residence in Essex, a number of his brethren in the ministry, who had been undecided in many religious sentiments, became by his means, principally, fully established in evangelical doctrines. By his exertions also, a number of pious, faithful ministers were settled in that country. He succeeded, further, in persuading his brethren to set up monthly meetings for religious conferences, fasting, and prayer, which were long observed by many ministers of that

vicinity, to their peculiar benefit. In Holland, he was equally influential, so far as he was known. In New England, his influence, in ecclesiastical transactions, was not exceeded, if equalled, by that of any other man. They knew the soundness of his judgment, the extent of his information, the purity of his intentions; qualities which never fail to procure an influence, and they had often realized their worth.

Mr. Hooker's labors, in his Lord's vineyard, were eventually attended with the divine blessing. Few persons have been more useful, while living, with ministers, than he. In his intercourse with his brethren, he was signally successful in leading them to just views of divine truth, and of the interesting importance of the work in which they were engaged. His efforts to enlighten, guide, and reclaim Christian churches, were productive of good which cannot be duly appreciated till we arrive in the eternal state. In his preaching, he instructed and rebuked with an authority which would appal error and confound vice; he exhorted and warned with an affection which would move every heart. His aspect bore a solemnity and tenderness, worthy of an ambassador for Christ. Though he was thoroughly versed in all the religious controversies of that day, he did not introduce them in his ordinary discourses. Those, as well as deep metaphysical disquisitions, he considered, ordinarily, unprofitable and improper for the pulpit. Though he wrote many sermons, and wrote with great attention on most

gospel subjects, he generally preached without notes. This was the usual practice of the puritans of his time. He spoke with great animation, his ideas were clear, his language was correct, which together with the pathos infused into all his discourses, which no artificial zeal can imitate, rendered him one of the most popular preachers of the age.

Mr. Hooker was a most eminent example of the Christian life. As it pleased God to give him an unusual share of divine grace, he ever improved his talent with the utmost diligence. The long struggle of his heart, during the period of his convictions, convinced him of its exceeding corruptions, and of the necessity of maintaining an unremitting warfare with sin. He was distinguished for a singular watchfulness and circumspection in all his conduct, mindful of the many admonitions of his Lord, which teach us that we are always in danger of wounding our own souls and dishonoring him. He obtained an almost perfect command of himself. He possessed, by nature, a very strong spirit, his passions were ardent, and easily excited. He had one, in a high degree, which, of all passions, is perhaps the hardest for a Christian to subdue; a passion for literary fame. This is so nearly allied to a just desire of usefulness, that there are but few good men who can manage it at all. Mr. Hooker rendered this, as well as all his other affections, subservient to the love and service of the lowly Nazarene. In the later periods of his life, he was seldom known to be discompo-

sed ; quietness and benevolence marked his countenance in all his conduct. He bore opposition and reproach, he bore the obstinacy and follies of men, without murmur or complaint.

He was to a very eminent degree, a man of prayer. On some occasions, the fervor and apparent confidence which he exhibited, astonished every hearer. Some instances are recorded, in which he obtained remarkable answers to prayer.— In the year 1643, there was a war between the Mohegan and the Narraganset Indians. The latter were a very warlike tribe, and many times the most numerous. They designed to destroy the colony, while the Mohegans were friends. On an occasion of prayer in reference to an expected battle, Mr. Hooker was observed to pray with an unusual and persevering importunity, pleading with God for the remembrance of his gracious promise, *I will bless them that bless thee, and curse him that curseth thee.* The expected battle took place, in which the Mohegans gained a great victory, which produced a peace between the tribes, and quieted the fears of the colony.

This servant of Christ was ever mindful of the directions of his Lord for deeds of charity. "It was no rare thing for him to give sometimes five pounds, sometimes ten pounds, at a time, towards the support of widows and orphans, especially those of deceased ministers." On a certain occasion, the people at Southampton on Long-Island being in a needy state, Mr. Hooker and a few others freighted a small vessel with several hundred bushels of corn, and sent to their relief.*

* Notwithstanding his liberality, he left a good estate at his death.

Several volumes of Mr. Hooker's sermons were printed before and after his death. But his most valuable work is entitled *A Survey of Church Discipline.* In this, he vindicates, with great ability, the order of Christian churches, agreeably to the sentiments generally maintained by President Edwards and Dr. Hopkins, and shows the lawfulness and expediency of the Consociation of churches, for their mutual benefit, and preservation in the truth.

A cotemporary of Mr. Hooker, a man distinguished for learning and piety, and for a great knowledge of men, said of him, after much acquaintance, "he had not thought there had been such a man on earth ; a man in whom learning and wisdom were so tempered with zeal, holiness, and watchfulness." He was prepared in the holy providence of God to plant these unhallowed fields, he now rests in the joy of his Lord. O.

[To be continued.]

The Services of Sinners rewarded with outward favors.

WHEN some of the angels apostatized from God, he immediately separated them from the rest, and treated

It was appraised at 1336 pounds, fifteen shillings. This, according to the present ratio of property and money, cannot be estimated less than 15,000 dollars. His library only was appraised at 300 pounds. This estate, I presume, was not increased, but diminished, in this country. Mr. Hooker and his wife were bred in affluence and delicacy.

them differently, and exactly according to their different conduct towards him. He condemned and punished the guilty; but approved and rewarded the innocent. But he has not dealt so with the apostate race of Adam. He has allowed both the righteous and the wicked, like the wheat and tares in the field, to grow together, and together share the bounties of his common providence: "No man knoweth either love or hatred by all that is before him. All things come alike to all; there is one event to the righteous and to the wicked; to the good and to the clean and to the unclean, to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner, and he that sweareth, as he that feareth an oath." This promiscuous treatment of mankind has appeared strange and incomprehensible both to the friends and enemies of God. Job, in the days of his adversity, could not account for it, that God should so often treat the wicked better than the righteous; and with a trembling voice puts the difficult question: "Wherefore do the wicked live, become old, yea, are mighty in power." The psalmist says—"I was envious at the foolish, when I saw the prosperity of the wicked. They are not in trouble as other men; neither are they plagued like other men. Their eyes stand out with fatness; they have more than heart could wish." Thus good men have been perplexed and repined at God's treating them and others so much alike, in regard to the outward blessings of providence;

while others have been well pleased with this mode of the divine conduct, and drawn the favorable conclusion, that God will always treat all mankind alike both in this world and in that which is to come. It is a point of importance, therefore, to set this subject in a true and plain light.

Perhaps there is no instance of this nature, which is mentioned in the scriptures, that is more striking than that recorded in the twenty-ninth chapter of the prophecy of Ezekiel. It seems, that after Nebuchadnezzar, the king of Babylon, had conquered Judea, and the Moabites and Amorites, he spent thirteen years in the siege of Tyre. And after he took the city, he found it empty of its immense wealth, which the Tyrians either sent away by ships, or sunk in the ocean, so that he gained nothing but bare walls. But as God allows that in this service the king of Babylon had *wrought for him*, that is, fulfilled his purpose in destroying that corrupted and corrupting city, he directs the prophet Ezekiel to predict the conquest of Egypt, by which Nebuchadnezzar should be amply compensated for all his labor and expense of blood and treasure, in overturning Tyre. Go, and declare in my name, that "I have given him the land of Egypt for his labor wherewith he served against it, because they," that is, his army, "wrought for me, saith the Lord God." Though Nebuchadnezzar was an enemy to God, and had no intention to promote his glory; yet, inasmuch as he was a signal instru-

ment of executing his wise and holy designs, he determined to bestow upon him some signal blessings of providence. From this instance of the divine conduct, we have reason to conclude—that God often bestows outward favors upon sinners in this world for their external conduct. God has always been pouring down the blessings of providence, in rich and copious measures, upon all the children of men. He has given as large portions of the good things of this life to sinners as to saints. He has placed some of the most ignorant and barbarous nations in the most rich and fertile countries, upon the face of the earth. He has given riches, and honor, and power, and every thing most desired and esteemed in this world, to some of his most malignant enemies. But the question before us is, whether he has ever bestowed these blessings of providence upon sinners, on account of their external conduct. And we must believe that this has often been the case. For, we find several remarkable instances of this kind recorded in scripture. God remunerated the king of Babylon, for his great labor and vigorous exertions, in carrying into effect his purposes respecting the Jews, the Amonites, Moabites, Tyrians and Egyptians. God had determined to punish all those nations for their idolatry and vile abominations. And he meant to do this, by the instrumentality of Nebuchadnezzar. This powerful and ambitious prince actually accomplished the things, which God intended he should accomplish. His ex-

ternal conduct was highly serviceable to God, while employed in executing his wise and holy designs. And in return for this service, God gave him the conquest, the dominion and wealth of Egypt. He loaded him with temporal benefits, out of respect to his external conduct, which answered very important ends under the divine government. God raised up Jehu to be the executioner of his wrath against Ahab, the great corrupter of Israel. As soon as Jehu was anointed king, he pointed all his zeal against the house of Ahab, and completely destroyed the whole family, whom God designed he should destroy, though there is no reason to think that he acted from the pure motive of love to God and his cause; for he finally fell into the sins of Jeroboam, the son of Nebat, who made Israel to sin. Nevertheless, God told him he would recompense him for his external conduct in executing his vengeance upon the house of Ahab. “And the Lord said unto Jehu, because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab, according to all that was in mine heart, *thy children of the fourth generation shall sit on the throne of Israel.*” And when his son of the fourth generation finished his reign, we read, “This was the word of the Lord, which he spake unto Jehu, saying, *thy sons shall sit on the throne of Israel unto the fourth generation.* And so it came to pass.” God actually bestowed the temporal favor upon Jehu, which he engaged to bestow upon him, for his ex-

traordinary conduct in destroying the house of Ahab, and abolishing the idolatry he had promoted and established in the kingdom of Israel. God called Cyrus his anointed and his servant, and succeeded him in his arduous and extraordinary exertions, in conquering the enemies of his people, and in giving his people liberty to return from their long captivity to their native land. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings; to open before him the two leaved gates. I will go before thee and make the crooked places straight: I will break in pieces the bars of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places." That is, God would give him temporal favors, as a recompence for his external conduct, in fulfilling the purposes of his providence. These instances plainly show, that God does sometimes bestow peculiar temporal favors upon sinners for doing such external actions, as are peculiarly instrumental of fulfilling the great designs of providence. Besides,

The scripture represents God as commonly bestowing external favors upon all, who perform certain kinds of external actions. He commonly smiles upon those, in the course of providence, who are industrious and laborious in their lawful pursuits. Solomon says, "the hand of the diligent maketh rich, and he that tilleth his land shall be satisfied with bread." Benefi-

cence, as well as industry, generally draws the blessings of providence. We read—"The liberal soul shall be made fat; and he that watereth shall be watered. Honor the Lord with thy substance, and with the first fruits of thine increase, so shall thy house be filled with plenty, and thy presses shall burst out with new wine." Obedience to parents is another thing, that often draws down temporal blessings upon children. Hence the apostle exhorts "children to obey their parents; for this is right." And to enforce this duty, he subjoins, "Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayst live long on the earth." This is a temporal favor, which dutiful children have more reason to expect, than those who are externally disobedient. External humility and reformation often prove the occasion of divine forbearance and long-suffering to sinners. When Ahab humbled himself and externally reformed from his gross idolatry, God had respect to his external conduct, and told him he would treat him more favorably on account of it. "And it came to pass when Ahab heard those words, that he rent his clothes and put sackcloth on his flesh and fasted and lay in sackcloth and went softly. And the word of the Lord came to Elijah the Tishbite, saying, seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days; but in his son's days I will bring the evil upon his house." And

God treated the Ninevites in the same external manner, when they externally reformed and humbled themselves, at the preaching of Jonah. And there is reason to believe, that God generally conducted towards the whole Jewish nation under the Mosaic dispensation, according to their external conduct towards him. So long as they were externally obedient, he bestowed upon them external blessings. In short, it appears from the whole tenor of scripture, that God often treats sinners more favorably in this life, on account of their industry, beneficence, filial obedience and external acts of morality and religion.

It is now proposed to show why God bestows temporal favors upon sinners on account of their external conduct. God may have various reasons for treating sinners in this manner, which he has never revealed, and of which consequently we must be entirely ignorant. But there are two or three plain reasons for his conduct in this respect, which may be properly mentioned. And,

1. God bestows temporal favors upon sinners on account of their external conduct to *hire* them to fulfil his wise and holy designs. They never desire, nor intend to fulfil his purposes, and would never do it, were it not that they expect a recompence for what they do. They always act from selfish, mercenary motives, and mean to promote their own interest by all that they do for God, as well as for men. And God has as good a right to hire men to do his work, as they have to hire one another to do their work.—

This right God assumes, and actually hires sinners to do his service. He meant that Judas should betray Christ, and should act freely in doing it from a mercenary motive. Accordingly, in the course of providence, he hired him to betray his master for thirty pieces of silver. The king of Babylon was an enemy to the God of Israel, and had no disposition to promote his glory, or fulfil his holy designs; but he would do anything to aggrandize himself and increase the power and wealth of his kingdom. And this God knew, and therefore hired him to employ himself and his army to subdue the nations, whom he had determined to punish by the rod of his anger. This is precisely the account, which the prophet gives of God's motive in bestowing Egypt upon the king of Babylon. "And it came to pass in the seven-and-twentieth year, in the fifth month, in the first day of the month, the word of the Lord came unto me, saying, son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled; yet had he no wages, nor his army for Tyrus, for the service which he had served against it. Therefore, thus saith the Lord God, behold, I will give the land of Egypt unto Nebuchadnezzar, king of Babylon, and he shall take her multitude, and take her spoil, and take her prey: and it shall be the wages of his army. I have given him the land of Egypt for his labor wherewith he served against it, because they

wrought FOR ME, saith the Lord God." God had much for Cyrus to do, to prepare the way for the return of his people to their native land, and he gave him all the Babylonian empire to hire him to execute his gracious purposes. God had much for Alexander and the Cæsars to do, in overturning nations and kingdoms, to prepare the way for the coming of Christ and spread of the gospel, and he gave them the wealth of the world for the services which they performed for him. God has many great and signal services for sinners to do for him, and he is willing to give them the wages they demand. They desire temporal favors, and he gives them the temporal favors they desire. If they will cultivate the earth; if they will build cities; if they will traverse the ocean; if they will jeopard their lives in the high places of the field; or, in any way, do signal service in executing the designs of providence, he is willing to give them abundance of the good things of this life. And he is continually thus dispensing temporal favors to sinners, out of respect to the services which they undesignedly do for him. He knows the ruling passion of every sinner, and always employs the proper motives to allure him into his service. He knows that no sinner will work for him without wages, and therefore he gives them their wages in just such things, as will induce them to be the most laborious and indefatigable in doing what he has for them to do. God bestows much greater temporal favors, upon some

sinners than upon others, because some do much more to fulfil his designs than others. No sinners can do great things, without great and vigorous exertions; and some spare no pains, no labor, no exertions, in pursuing their darling objects, which must be pursued in order to accomplish the great designs of providence. God takes particular notice of such enterprising sinners, and dispenses his outward favors according to their external conduct in doing his will.

2. God sometimes bestows the blessings of providence upon sinners on account of their external conduct, in order to prepare them for spiritual and eternal good. Peculiar smiles of providence upon sinners have a tendency to awaken their attention to the goodness of God; from whom come all temporal blessings. And the apostle tells us that the goodness of God leadeth to repentance. This most desirable and salutary effect the goodness of God has often produced in the minds of ungrateful sinners. Some have been deeply affected by the goodness of God, in preserving them from imminent danger, in raising them from a bed of sickness, or in bestowing upon them some extraordinary, and unexpected temporal favor, or in granting them uncommon prosperity. The goodness of God in various ways has often melted down the most stubborn and obstinate sinners into contrition and godly sorrow. There is nothing makes sinners more odious and inexcusable to themselves, than a realizing sense of God's patience, forbearance,

and sparing mercy towards them. And he often does bestow great outward favors upon sinners, in order to prepare them, in this way, for his special and saving grace. Some very rich, some very wise, some very learned, some very mighty, and some very noble sinners have been awakened, convinced, and led to repentance, by God's distinguishing goodness to them. Some very aged and hardened sinners have been overcome by a lively sense of the long enjoyed, and long abused blessings of divine providence. Such happy effects of providential goodness have often been seen and published for the benefit of the world. So that we have good reason to believe, that great and extraordinary temporal blessings are often bestowed upon sinners, to bring them to repentance and save them from eternal destruction. But it must be observed,

3. That God sometimes bestows rich and distinguished temporal favors upon sinners, to prepare them for future and final ruin. This we are plainly taught in scripture. We are expressly told, that God raised up Pharaoh king of Egypt, and lavished upon him the blessings of providence, to prepare him for his final overthrow. For a similar reason, God declares, that he would send the king of Babylon to take Jerusalem, and enrich himself and his kingdom with the vast treasures, which had been laid up in that city. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of

my wrath will I give him a charge, to take the spoil and to take the prey, and to tread them down like the mire of the streets. Howbeit, he meaneth not so, neither doth his heart think so; but it is in his heart to destroy, and cut off nations not a few. Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." God gave the Amorites the rich and fertile land of Canaan, and would not allow, that they should be disturbed or destroyed, until they had completely abused the blessings of providence, and thereby ripened themselves for ruin. God gave the murmuring Israelites in the wilderness their request, but sent leanness into their souls. He afterwards gave the sinners in Zion line upon line and precept upon precept, that they might go and fall backward, and be broken, and snared and taken. God often pours instruction into the minds, as well as the blessings of providence into the bosoms of the ungodly, to prepare them for a more aggravated condemnation. He knows that they chuse to have their portion in this life, and he gratifies their wishes, by giving them that prosperity, which he knows they will abuse and pervert to their own destruction. God has a right to do what he will with his own, and lavish his temporal favors upon whom he pleases; but he never errs in dispensing his favors, because he always makes them answer the very end for which

they are given. And one end, which he has always had, in bestowing outward favors upon ungrateful and impenitent sinners, was to fit them for their predestinated ruin. This is plainly declared by the psalmist—"When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever." In this manner God is now conducting towards sinners all over the world. He is giving them wisdom and wealth and honor to gratify all the corruption of their hearts, and to fill up the measure of their iniquities and seal their own eternal ruin.

Now, since God bestows temporal favors upon sinners, for the reasons which have been given; then we may justly conclude, that he does not do it, because they do their duty or any part of their duty. The most plausible argument, that has ever been used in favor of sinners doing their duty, has been drawn from God's treatment of them. It has been strenuously urged, that God has *approved* of the conduct of sinners, because he has actually bestowed temporal favors upon them, out of respect to what they have done. But, if what has been stated in the preceding remarks be true, there is no force in this argument. Because God has other reasons for giving them the blessings of his providence, than their *doing their duty*. He

knows the hearts of sinners. And he perceives that they are wholly sinful in all the services they perform, however useful they may be and however necessary to accomplish his purposes. God never can approve of the motives of sinners, nor reward their services because their conduct is pleasing in his sight.—There are other important reasons for his treating sinners according to their external conduct in his holy and wise providence. And since he never bestows favors on sinners because they do their duty, he may consistently punish them for the very actions for which they have received favors from him. This he has often done.—Mercenary sinners always counteract their own designs. They design to promote their own interest in opposition to the divine purposes. But they promote his designs and destroy themselves. The government of God over his enemies is wonderful and glorious. God favors sinners in his providence, so as to answer his own designs even by their evil conduct. Hence, none have reason to conclude they are the friends of God, and that he is their friend, because they are prospered in his providence. This men are apt to do, but without good reason. It becomes all to enquire whether they are seeking God, or themselves, in what they design and do.

RELIGIOUS INTELLIGENCE.

.....

THIRD ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

THE annual meeting of the American Board of Commissioners for Foreign Missions was held at the house of Mr. Henry Hudson, in Hartford, on Wednesday and Thursday the 16th and 17th days of September, 1812;

Present,

- GEN. JEDIDIAH HUNTINGTON,
- HON. JOHN TREADWELL, Esq. LL. D.
- REV. JOSEPH LYMAN, D. D.
- REV. TIMOTHY DWIGHT, D. D. LL. D.
- REV. SAMUEL SPRING, D. D.
- HON. JOHN HOOKER, Esq.
- REV. JEDIDIAH MORSE, D. D.
- REV. CALVIN CHAPIN,
- REV. SAMUEL WORCESTER, D. D.*

The meeting was opened with prayer by the Rev. Dr. Dwight.

During the session the following gentlemen were unanimously elected members of the Board, viz. the Hon. JOHN LANGDON, Esq. and the Rev. SETH PAYSON, D. D. of New Hampshire, the Rev. HENRY DAVIS, D. D. of Vermont, JEREMIAH EVARTS, Esq. of Massachusetts, his Excellency WILLIAM JONES, Esq. of Rhode Island, the Hon. JOHN JAY, Esq. LL. D., the Rev. SAMUEL MILLER, D. D. the Hon. EGBERT BENSON, Esq. LL. D. and the Rev. ELIPHALET NOTT, D. D. of New York, the Hon. ELIAS BOUDINOT, Esq. LL. D. and the Rev. JAMES RICHARDS of New Jersey, and the Rev. ASHBEL GREEN, D. D. and ROBERT RALSTON, Esq. of Pennsylvania.

The following gentlemen were elected officers of the Board, viz.

The Hon. JOHN TREADWELL, Esq. LL. D. *President.*

The Rev. SAMUEL SPRING, D. D. *Vice President.*

WILLIAM BARTLET, Esq.

REV. SAMUEL SPRING, D. D.

REV. SAMUEL WORCESTER, D. D.

JEREMIAH EVARTS, Esq.

} *Prudential
Committee.*

REV. SAMUEL WORCESTER, D. D. *Corresponding Secretary.*

REV. CALVIN CHAPIN, *Recording Secretary.*

JEREMIAH EVARTS, Esq. *Treasurer.*

SAMUEL H. WALLEY, Esq. *Auditor.*

The Treasurer's Accounts were exhibited. Mr. Goodale, the late Auditor, having removed to a distant part of the country, these accounts could not be audited before the meeting of the Board, but were referred to the present Auditor.

* *His Honor WILLIAM PHILLIPS, Esq. and WILLIAM BARTLET, Esq. were prevented attending the meeting.*

The Rev. Dr. Morse, the Rev. Dr. Worcester, and Mr. Evarts, were appointed a committee to prepare and publish an address to the public on behalf of the Board.

Voted, that the Prudential Committee pay an immediate and particular attention to the circulation of the Holy Scriptures in the various languages of the unevangelized nations; and that, as soon as expedient, they expend upon this subject as much at least of the funds of the Board as the Act of Incorporation requires.

The report of the Prudential Committee was read and accepted.

The instructions of the Prudential Committee to the Missionaries, who lately sailed for India under the direction of the Board, were read and approved.

Voted, That the Prudential Committee annually transmit a copy of the report of the doings of this Board to the General Association of New Hampshire, the General Convention of Congregational and Presbyterian ministers in Vermont, the General Association of Massachusetts Proper, the General Association of Connecticut, and the General Assembly of the Presbyterian Church in the United States.

Voted, That the Treasurer be requested to return the thanks of this Board, as far as practicable, to all those who have heretofore contributed for the purposes of the institution.

Voted, That the Hon. John Hooker, Esq. and the Rev. Dr. Lyman be a committee to procure the printing, in the Iroquois language, of such Christian writings as in their judgment may be expedient for the use of the Iroquois Indians; and that they distribute them according to their discretion.

Voted, That the Treasurer give bond to the Board for the faithful discharge of the duties of his office, in the sum of twenty thousand dollars, with sufficient sureties, to be approved by the major part of the Prudential Committee.

Voted, That this Board will receive Mr. Eleazer Williams under their patronage, and support him in completing his education for the ministry; provided, he shall consent to submit himself to the direction of the Board.

Voted, That the President of this Board, the Rev. Dr. Lyman, and the Rev. Mr. Chapin, be a committee to consider, and report upon, that part of the report of the Prudential Committee, which regards an intercourse between this Board and the Auxiliary Foreign Mission Societies.

The Editor of the Panoplist, made a written proposition to the Board to the following effect;—That all the profits of that publication, after a reasonable allowance for his services as Editor shall have been deducted, be devoted to the promotion of the missionary cause under the direction of this Board; and that the amount of such reasonable allowance be fixed, at the close of each volume, by a committee mutually agreed upon between himself and the Board. This arrangement to commence with the next volume,* should the work be continued as usual.

To prevent misconception, it was expressly stated, that the Editor did not wish to have such an arrangement considered as an approbation of the Panoplist on the part of the Board, or as connecting the Board in any manner with that work; but simply as a method mutually agreed upon to find what are the real profits of the publication.

It was also stated, that it shall always be in the power of the Committee to designate the specific objects to which said profits shall be applied, and which shall always be such as said committee shall judge to be peculiarly important to the missionary cause.

* A similar arrangement exists with respect to the current volume; though the Board not being in session when it was formed, could not be made a party to it.

The foregoing proposition was accepted, and the following gentlemen were mutually agreed upon as the Committee; viz. the Rev. Joshua Huntington of Boston, the Rev. John Codman of Dorchester, Dr. Reuben D. Mussey of Salem, Henry Gray, Esq. of Boston, and the Rev. Moses Stuart, Professor in the Theological Seminary at Andover.

Voted, That the Treasurer loan or invest the money in the Treasury, or such part of it as may be judged expedient, with the concurrence and under the the direction of the Prudential Committee.

Voted, That the next annual meeting of the Board be held at Concert Hall in Boston, on the third Wednesday of September, 1813, at 10 o'clock, A. M.

The Rev. President Dwight was appointed to preach on the occasion; and the Rev. Mr. Chapin was appointed his substitute.

Voted, That the President and the Recording Secretary present the thanks of this Board to Mr. Henry Hudson for the proof of his regard to the cause of Foreign Missions, manifested by the very hospitable and generous manner in which he has provided for the members during the present session.

The session was closed with prayer by the Vice-President.

The foregoing account of the proceedings of the Board was, in consequence of their direction, compiled by the Prudential Committee from the minutes of the Recording Secretary.

The Rev. Dr. Strong, of Hartford waited on the Board, the first day of the session, and politely committed to their disposal more than six hundred dollars, subscribed on papers issued by him, for the encouragement of the Eastern Translations. The exact sum will be published among the donations, when remitted.

The Annual Report of the Prudential Committee of the American Board of Commissioners for Foreign Missions.

WITH high sensibility, and with lively gratitude to the Redeemer and King of Zion, the Prudential Committee of the American Board of Commissioners for Foreign Missions meet their Brethren on the present occasion, and make their annual Report.

The purposes of the Board, distinctly expressed at the last meeting, it has been the desire, and endeavor of the Committee to carry into effect as early, and to as great an extent, as practicable. As soon as convenient, an address to the public on the subject of missions to the heathen was prepared and printed, and care was taken to give it an extensive and efficacious circulation. In the separate sheet, and in the Panoplist and Missionary Magazine, it has found access to the different parts of our country; and there is reason to believe that its effect, in exciting attention to its great object, and in awakening and spreading the missionary spirit, has been very considerable. The Committee, however, could not entirely rely on the address or any other means which had been put in operation, for the immediate and permanent supply of funds requisite to answer their wishes and those of the Board. Four missionaries were waiting, and had long been waiting, with a degree of impatience, to be sent out with the everlasting Gospel to the perishing millions of the East; and the Committee were earnestly desirous to relieve their impatience, and to embrace the earliest opportunity for conveying them to the destined field of their labors. But for this purpose thousands of dollars were wanting.

When contemplating possible ways and means, no plan presented itself to the Committee as more eligible, than to institute in the principal towns in New England and in other states, as far as practicable, societies auxiliary to this Board, and whose special business should be to aid in procuring funds. This plan, it was hoped, would bring immediate help in the exist-

ing exigency, combine extensively the influences of the friends of missions, give increase and efficiency to the missionary spirit, and open durable sources of supply to the treasury. The plan was adopted early in the winter. Mr John Frost, a licentiate preacher, in whom the Committee had great confidence, was appointed an agent, and invested with a commission to assist in carrying it into execution; and the success has exceeded the most sanguine expectations. About twenty societies have been formed; more than four thousand dollars have been remitted from them to the treasury; and the annual subscriptions in them, though they cannot be accurately estimated at present, amount to a very considerable sum. These societies cannot but be regarded as vastly important to the general concern, and as claiming very particular attention; and the Committee would respectfully submit, whether some measures should not be adopted to extend, to animate, and to strengthen them; and to establish between them and this Board a regular and permanent intercourse.

Though the Committee were very desirous to be in a state of preparation to send out the waiting missionaries by the first conveyance; yet, such were the commercial embarrassments, but little expectation was entertained, that a conveyance would soon occur. But He who has the times and the seasons in his hands, and whose, especially, is the missionary cause, knew the day and the hour. In the latter part of January, Messrs Newell and Hall, the two missionary brethren, who had resided for some time at Philadelphia on account of the medical advantages there enjoyed, returned in haste with the intelligence, that a ship called the Harmony was shortly to sail from that port for Calcutta, and would afford accommodations for the missionaries. This return was by the particular advice of Robert Ralston, Esq. a name well known, and greatly endeared to the friends of missions, in Europe and India, as well as in this country; and from him they brought a letter presenting the opportunity in a very favorable light, and kindly offering assurances of his attention and aid. The Committee immediately met, and the moment was an important one. The Harmony was to sail in about a fortnight; if that opportunity were not embraced, it could not be foreseen when another would occur; but the funds then at the disposal of the Committee did not exceed twelve hundred dollars. After serious deliberation, however, the Committee were impressed with the persuasion that Divine Providence called for an immediate and great effort; and they resolved to send out the four missionaries by the Harmony, and took their measures accordingly.

It was on Monday the 27th of January that this resolution was taken. The ordination of the missionaries was appointed to be on the Thursday of the next week; the latest day, which would leave time for them to get on to Philadelphia in season. Notice was immediately given to the friends of the mission in the vicinity, and means were put in operation with all possible activity, and to as great an extent as the limited time would allow, for raising the requisite funds.

In the mean time, Mr. Luther Rice, a licentiate preacher from the Theological Institution at Andover, whose heart had long been engaged in the missionary cause, but who had been restrained from offering himself to the Board by particular circumstances, presented himself to the Committee with good recommendations, and with an earnest desire to join the mission. The case was a very trying one. The Committee were not invested with full powers to admit missionaries, and they still felt a very heavy embarrassment from the want of funds. In view of all the circumstances, however, they did not dare to reject Mr. Rice; and they came to the conclusion to assume the responsibility, and to admit him as a missionary to be ordained with the four other brethren, and sent out with them. This responsibility still rests upon the Committee. But with the pleasing consciousness that they acted in the case under an impres-

sive sense of duty, and with a sacred view to advance the great design of this Board, they cheerfully submit themselves to the inquiry and to the judgment of their brethren.

While the preparations were making, it came to the knowledge of the Committee, that the brigantine Caravan, of Salem, was to sail for Calcutta in a few days, and could carry out three or four passengers; and, after attention to the subject, it was deemed advisable, that two of the missionaries with their wives should take passage in that vessel. This lessened the general risk, and was attended with several advantages.

According to appointment, on the sixth of February the missionaries were ordained, at the Tabernacle in Salem. A season of more impressive solemnity has scarcely been witnessed in our country. The sight of five young men of highly respectable talents and attainments, and who might reasonably have promised themselves very eligible situations in our churches, forsaking parents, and friends, and country, and every alluring earthly prospect, and devoting themselves to the privations, hardships, and perils of a mission for life to a people sitting in darkness, and in the region and shadow of death, in a far distant and unpropitious clime, could not fail deeply to affect every heart, not utterly destitute of feeling. Nor less affecting were the views, which the whole scene was calculated to impress, of the deplorable condition of the pagan world, of the riches of divine grace displayed in the Gospel, and of the obligations on all, on whom this grace is conferred, to use their utmost endeavors in making the Gospel universally known. God was manifestly present; a crowded and attentive assembly testified, with many tears, the deep interest which they felt in the occasion; and not a few remember the scene with fervent gratitude, and can say, *it was good to be there.*

After the public solemnities, arrangements for the departure of the missionaries were made with all possible despatch; and, on the evening of the same day, brethren Nott, Hall, and Rice, took their leave in haste, that they might not fail of arriving at Philadelphia, in season for taking their passage in the Harmony. Those who remained were expected to sail early in the next week. Circumstances occurred, however, by which both the vessels were detained for several days; and it was not until the 19th of February that brethren Judson and Newell with their wives sailed in the Caravan from Salem, and about the same time brethren Nott, Hall, and Rice, with the wife of Mr. Nott, and several missionaries from England, left the Delaware in the Harmony.

The delay of the vessels was highly auspicious: and the Committee would do violence to their feelings, and be greatly wanting in attention to the subject for high thankfulness to God, should they refrain from expressing the deep impression which they have felt of his particular providence in the whole business of preparing and sending out the mission. When the resolution was taken to embrace the opportunity by the Harmony, the utmost which the Committee expected to be able to do was, to fit out the four missionaries then engaged without their wives; or if their wives should go, to advance to them only a half year's, instead of a whole year's salary; or else to retain only two of them in the employment of this Board, and resign the other two to the London Missionary Society. Probably, indeed, the resolution could not have been taken at all, but for the commission which had been obtained from that Society. For the Committee cast themselves upon divine Providence in the case, with the alternative distinctly in view, that should they fail of seasonably obtaining the funds to enable them to send out the missionaries in the employment of this Board, they could, in the last resort, let them go under the London commission. Having this alternative, they ventured upon a measure, which otherwise, (so doubtful was the prospect of obtaining the pecuniary means,) they probably would have judged presumptuous. And they acted upon the same principle, when they added Mr. Rice to the mission.

Nor was it until after the solemnities of the ordination, that they felt themselves warranted decisively to resolve on sending all the missionaries in the service, and at the expense, of this Board; and even then their expectations extended no further, than to an advance for each missionary of a half year's salary. But the Lord made it to be remembered that *the silver and the gold are his*. The hearts of the people were wonderfully opened; money flowed in from all quarters; and by the time that the Caravan sailed the Committee were able to meet all the expenses of fitting out the missionaries, and to advance for each of them a whole year's salary. In addition to this, collections were made at Philadelphia, during the same interval of delay, and delivered to the brethren who sailed from that port, to such an amount as to make the whole which was paid to the missionaries in advance equal to their stipulated salary for a year and a quarter nearly. This deserves very grateful notice; for had our brethren been sent out, as it was expected they must be, with provision only for six months, such is the obstructed state of commercial intercourse and the uncertainty of making remittances to India, that not only the committee and this whole Board, but the friends of the mission generally, must have been distressed with apprehensions of the sufferings to which, for want of the means of support, they might have been exposed. *GOD WILL PROVIDE; God did provide.* Within about three weeks, reckoning from the commencement of the special arrangements, more than six thousand dollars were collected for the mission. Several societies and many individuals shewed a liberality, which entitles them to the very grateful acknowledgments of this Board, and of all the friends of the Redeemer's cause; and which, it is devoutly to be hoped, will be a precious memorial of them, in his kingdom for ever. While contemplating the providence of God in these transactions at large, it should not be overlooked that had not our brethren been sent out at the very time they were, as no opportunities have since occurred, and as none are now likely soon to occur, the mission must have been delayed for a long time, and perhaps even till the close of the present deplorable war.

Since their departure, no intelligence has been received from the Missionaries. As they were commended to the grace of God, with many prayers and tears, they will not cease to be so commended; and to Him under whose signal auspices they went out, and whose own glory is the ultimate object of all sincere attempts to spread the Gospel and to save the heathen, the whole disposal of the mission may be safely referred. And it becomes all who feel an interest in it, to hold themselves prepared devoutly to bless his name, whether he crown it with success answerable to their hopes, or in his inscrutable wisdom disappoint their expectations, and make it a subject of severe trial to their faith.

The instructions given to the missionaries were necessarily drawn up in great haste; but they will be submitted, with leave, to the consideration and for the revision of the Board.

Under the direction of the Committee, Messrs. Richards and Warren, who were accepted by the Board at the last annual meeting, have been favored with advantages of medical instruction in the intervals allowed by the Theological Institution of which they are members; both of them at Dartmouth College the last autumn, and one of them since with Dr. Miller of Franklin, and the other with Dr. Mussey of Salem. And the particular thanks of this Board are due to the gentlemen Professors of the Medical Institution at Dartmouth, and the two physicians who afforded their private instructions, for their ready liberality. The two brethren hold themselves still at the direction of this Board, with a readiness of mind to enter into active service, as soon as Providence shall open the door for the purpose.

Mr Eleazer Williams, the Indian youth proposed for an Indian mission; and who is in a course of education for this purpose, partly at the

expense of this Board, made a visit in the course of the last winter to his tribe, a journal of which has been seen by the Committee. It is an excellent journal; affords great evidence of the piety and good sense of Mr. Williams; and details some facts highly favorable to his reception among his red brethren, when the time shall come for him to be sent to them. When that time will come is known only to Him, who has all events under his sovereign direction. At present the prospect regarding the contemplated mission to the Caghnawaga Indians, and that regarding our missions to the East, are darkened by the war; but this darkening may be dissipated, and brighter scenes open, than men can foresee.

For reasons, which will be obvious to this Board, it was judged advisable to apply to the Legislature of Massachusetts for an act enduing the Board with corporate powers and privileges. An application was accordingly made, which ultimately succeeded. This act will be submitted to the consideration of the Board.

On a review, the Committee are persuaded that their brethren, as well as themselves will recognize many precious reasons of thankfulness to God; many impressive tokens of his gracious regard to our great design; many signal encouragements to prosecute the design with renewed and increased devotedness and activity. The war may embarrass our operations, but should not restrain our efforts. If the sure word of prophecy warns us of perils and calamities, of *distress of nations with perplexity*; it gives us assurance also that in these *troubulous times*, the Gospel shall be extensively propagated, and that in *overturning, and overturning, and overturning*, the Lord is making way for the establishment in all the earth of that kingdom which cannot be shaken. *If the DAY of vengeance is in his heart, the YEAR of his redeemed is come.* Great Britain, while sustaining a conflict unexampled in the history of the world, is displaying a liberality, a zeal, and a spirit of enterprise, for imparting the word of life and the blessings of salvation to all people, to enemies as well as to friends, not less strikingly unexampled. And in this glorious work, so far from being checked by any pressure of burdens or difficulties, she continues without remission, and abounds more and more. By her admirable example, America should be provoked to emulation. Under no circumstances should we faint or be discouraged; but, trusting in God in whose cause we are engaged, if difficulties present themselves, our zeal should rise, and our efforts be augmented. The word is sure, He who reigns on the holy hill of Zion shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession. We hail him LORD OF LORDS, AND KING OF KINGS; we rejoice in the opening prospects of his kingdom; and to be instrumental in extending his dominion, and the blessings of his salvation, will be our highest glory.

Instructions, given by the Prudential Committee of the American Board of Commissioners for Foreign Missions, to the Missionaries to the East, Feb. 7, 1812.

"To the Rev. Adoniram Judson, Samuel Nott, Samuel Newell, Gordon Hall, and Luther Rice, Missionaries to the East, under the American Board of Commissioners for Foreign Missions.

"VERY DEAR BRETHREN,

As in Divine Providence we are specially charged with the weighty care of the Mission in which you are engaged, it devolves on us, as a sacred duty, to give some instructions for your observance. These instructions, owing to a pressure of circumstances, and the want of certainty in regard to some important points relating to the mission, will doubtless be more imperfect than otherwise they might have been; and it

will rest with us, or with our successors in this care, hereafter to make them more complete.

“ 1. Your first concern, dear Brethren, must be *personal*. As you have given yourselves to the service of God in the Gospel of His Son among the Gentiles, it will be of the utmost importance, not only that you be sincere and without offence, but also that your hearts be kept constantly burning with love to God, to the Lord Jesus Christ, and to the souls of men. In order to this, you will be much in the exercise of devotion; in reading, meditation, and prayer; you will be religiously observant of all the precepts, ordinances, and instructions of the Gospel; and you will *exercise yourselves to have always consciences void of offence, both towards God, and towards men. Keep under your bodies, and bring them into subjection. Keep your hearts with all diligence. Live by faith in Christ Jesus. Walk before God and be perfect.*

“ 2. *Have fervent charity among yourselves.* Let there be no *strife among you, which of you shall be accounted the greatest; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.* Ye have one Master, even Christ; and all ye are brethren. Be watchful over one another, in the spirit of meekness; and provoke one another only to love and good works.

“ 3. The Christian Missionaries of every Protestant denomination, sent from Europe to the East, you will regard as your brethren; the servants of the same Master, and engaged in the same work with yourselves. With them your only competition will be, who shall display most of the spirit, and do most for the honor of Christ; with them you will be ready to cultivate the best understanding, and to reciprocate every Christian and friendly office; and with them you will cheerfully co-operate, as far as consistently you can, in any measure for the advancement of the common cause. However it may be with others, let it never, dear Brethren, be your fault, if among the converts to Christinity in the East, every one shall say, *I am of Paul, and I of Apollos, and I of Cephas, and I of Christ; but remember there is one body and one Spirit, even so believers are all called in one hope of their calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all.*

“ 4. Wherever your lot may be cast, you will withhold yourselves most scrupulously from all interference with the powers that be; and from all intermeddling with political concerns. You will sacredly remember what he has said, *Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. Render unto all, therefore, their dues: tribute to whom tribute is due; custom, to whom custom: fear, to whom fear; honor, to whom honor. Submit yourselves to every ordinance of man for the Lord's sake.*

“ 5. *As much as in you lies live peaceably with all men.* You go, dear Brethren, as the messengers of love, of peace, of salvation, to people whose opinions and customs, habits and manners, are widely different from those, to which you have been used; and it will not only comport with the spirit of your mission, but be essential to its success, that, as far as you can, you conciliate their affection, their esteem, and their respect. You will, therefore, make it your care to preserve yourselves from all fastidiousness of feeling, and of deportment; to avoid every occasion of unnecessary offence, or disgust to those among whom you may sojourn; and in regard to all matters of indifference, or in which conscience is not concerned, to make yourselves easy and agreeable to them. In this, as well as in most other things, you will do well to hold in view the example of Paul, the first and most distinguished missionary to the heathen; who, *though he was free from all, yet made himself servant unto all, that he might gain the more; and became all things to all men, that by all means he might gain some.* When you behold the superstitions and abominations of the heathen, your spirits, indeed, *will be stirred in*

you, and you will be very jealous for your God and Saviour. But even then, you will take heed that your zeal be according to knowledge, and tempered with the meekness of wisdom. In all things, it will behove you, dear Brethren, *to be harmless and blameless, the children of God without rebuke*; to show to the Gentiles the excellent character of the religion of the Gospel, and to let them see in you a living example of "whatsoever things are true, of whatsoever things are honest, of whatsoever things are just, of whatsoever things are pure, of whatsoever things are lovely, of whatsoever things are of good report."

"6. From the best views, which we have been able to obtain, our present desire is, that the seat of this Mission should be in some part of the empire of Birmah. After your arrival in India, however, you will make it an object to avail yourselves of information relating to that empire, and also relating to other parts of the East; and after due deliberation, you will be at your discretion, as to the place where to make your station. It will also in a similar manner, rest with you to determine, whether the great object of the mission will probably be best promoted, by your residing together in one place, or by occupying separate stations. In regard to those very important points, however, it is expected that you will act with unanimity; certainly, that you act *only with a due regard* each to the views and feelings of the rest, to our known desire and expectation, and to the essential interests of the Mission.

"You will perceive, dear Brethren, the very urgent importance of observing strict economy, in regard both to your time and expenditures.— You will therefore make it your care to get to the field, or fields, of your labors, as soon and with as little expense as possible.

"7. For yourselves and for the object of the mission, it will be important that you adopt, as early as possible, some plan of polity, or social order. The office of presiding in your little community should, for very obvious reasons, we think, be held in rotation. You will have a treasurer, and a secretary or clerk, that your financial concerns may be conducted, and the records of your proceedings kept, with regularity and correctness. The rules and regulations which you adopt, you will transmit to us for our consideration. Of the journals of the mission, also, to which you will pay very particular attention, and in which you will regularly note whatever may be interesting to you, or to us, you will, as often as convenient, transmit to us copies.

"8. No time should be lost in forming yourselves into a church, according to the order divinely prescribed, that you may attend in due form upon the worship and ordinances of Christ's house. This will be of great importance, both to yourselves, and to the people among whom you dwell. The ordinance of the Lord's supper should be administered, we think, as often at least, as once in every month; and you will freely reciprocate the privilege of communicating in this ordinance with other Christians in regular church standing.

"In all places, and especially among people superstitiously observant of their own sacred times and seasons, a very exemplary observance of the Sabbath is of the very first importance to Christianity. This, dear Brethren, you cannot too deeply feel; and it will be your care that Pagans shall not have occasion to say, or to think, that Christians have no reverence for the ordinances of their God. It is by their eyes, not less than by their ears, that you are to gain access to their hearts. In regard, also, to the time of beginning the Sabbath, you will perceive it to be not of little consequence, that you be conscientiously agreed.

"9. The great object of your Mission is to impart to those who sit in darkness, and in the region and shadow of death, the saving knowledge of Christ. In order to this it will be a matter of primary attention to make yourselves acquainted with the language of the people, with whom you are to converse, and to whom you are to preach. You will not, however, neglect any opportunity or means of doing them good, even before

you can use their language ; but you will give yourselves wholly to your work, and use all care that you *run not in vain, neither labor in vain*. The deplorable ignorance of the poor heathen will constantly be in your minds, and deeply affect your hearts. To them you are to make known the *words by which they and their children may be saved*. To them you are to teach, *not the commandments, or the dogmas of men* ; but the pure doctrines of the Gospel, drawn directly from the Scriptures of truth. You will most religiously beware of that *philosophy, and vain deceit, which is after the tradition of men, after the rudiments of the world, and not after Christ* ; and avoid questions and strifes of words, whereof come envy, strife, revilings, evil surmises, and perverse disputings of men of corrupt minds.

“ In teaching the Gentiles it will be your business, not vehemently to declaim against their superstitions, but in the meekness and gentleness of Christ, to bring them as directly as possible to the knowledge of divine truth. It is *the truth, THE TRUTH AS IT IS IN JESUS*, which is *mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing, which exalteth itself against the knowledge of God ; and bringing every thought into captivity to the obedience of Christ*. So far as the truth has access, so as to produce its effect, the errors, and superstitions, and vices of Paganism will fall of course. You will beware of the rock on which Missionaries have too often split ; and not at once advance upon the uninstructed with things beyond their power to understand. Beginning with the *first principles* of the doctrine of Christ, you will proceed in your instructions gradually, with patience and wisdom ; feeding the people with milk, until they have strength to bear meat. And for their good unto salvation, it will be your delight, as it will be your duty, to be *instant in season, and out of season ; to be their servants for Jesus' sake, and to spend and be spent*.

“ 10. If God in his infinite grace, prosper your labors, and give you the happiness to see converts to the truth, you will proceed in regard to them, at once with charity and with caution. You will allow sufficient time for trial, and for the reality of conversion to be attested by its fruits ; that, as far as possible, the scandal of apostasy may be prevented. You will admit none as members of the church of Christ, but such as give credible evidence that they are true believers ; and none to the ordinance of baptism, but credible believers and their households. The discipline of Christ's house, you will charitably and faithfully observe.

“ 11. As in Christian lands, so in all lands, the hope of the church is principally from the rising generation. Youth and children, therefore, will be the objects of your very particular solicitude and attention ; and no pains will be spared either by yourselves, or by our dear sisters, your wives, for their Christian education.

“ 12. It will be your desire, as it is ours, to lighten as much as possible the expenses of the Mission ; that by the pious liberalities of this country, your establishment may be enlarged, and other missions supported. So far, therefore, as you can consistently with your missionary duties, you will apply yourselves to the most eligible ways and means of procuring a support for yourselves and families, agreeably to the example of European missionaries and even of the apostles.

“ Dearly beloved Brethren,

You cannot but be sensible of the vast responsibility under which you are to act. You are made a spectacle to God, to angels, and to men. The eyes of the friends, and of the enemies of Christ and his cause will be upon you. You are the objects of the prayers, and of the hopes, and of the liberalities of many. On your conduct in your mission, incalculable consequences, both to the Christian and to the Pagan world, are depending. *Be strong in the Lord and be faithful Count not even your*

lives dear unto yourselves, so that you may finish your course with joy, and the ministry which you have received of the Lord Jesus, to testify the Gospel of the grace of God. With fervent prayers for your safety, your welfare, and your success, we commend you, dear brethren, to God, and to the word of his grace.

A true Copy from the Records of the Prudential Committee.

Attest,

SAMUEL WORCESTER,

Clerk of the Prudential Committee.

SALEM, February 7, 1812.

PECUNIARY ACCOUNTS OF THE BOARD.

The American Board of Commissioners, in account current with their Prudential Committee, Dr.

To cash paid out during the year which preceded the annual meeting in September 1811, (there being no Treasurer,) for the following purposes, viz.

Expenses of Mr. Judson's voyage to England, in the winter of 1811,	\$ 409,33
Travelling expenses of the members of the Board, in attending the annual meeting,	103,75
Expenses of entertainment during the meeting,	17,80
Travelling expenses of Messrs. Judson and Nott, in attending the annual meeting,	25,00
To balance since accounted for to the Treasurer,	555,88
	<hr/> 843,64
	\$ 1,399,52

Contra Cr.

By cash received as donations to the Board, before Sept. 18, 1811,	\$ 1,375,96
By interest on a donation to the permanent fund,	10,20
By a premium of 5 per cent. on a bill of exchange for	267,22
	<hr/> 13,36
	\$ 1,399,52

The American Board of Commissioners, in account current with Jeremiah Everts, their Treasurer, Dr.

To cash paid in conformity to orders, from No. 1. to No. 22, inclusive, signed by the clerk of the Prudential Committee, between the annual meeting in Sept. 1811, and the passing of the Act of Incorporation, June 20, 1812, viz. for,

Expenses incurred in the prosecution of the objects of the Board,	\$ 9,327,04
Payment of money borrowed,	360,00
To losses by counterfeit money received in donations,	12,33
	<hr/> 9,699,37
To balance carried to new account,	4,091,63

\$ 13,791,00

Contra Cr.

By cash remaining in the hands of the Prudential Committee, at the annual meeting in 1811, and since accounted for to the Treasurer,	\$ 843,64
By cash borrowed by the Prudential Committee in Feb. 1812,	360,00
By cash received in donations between the annual meeting in Sept. 1811, and June 20, 1812, viz.	
From individuals, as by Statement A,	\$ 6,886,76
From Foreign Mission Societies, as by Statement B,	3,858,23
From other Charitable Societies, as by Statement C,	167,77
Aggregate of contributions in ecclesiastical societies, churches and congregations, as by Statement D,	1,674,60
	<u>12,587,36</u>
	\$ 13,791,00

The Board, in account with the Treasurer, Dr.

To cash paid in conformity to orders, Nos. 23 and 24, signed by the clerk of the Prudential Committee, between June 21, and Aug. 31, 1812,	\$ 211,31
To a counterfeit bill received in a donation,	8,00
To balance carried to new account,	5,252,46
	<u>\$ 5,471,77</u>

Contra Cr.

By balance brought to new account,	\$ 4,091,63
By cash received as interest on a part of the permanent fund,	14,19
By cash in donations received between June 20, and Aug. 31, viz.	
From individuals,	558,16
From Foreign Mission Societies,	620,00
From other charitable Societies,	175,38
Contributions from churches and congregations,	12,50
	<u>1,366,04</u>
	\$ 5,471,77

The amount of donations in the account, which was closed June 20, 1812, is,	\$ 12,587,36
_____ in the account which was closed Aug. 31,	1,366,04
	<u>\$ 13,953,40</u>

A STATEMENT OF THE EXPENDITURES OF THE BOARD IN WHICH THE DIFFERENT KINDS OF EXPENSE ARE CLASSED TOGETHER.

The payment of the sums here specified was authorized by orders of the Prudential Committee from No. 1 to No. 22, inclusive. It was thought preferable to publish the expenses in this way, rather than to give the accounts at large under their several dates, as the reader may now see at one glance the amount expended for each particular object.

The remainder due on the expenses of Mr. Judson's voyage to Europe, \$ 118 00

Expense of journies in Jan. and Feb. 1812, preparatory to the embarkation of the missionaries, viz.	
_____ of Mr. Nott and his wife,	\$ 92 63
_____ of Mr. Newell,	46 17
_____ of Mr. Rice,	30 30
_____ of Mr. Hall,	86 00
	<u>275 29</u>

Outfit of Mr. Judson,	339 01
— of Mr. Nott,	341 63
— of Mr. Newell,	312 34
— of Mr. Rice,	381 52
— of Mr. Hall, (including a considerable sum for surgical instruments, medicines, &c. the exact amount of which cannot be ascertained,)	476 25—1,850 75

Expense of Mr. Newell's first journey to Philadelphia, for the purpose of attending medical lectures, in 1811,

	\$ 26 88
— of Mr. Hall's,	26 00—52 38

Expenses incurred by Mr. Newell, while attending medical lectures both in Boston and Philadelphia, \$ 271 96

— by Mr. Hall,	184 00—455 96—508 34
Expenses of medical and other books purchased by Mr. Newell and Mr. Nott in Boston,	67 90
— of medicines, surgical instruments, &c. by Mr. Newell at Salem,	161 19
— of medical books, surgical instruments, &c. by Mr. Hall, beside those above referred to,	98 78—327 87

Expenses of the passage of Messrs. Nott, Hall, and Rice, and the wife of Mr. Nott, from Philadelphia to Calcutta,

	1,000 00
— of the passage of Messrs. Newell and Judson, and their wives from Salem,	1,200 00
— of conveniences during the passage, principally under the care of Robert Ralston, Esq. of Philadelphia,	132 30—2,332 30
Salaries of the brethren advanced to them in specie for one year and eighty-three days, to be computed from their arrival in India,	3,552 78

Total expenses on account of the mission to the East, between Sept. 18, 1811, and June 20, 1812,

8,965 33

Expenses incurred by Messrs. Warren and Richards, while attending medical lectures under the direction of the Board,

86 10

Travelling expenses, &c. of Mr. Frost, Mr. Rich, and others, while soliciting donations, by direction of the Prudential Committee,

160 41

Travelling expenses of the Corresponding Secretary, in attending the first meeting of the Board,

20 00

Cash paid out by the Corresponding Secretary and Treasurer, for stage-fare, and other necessary expenses, while transacting the business of the Board, and attending the Legislature on the subject of the Act of Incorporation,

29 68—49 68

Expense of printing 1500 copies of the Address

25 00

Postage of letters paid by the Treasurer,

4 79

— by the Corresponding Secretary,

5 02—9 81

Account books, stationery, and printed receipts, procured by the Treasurer and Corresponding Secretary,

23 49

Discount on unbankable bills,

5 54

Transportation of dollars, truckage, &c.

1 68

Total expenditures between Sept. 18, 1811, and June 20, 1812,

\$ 9,327 04

The following supplementary account of expenses authorized by orders (No. 23 and 24,) of the Prudential Committee, brings down the account of expenditures to Aug. 31, 1812; viz.

Expenses discharged by the Board toward the education of Mr. Eleazer Williams,

150 00

Travelling expenses of Mr. Williams on a journey to Lower Canada,

30 00—180 00

Cash paid by the Treasurer and a member of the Board, for stage-fare and other necessary expenses, while transacting the business of the Board,

11 60

Printing the Act of Incorporation,

6 50

Trunk for safe keeping of papers and books of the Treasurer,

6 00

Postage of letters,

5 36

Stationary,

60

Legal Instruments to secure a donation, according to the wishes of the donor,

1 25—31 31

 \$ 211 31

Aggregate of expenditures authorized by orders of the Prudential Committee from No. 1. to No. 24. inclusive,

9,538 35

Losses by counterfeit money received in donations, as above stated, § 12, 33 and § 8,

20 38

 Total 9,558 68

It will be recollected, that the annual salary voted to a married missionary is \$666,66, and to an unmarried missionary \$444,44, which are the sums allowed by the London Missionary Society to their missionaries. The outfit voted was the same as a year's salary. The aggregate of the outfits, (including some expences for medicines, &c.) as actually paid, is, therefore, \$1,037, 14 less than was authorized by the vote of the Board. This difference is imputable to two causes: first, the funds of the Board were scanty at the time the outfits were made up: and, secondly, the parents and other friends of the missionaries, and particularly of their wives, partly furnished them with such articles as were suited to their arduous undertaking.

The apparent inequality of the outfits is accounted for in this manner: After the missionaries were partially furnished from their own resources, or by their particular friends, each one gave an estimate of such articles as he deemed necessary to complete his outfit. These articles, having been approved by the Prudential Committee, were purchased.

The donations devoted to form a permanent fund already received by the Board amount to \$756; and those devoted exclusively to the translation of the Scriptures amount to \$394, 81.

DONATIONS TO FOREIGN MISSIONS.

Sept. 3, 1812 From William Ripley, Esq. of Cornish, (N. H.)

\$ 10 00

15. From the Female Foreign Mission Society of New Haven, (for missions) § 13 51—For translations § 5

18 51

 Carried forward,

\$ 28 51

	Brought forward,	28 51	
	From the Female Foreign Mission Society in Stopney, Wethersfield, by the hands of the Rev. Calvin Chapin, (towards a permanent fund,)	20 00	
16.	By the hands of the Rev. Dr. Lyman, from the Foreign Mission Society of Northampton and the neighboring towns,	200 00	
	From individuals in Goshen, (Mass.)	29 30	—229 30
	By the hands of Gen. Huntington, from the Female Cent Society in North Preston, (towards translations)	30 00	
	From a friend to missions in New London,	50 00	
	From young ladies in New London,	5 00	—85 00
17.	From Mrs. Eliza Hooker, of Farmington, by the hands of the Hon. John Treadwell	5 00	
19.	From Miss L. W.	2 00	
	From Deacon Williams of Exeter, (N. H.)	2 00	
22.	From individuals in Hanover, (Mass.) remitted by Deacon Joseph Brooks,	13 00	
23.	From Mr. John Tucker of Norfolk, (Vir.) by the hands of William Maxwell, Esq.	5 00	
	From a parishioner of the Rev. Cornelius Waters,	3 00	
28.	From the Foreign Mission Society of Newark, (N. J.) remitted by the Treasurer to the Rev. Dr. Worcester,	400 00	
	From females in Newark, remitted by the Treasurer of the Foreign Mission Society of Newark,	168 25	—568 25
Oct. 1.	From the Foreign Mission Society of Boston and the vicinity,	15 00	
5.	From a friend to missions, by the hands of Professor Adams of Dartmouth College,	6 00	
9.	From individuals in Spencer, (Mass.) by the hands of the Rev. E. Rich,	15 87	
	From a friend of missions in Wrentham, by the hands of the Rev. E. Rich,	1 00	
10.	From Henry Phillips, Esq. of Exeter, (N. H.) by the hands of the Rev. Dr. Morse,	10 00	
13.	From subscribers in Plainfield, (Mass.) by the hands of Deac. James Richards,	18 75	
	From females in Plainfield, by the same hands,	8 00	—26 76
16.	Remitted by the Rev. Experience Porter of Belchertown, viz. from Jonathan Dwight, (for the translations,)	7 00	
	Nathaniel Dwight, \$ 5—A friend to missions, \$ 5 06	10 06	
	From others in that town,	7 04	
	A contribution in the congregation,	21 90	
	From Betsey M. Tryon of New Lebanon, (N. Y.)	5 00	51 00
	Remitted by the Rev. Dr. Lyman, viz. from a Female Charitable Association in New Canaan, (Con.) by the hands of Mrs. Sarah Bonney,	30 00	
	From individuals in Norwich, (Mass.)	14 00	
	From a friend of missions in Scipio, (N. Y.)	5 00	
	From Josiah Dwight, Esq. Treasurer of the Foreign Missionary Society of Northampton and the neighboring towns,	344 93	—393 93
17.	From a subscriber to the Panoplist,	10 00	
19.	From Mrs. M. Burgess of Providence by the hands of Capt. William Peabody,	10 00	
			\$ 1,500 63

OHIO BIBLE SOCIETY.

Address, Constitution and Subscription-Proposal

Of the OHIO BIBLE SOCIETY, presented to the well-disposed of every denomination.

WHEN we reflect on the exertions made in Europe and America to spread the gospel of the Redeemer and on the success that has crowned such endeavors, and also on the peculiar want of the scriptures in our new settlements; and whereas nothing has yet been done on the Western side of the Allegany mountains to relieve such want; We, the subscribers, feeling our hearts moved within us to attempt something for the supply of the destitute of our western country, do hereby form ourselves into a society for that purpose, agreeable to the Constitution hereunto subjoined.

As this is not to build up a sect or party, but to promote the interest of the Redeemer's kingdom; we do hereby invite all the well-disposed to unite with us in this benevolent attempt.

CONSTITUTION.

ARTICLE I. This Society shall be known by the name of *The Ohio Bible Society*.

Art. II. The great object of this Society, shall be to distribute the scriptures in the versions in common use among the Protestants, without note or comment.

Art. III. The officers of this Society shall consist of a President, Vice-President, Treasurer, Secretary and a board of Trustees, to be chosen from among the members, and shall not be less than five nor more than twenty.

SECTION 1. It shall be the duty of the President to preside in all meetings; and in his absence, the Vice-President. The President shall be, *ex officio*, a member of the board of Trustees; and shall call a special meeting of the society, at the request of twenty members; or may, at his discretion.

Sect. 2. It shall be the duty of the Secretary to keep a record of all the transactions of the Society; and under the direction of the Trustees, shall correspond in their name.

Sect. 3. It shall be the duty of the Treasurer to receive all monies and dispose of them agreeable to the order of the Trustees, and make report annually of the state of the funds.

Sect. 4. It shall be the duty of the Trustees to procure bibles and testaments that combine plainness with cheapness, and superintend the distribution of them. It shall also be their duty to collect subscriptions and transmit them to the Treasurer; seek out the destitute and supply them, according to the object of the Society. A majority of the Trustees shall constitute a quorum.

Art. IV. Any person may become a member of this Society by subscribing the Constitution and paying annually not less than one dollar; or, by paying twenty, shall be considered a member for life.

Art. V. This Society shall meet annually on the first Wednesday of November, at such place as shall be agreed on at the annual meeting immediately preceding. Notice shall be given of the time and place of each annual or special meeting, in one of the Marietta, Zanesville, Chillicothe and Cincinnati papers, by the President, thirty days before such

meeting : provided, however, that the next meeting of the Society shall be on *the first Wednesday of November 1813.*

Art. VI. No officer of this Society shall receive any pecuniary compensation for his services.

Art. VII. All the officers of the Society shall be chosen by ballot at their annual meeting, by a majority of the members present, personally or by proxy.

Art. VIII. No amendment of this Constitution shall be made without the concurrence of two thirds of the members present, at an annual meeting ; and the proposal for such amendment shall be made known to the Society at the annual meeting next preceding that, in which the decision is to be made.

At a meeting in Marietta, (O.) Oct. 22, 1812, the preceding Constitution was read and subscribed by a respectable number from that and the adjacent towns ; after which, they proceeded to choose Officers for the ensuing year, and the following gentlemen were chosen :—

Gen. RUFUS PUTNAM, *President.*

Rev. LYMAN POTTER, *Vice-President.*

Rev. SAMUEL PRINCE ROBBINS, *Secretary.*

DAVID PUTNAM, Esq. *Treasurer.*

The following gentlemen were elected Trustees :—

Rev. LYMAN POTTER,
Rev. STEPHEN LINDSLY,
Rev. TIMOTHY HARRIS,
Rev. SAMUEL P. ROBBINS,
Deac. JOSEPH SPENCER,
Deac. BENJAMIN MILES,

} Trustees.

N. B. A sermon to be preached at each annual meeting of the Society.

The next meeting of the Society, to be holden at Marietta, Nov. 3, 1813.

CIRCULAR.

“ Where there is no vision, the people perish.” “ Thy word is a lamp unto my feet, and a light unto my path.” OLD TESTAMENT.

“ Never man spake like this man.” “ Who hath brought life and immortality to light through the gospel.” NEW TESTAMENT.

To all the well disposed of every religious denomination :

BRETHREN AND FRIENDS,

The BIBLE may, perhaps, with no impropriety, be called an *Epistle* from heaven to earth ; containing intelligence equally and infinitely interesting to all the human family. We are commonly very eager and engaged to read, when we receive letters from earthly friends ; though, frequently, they contain nothing of great importance. How much more engaged, then, should we be to open and read *this* epistle from a divine and heavenly Friend—as we might reasonably expect to find it containing (as it does) information of the utmost consequence ! For, does it not make known to us *the only way to eternal life* ; which is to *understand its great truths, believe its instructions and obey its precepts* ?—And, a more perfect system of divine knowledge and moral virtue never was formed and presented to man than that, found in this heavenly communi-

cation—the word of God. The truths and instructions it exhibits, so important to be known and believed in order to the practice of sound morality, are what the darkness of the heathen world was unable ever to discover. For, said the wisest among them, “Ye may give over all hopes of mending men’s lives for the future, unless God be pleased to send a teacher from heaven to instruct you.” With *emphatic* propriety, then, may it be termed, “A *light*, shining in a dark place.” For, wherever it is enjoyed, the darkness of ignorance and superstition is dissipated, lusts and corruptions in a great measure restrained, and the cause of piety and virtue advanced;—the mind, also, ennobled, enlarged and enriched with suitable and exalted conceptions of God, of his providence, and of the wonders of his grace. And, what book is more salutary in its effects? In distinction from all others, it is calculated to awaken the guilty, to reform the vicious, to reclaim the backslider, to comfort the believer under all circumstances of life, and even in death, to inspire him with pleasing and well grounded hopes of everlasting felicity beyond the grave. And if such be its peculiar utility and excellence;—if guided by this directory, it will infallibly lead us to Jesus, the author of all consolation; and, finally, to the inheritance which he has purchased;—what *obligations* are we under, from the laws of benevolence, to give it “free course” among our fellow-creatures; and particularly to circulate it among the poor of our own country—*thousands* of whom are destitute of this only sure guide to eternal life!

Is not the soul of infinite worth? And, does not that “faith,” which is necessary to its salvation “come by hearing?” And “how can they believe in him of whom they have not heard;” and in those things which his word reveals respecting him, if they have not the *means* of knowing them? And, how can *Christians* who are destitute of these means, (being unable to furnish themselves with them,) “grow in grace;” to which, growth in knowledge is absolutely necessary?—By giving such the word of truth, therefore, we shall be the means of furthering the salvation of *their* souls.

Impressed with considerations like these, the friends of religion in *Europe* are now exerting themselves for the more general diffusion of religious instruction and knowledge among the poor and destitute of their own country, through means of a more extensive circulation of the holy Scriptures; and thus feeding their hungry with this bread of life. And, why should *we* be supine, as it respects engaging in the same pious undertaking? Why should we remain practically unmindful of the famishing poor of our country?—Blessed be God, the hearts of some in *America* have been already stirred up to engage in this great and good work. And the success which has attended their exertions has been viewed as a ground of encouragement to us, in this *Western* country, to engage in the same benevolent attempt.—Accordingly, a *Bible Institution* is now formed in this State, for the purpose of raising a fund for purchasing and charitably distributing to the destitute “the words of eternal life.”—This, brethren and friends, is the sole object of the Society which now addresses you; an object which, we think, deserves the *marked* attention of every well-wisher to immortal souls. And for this sole purpose, we solicit your aid, by the various talents which your Lord has committed to you for use; promising as stewards of his property, *fidelity* in the great work assigned us, and prescribed by the Constitution with which this will be accompanied. And, we beseech you, brethren, that while, through your charity, you are bestowing this inestimable treasure upon multitudes who would otherwise pass through this their only probation and die without possessing even the *means* of a saving acquaintance with “the Lord that bought them;” you would not forget to accompany the gift with fervent *prayer* that the saving influences of the Divine Spirit might accompany it for their awakening, conviction, conversion and everlasting salvation. By thus harrowing in the seed sown, you may expect in due time,

that the harvest will be glorious ; and multitudes will arise and call you blessed. By thus " casting this bread " of life " upon the waters," you may expect " after many days, to find it," to the joy of your heart, and to the rejoicing of all those to whom you shall have been the instruments of saving good. And Oh, how unspeakably blessed to hear, at last, in consequence of thus doing, that approving declaration, " Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me !"

In the name and behalf of the Ohio Bible Society,

SAMUEL P. ROBBINS, *Secretary.*

*Revival of Religion in Bristol,
(Rhode-Island.)*

.....

Letter to the Rev. John Stanford.

Philadelphia, Oct. 5, 1812.

MY DEAR SIR,

HAVING been requested, when in New-York, to give a brief account of the late wonderful work of God, at Bristol, Rhode-Island, I embrace my first leisure moments, with a view of gratifying you, and our other pious friends, in your great metropolis. While I was on a visit to my beloved connexions in Newport, Rhode-Island, on the 24th of August last, the surprising information reached that town, that on a few days preceding, there was a most astonishing display of Jehovah's power, among the inhabitants of Bristol, distant from Newport about 15 miles. Bristol is a gay and prosperous town, and it gives me pain to add, agreeably to report, was rather an unusually wicked one, being a noted place for dealing in " the souls of men," or in carrying on the African Slave-Trade, in defiance of the laws of God and the nation. In it are four religious denominations of Christians, the Episcopalian, the Congregationalist, the Baptist, and the Methodist. On all these congregations, at one, and nearly the same time, as it was mentioned to me and others, the Spirit of the Lord was poured out in such wise, as to baffle all description, either verbally, or by writing. The whole town was apparently paralyzed, and business in general suspended for several days. The entire subject of conversation in the family, on visits, in the streets, and at the corners of the same, was a-

bout another and a better world!—The young, the middle aged, and the aged, were all equally concerned, and feelingly anxious about the salvation of their souls. Children of 8 years up to persons of 70. Both sexes, the gay and fashionable of each, as well as of the other classes, were equally wrought upon. All political conversation for a time ceased, and instead of the continual inquiry, *What is the news?* the more important one was asked by hundreds, *What shall we do to be saved?*

Prayer meetings, conference meetings, and public preaching meetings, were kept up and attended from house to house, and from church to church, throughout every day in the week, commencing at an early hour in the morning, and holding with short intermissions, till late at night. Rooms which had been devoted to parties of worldly pleasure, and carnal amusements, were converted into religious or devotional apartments, and thronged with spiritual worshippers. The different societies of Christians already mentioned, instantaneously harmonized, and cordially as one family, approached the throne of grace in company.—The ministers of Jesus, in that and all the neighboring towns, who now visited them in quick succession, found full and constant employment, insomuch that during the first week of this remarkable revival, time could scarcely be arrested for the partaking of necessary food, or refreshment by sleep! On Lord's day, September 6th, after preaching twice in the town of Warren, and administering the Lord's Supper, a Christian friend conveyed me to Bristol, to preach in the evening, in the Baptist tabernacle: the place

was small, but crowded; and although there had been preaching there throughout the whole day, and in all the other Christian Societies, yet at the close of our religious exercises, the people were unwilling to retire. A brother minister, several private professors, and myself, were all separately addressed by numbers of the hearers; some inquiring after the great salvation, and others with joy on their countenances, expressing deliverance by grace! The next morning, at six o'clock, we held a prayer meeting in the tabernacle; those who were engaged, appeared to pray indeed! That day was fully employed, in visiting, and being visited, with a view, by God's blessing, of affording directions to those who were convinced of sin, and in encouraging such who had found the LORD'S Christ, to perseverance. In the course of the day, I was affectionately solicited both by the Episcopalians and Congregationalists, to preach in their respective houses. Having been previously engaged for the Episcopal Church, we had in the evening a full, an attentive, and truly solemn assembly. There were various meetings besides, on the same evening. We may indeed say, "What hath God wrought?" "Not unto us, O Lord, not unto us, but unto thy name, give glory, for thy mercy, and for thy truth's sake." Many additional particulars might be given, if the limits of a letter permitted, but I must, though reluctantly, desist.

At Providence, Rhode Island, New Town, Barnstable, Harwich, and other places in Massachusetts, and in the District of Maine; the LORD our God was riding forth in the Gospel Chariot, conquering, and to conquer! At Harwich, two or three vessels were ready to sail on a fishing voyage; it was proposed previous to their leaving the Port, that all the concerned should kneel down on the beach and go to prayer! The request being complied with, such was the power of the Holy One of Israel upon them, that when they arose they agreed unanimously for that time, to postpone their voyage, and to return to their fami-

lies; the result was, that forty of their number, by the last accounts, had experienced the regenerating influences of the Holy Ghost, and had publicly made profession of their faith in the Lord Jesus Christ. Oh, my brother, let us wrestle with heaven for the peace and growing interest of our beloved Jerusalem, they shall prosper who delight in her:

Affectionately yours in a precious Redeemer,

WILLIAM ROGERS.

Genesee Missionary Society,

THE third annual meeting of the GENESSEE MISSIONARY SOCIETY, was holden at the meeting-house, in East Bloomfield, on the 13th Oct.—The officers for the ensuing year are—

President.—Rev. David Tuller of Bloomfield.

Vice-President.—Colonel Samuel S. Haight, of Bath.

Secretary.—Rev. James H. Hotchkinn, of Putney.

Treasurer.—Henry A. Townsend, Esq. of Bath.

Trustees.—Rev. Aaron C. Collins, of Honeoye; Rev. Oliver Ayer, of Bloomfield; Rev. Joseph Merrill, of Gorham; Rev. Allen Hollister, of Riga; Elias Hopkins, Esq. of Bath; Capt. Joel Pratt, of Putney; Elisha Parrish, Esq. of Bristol; Capt. Timothy Buell, of Bloomfield.

This Missionary Society is yet in its infancy; but appears to be rising in importance. The funds consist wholly of donations from charitable individuals and societies. Among the donations on the last year, we notice, with peculiar satisfaction, the following, from several associations of females denominated

Cent Societies, viz.:

From the Female Cent Society in the eastern district of Marcellus,	\$ 21 00
From the Female Cent Society in Prattsburgh, (town of Putney,)	9 25
From the Female Cent Society in Bath,	72 86
From the Female Cent Society in East Bloomfield,	59 00

Donations to the Society will be thankfully received by any of its officers, and applied faithfully for the purpose of disseminating the Christian knowledge in the new settlements in the western country.

INSTALLATION.

On Wednesday the 14th of October last, the Rev. JOHN ELY was installed over the Church at North Bristol, in Guilford. The exercises on the occasion were in the following order: The introductory prayer was made by the Rev. David Smith, of Durham; the sermon was preached by the Rev. John Elliot, of East Guilford, from Isa. vi 8.; the installation prayer was made by the Rev. James Noyes, of Wallingford; the chage was given by the Rev. Matthew Noyes, of Northford; the right-hand of fellowship, by the Rev. Aaron Dutton, of Guilford; the concluding prayer was made by the Rev. Saul Clarke, of East Haven.

During the whole of the solemnity, a numerous audience listened with an attention which indicated a devout respect for religious order.—Excellent music, instrumental with vocal, heightened the pleasure of the scene; and seldom has there been more cause for pious joy on a similar occasion in the vicinity than there was in beholding this flock, which had long been without a shepherd, re-settled in peace and unity, with hopeful prospects.

ORDINATION.

On the first day of October last, the Rev. WILLIAM BELDEN was ordained to the work of the Gospel Ministry, in the Ecclesiastical Society of Greenfield, in this State.

The Rev. Mr. Haight, of Wilton, made the introductory prayer; the Rev. Mr. Waterman, of Bridgeport, preached the sermon; the Rev. Dr. Lewis, of Greenwich, made the consecrating prayer; the Rev. Dr. Rip-

ley, of Greens-farms, gave the charge to the Pastor; the Rev. Mr. Humphrey, of Fairfield, gave the right-hand of fellowship; the Rev. Mr. Smith, of Stamford, gave the charge to the Church and Congregation; and the Rev. Mr. Noyes, of Weston, made the concluding prayer.

The exercises were performed in the presence of a very numerous and attentive audience, and were, without an exception, solemn, pertinent, and evangelical.—The unanimity which prevailed in all the proceedings, both of the Society and the reverend council, in relation to the above event, could not fail to fill with gladness the heart of every friend to the cause of the divine Redeemer.

OBITUARY.

DIED at Providence, (R.I.) Hon. DAVID L. BARNES, aged 52; Judge of the District Court, for the District of Rhode Island. Harv. 1780.

On Sullivan's Island, (S. C.) Hon. RALPH IZARD, aged 61; late member of Congress from South Carolina.

In Marlborough district, (S. C.) Rev. JOSHUA LEWIS, aged 64.

At Bath, (N. Y.) Rev. JOHN NILES, pastor of the Church in that town.

At Charleston, (S. C.) AMOS NORTHROP, Esq. late of New Haven. Yale, 1804.

At New York, JOHN KEMP, L. L. D. F. R. S. aged 50, professor of Mathematics and Natural Philosophy in Columbia College.

In Bethlem, Rev. DAVID SUTTON, aged 82.

In Burlington, Rev. JOSHUA PERRY, late pastor of a church in Hamden. Yale, 1775.

In Scituate, (Mass.) Hon. NATHAN CUSHING, aged 70.

In Providence, (R. I.) Col. JEREMIAH OLNEY, aged 63: The companion in arms of the immortal *Washington*, his deeds of valor were too numerous and splendid to be recorded in an obituary.

1812. *Donations to the Missionary Society of Connecticut.*

Nov. 5	From a female. Friend of Missions of Cheshire,	-	\$ 7 00
Dec. 2.	From Orange Lyman, collected in new settlements,	-	1 25
			<hr/> \$ 8 25

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